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A

CYCLOPÆDIA

OF ILLUSTRATIONS OF

MORAL AND RELIGIOUS TRUTHS.

1104

A CYCLOPÆDIA

OF

ILLUSTRATIONS

OF

MORAL AND RELIGIOUS TRUTHS;

CONSISTING OF

DEFINITIONS, METAPHORS, SIMILES, EMBLEMS, CONTRASTS,
ANALOGIES, STATISTICS, SYNONYMS, ANECDOTES,
ETC., ETC.

BY

JOHN BATE.

FIFTH EDITION, REVISED AND ENLARGED.

LONDON:
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PREFACE TO THE FIRST EDITION.

It is not necessary to detain the reader with a dissertation on the nature, use, and importance of Illustrations in teaching and enforcing Moral and Religious Truths. Enough has been written upon these points; nor is it necessary that much, or anything, should be said by way of commending the book before him to his judgment. This shall be left to be done by the book itself.

This book is published with a view to supply a want which doubtless has been felt by thousands, to furnish a volume of Illustrations in variety of kind, in comprehension of subjects, in simplicity of arrangement, that would be serviceable at any time, and on any topic, to the teacher of Religious Truths. It is hoped that the object contemplated will, to some extent, be accomplished.

A book is enhanced in value in proportion to the ability which it possesses of creating or suggesting thought, by the thought which it contains, and the manner in which that thought is expressed. It is believed that the following pages possess this ability. While, on the one hand, the reader will find illustrations suited to his theme of study, he will find, if he observe the working of his mind, that others are suggested from other sources of a different nature. The intrinsic value and real use of such a work will be duly appreciated by all the thoughtful.

In this volume will be found community of mind, coming from a great variety of countries, ages, churches, and circumstances. Arminius and Calvin; Wesley and Toplady; Fletcher and Hill; Churchmen and Dissenters; Protestants and Papists; Philosophers and Divines; Poets and Historians; Infidels and Christians; Clergy and Laity, the Living and the Dead, meet side by side, and without a breath of discord or a line of controversy combine their testimonies in support of the same mighty themes of Divine Inspiration.

It may be necessary to suggest to the reader that in case he does not find as many views as he wishes under one general subject, he will, in almost every instance where practicable, find something more under a synonymous one.

That the selections and arrangement are perfect is far from being imagined. Difference in taste will of course create difference in judgment upon this particular. After a work is finished, imperfections often show themselves when they were hid in the plan and in the process of workmanship. There are, however, many who, while they can point out a fault in a work complete, would have made greater faults had they been the workmen in carrying out the design. This is one of the privileges of which most critics do not fail very frequently to avail themselves.

After much prayer, labour, and pleasure, in the preparation of the Work, it is now commended to God for His blessing upon its use; and to the Reader for his assistance in every good word and work. The garden is laid out as best it could be for his service, with every variety of flowers, trees, and shrubs. If here and there he find a full-grown weed, or a bitter herb in bloom among the pleasant fruits and flowers, like the wise and happy bee, let him not object to gather honey from all alike.

J. B.

Dec., 1864.

NOTICE TO THE SECOND EDITION.

It is no small recommendation of this work, that the First Edition was disposed of in about six months after its issue.

This edition differs from the first in several important respects. In the former the *logical plan* was followed as far as possible, in the predicate arrangement of the subjects; in this, the *alphabetical*. It was suggested that, while the logical might have its advantages to some, to the majority, the alphabetical would be more simple and acceptable; and as *simplicity* in arrangement is a chief matter to be observed in the construction of a book of this kind, the suggestion has been adopted. The reader, therefore, in the use of the work, will not only look alphabetically for the subject itself which he may want, but also for the *predicate* of the subject. For example, does he desire a reference upon Heaven as the subject, he will at once find the word as in any dictionary; but does he seek a *specific* reference on heaven, such as *activity* in heaven, or *recognition* in heaven, he must look for the word activity or recognition in its alphabetical order as placed in connection with the subject, Heaven. The point will easily be seen by examination of any one subject on which there is a variety of extracts. It is hoped that this arrangement will be an additional commendation of the work.

This edition will be found to contain some five hundred new extracts from fifty or sixty more authors, extending the volume about sixty pages, introducing a considerable number of new subjects of illustration.

This work is not intended to be a *substitute* for thinking, but, on the contrary, an Assistant, by its suggestiveness, its variety, its comprehensiveness (see 'Reading—Suggestiveness in,' p. 722).

An Index of Subjects would have been given but for two reasons: First, the book is already larger than was intended; secondly, it was not deemed necessary, in view of the indexical arrangement of the book tself.

This edition having been stereotyped, no more material alterations will be made in any future editions.

Believing the book, as stated by some of the reviewers, to have "no compeer," to be complete in its "arrangement and compilation," and to be "by no means a dear one," this edition is, with increased confidence, commended to the public for its approval and use.

J. B.

Dorking; *September*, 1865.

CYCLOPÆDIA

OF

Illustrations of Moral and Religious Truths.

AARON—a Type of Christ.

I. Aaron, a teacher, or the mountain of fortitude; so is Christ the true teacher of God's Word.

II. Aaron was Moses's mouth to the people; so is Christ His Father's mouth to men, declaring His will and mind to them.

III. Aaron was the blesser of the people (Lev. ix, 22); so is Christ the true blesser of His people (Acts iv, 27).

IV. Aaron was the high priest of the Lord; Jesus Christ is the only true High Priest of the Church.

V. Aaron died upon the mount; Christ was crucified on Mount Calvary. *B. Keach.*

ABILITIES OF MAN—not Perfect.

The abilities of man must fall short on one side or other, like too scanty a blanket when you are abed: if you pull it upon your shoulders you leave your feet bare; if you thrust it down upon your feet your shoulders are uncovered. *Sir W. Temple.*

ABILITIES—Use of Common.

The ambition of a man of parts is very often disappointed for the want of some common quality, by the assistance of which men with very moderate abilities are capable of making a great figure.

Dr. Armstrong.

ABSTINENCE—Bodily.

Deep, earnest thoughts have often stirred in me on bodily abstinence, as the condition of helping the spirit through the strait gate of opposing animalism, into the sweet and holy Paradise element. There is an element of which Jesus is the Prince, and there is an element of which Satan is prince. While we appropriate the elements of the nethermost prince, we may be strong in the powers of nature, but perhaps not so strong in the life that is hid with Christ in God; for in the exercise and indulgence of our fleshly appetites we do not breathe deeply enough to inspire the holy element of our risen Prince. Finding that deep and holy spirit-breathing was suspended during bodily enjoyments, godly souls have often interdicted the gratifications of the flesh, in order to help their spirits in the God-ward direction. *J. Pulsford.*

ACT—Influence of a Right.

A *right* act strikes a chord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along its whole extent, and conveys its vibrations to the very bosom of God! Pray learn to understand how all work has in it a spiritual element; how the meanest thing on earth has a divine side; how all temporary forms include essences that are to be eternal. Whatever be the meanness of a man's occupation, he may discharge and prosecute it on principles common to him with Michael or Gabriel, or any of the highest spirits of heaven. *T. Binney.*

ACTION—Fame in.

Act! for in action are wisdom and glory:
Fame, immortality,—these are its crown;
Wouldst thou illumine the tablets of story?—
Build on *achievements* thy doom of renown. *Anon.*

ACTION—Happiness in.

Happiness is in *action*, and every power is intended for action; human happiness, therefore, can only be complete as all the powers have their full and legitimate play. As all the chords of a well-tuned instrument contribute to the music it is designed to produce, so all the powers of the soul are

intended to contribnte to the sum of felicity man is fitted to enjoy. No chord must be untouched; each must send forth some vibration to make the harmony complete.
Dr. Thomas.

ACTION—Man made for.

Action is at once the destiny and the lot of man. All the conditions of his existence are framed upon the supposition of his activity. It is so in man's physical frame. The elastic foot is for speed; the firm lithe limb for endurance; the arm, at once supple and sinewy, for toil; the eye and the ear are for their respective revelries in sight and sound. It is so in our mental constitution. By the active exercise of the powers which God has given us we classify objects and understand truths: we discriminate, we invent, we analyse, we compare, we combine. We have a memory that can inherit the past; we have a regal imagination which can colonise, and almost enact, the future. It is so in our moral nature. The power by which we distinguish between right and wrong; an instinct of worship, which, however we may brutalise, we cannot wholly stifle; yearnings after a nobler life, which no debauchery can extinguish nor murder absolutely kill—these are all implanted within us by the Giver of every good and perfect gift. Alike, then, in the realm of hand, and brain, and heart, God has made the health and vigour of the faculties contingent upon their exercise, stamping activity as an irreversible law on man. The muscle will shrink if it be not strung; the moveless arm will stiffen into hopeless catalepsy; the athlete worsted in the Olympian games, at least gets strength for life. Every faculty will attenuate if it be not exerted. The moral nature will grow weak if it be not roused to resistance; feeble in its faith unless it be constantly exercised; languid and hopeless in its struggle against evil if the conscience do only indolently strive against the incursions and aggressions of sin. Man was not made to live merely for the possible reception of external impressions, a harp upon which every fitful wind might blow; he was made to act, to will, to influence, to become a power, and the living centre of ever radiating impressions. It were strange, indeed, if in a laborious universe man should be the only idler among the works of the Creator's hands. While all around are working, from the wavelet's tiniest ripple and from the rosebud's heart, ever glowing into deeper crimson, to the tireless ocean and the menial and monarch sun; whilst unwearied labour was the condition of Paradise, and angels cease not in their ministry, and there is no faltering in the march of the heavens, and the Son went about doing good, and the Eternal Father, the watchman of Israel, neither slumbereth nor sleepeth, you will not wonder that, by a law as benign as it is authoritative, God has impressed activity upon his favorite creature, man, and has provided that his shall not be a zoophite existence, clinging in blind helplessness as a parasite to its guardian rock, but a life beautiful and holy, a life of quickened pulses, and an activity and an energy of which insensate matter knows not; and finding, in the rapturous doing of everyday life, its very soul and essence of joy. There is a necessity in man, then, for activity. Act he must and will, and it is the province of religion to direct and control this tendency, so that his doing may be according to that which is right. *W. M. Punshon.*

ACTION—Patience in.

Let us then be up and doing,
With a heart for every fate;
Still achieving, still pursuing,
Learn to labour and to wait. *Longfellow.*

ACTIONS—Continuance of.

The only things in which we can be said to have any property are *our actions*. Our thoughts may be bad, yet produce no poison; they may be good, yet produce no fruit. Our riches may be taken away by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death. But our *actions* must follow us beyond the grave; with respect to them *alone*, we cannot say that we shall carry nothing with us when we die, neither that we shall go naked out of the world. Our actions must clothe us with an immortality loathsome or glorious; these are the only *title-deeds* of which we cannot be disinherited; they will have their full weight in the balance of eternity, when everything else is as nothing; and their value will be confirmed and established by those two sure and sateless destroyers of all *other* earthly things—Time and Death. *C. Colton.*

ACTIONS OF INTELLECT—based on Feelings.

Every action of the intellect, save that which is purely scientific, is based upon some feeling. Ambition says to Intellect, "Look out for me;" Fear cries, "Look out for me;" Greed also, "Arouse, sharpen yourself; pierce the darkness, teach me how to gain;" and Love cries passionately, pleadingly, "Awake, be my advocate, think, think for me." *H. W. Beecher.*

ACTIONS—Formation of.

All our actions take
Their lines from the complexion of the heart.
As landscapes their variety from light.
W. T. Bacon.

ACTIONS—Good and Evil.

To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything. *Plutarch.*

ACTIONS (Trifling)—Importance of.

The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard-table, or hears your voice at a tavern, when you should be at work, he sends for his money the next day; demands it before he can receive it in a lump. *B. Franklin.*

ACTIONS—Interpreted.

There is no word or action but may be taken with two hands; either with the right hand of charitable construction, or the sinister interpretation of malice and suspicion: and all things do succeed as they are taken. To construe an evil action well, is but a pleasing and profitable deceit to myself; but to misconstrue a good thing is a treble wrong—to myself, the action, and the author. *Bp. Hall.*

ACTIVITIES—in Life's Calling.

The Jews compared a man with a fixed employment to "a vineyard fenced." A good comparison. A man's activities, within his proper calling, are not like trees scattered up and down the wayside, or over the wilderness, when much of the fruit is lost; but like well-planted and well-trained vines in a garden, where the most is made of them, and they are all husbanded and preserved. *J. Stoughton.*

ACTIVITY—Achievements of.

Dr. Adam Clarke said that "the old proverb about having too many irons in the fire, was an abominable old lie. Have all in it—shovel, tongs, and poker." Wesley said, "I am always in haste, but never in a hurry; leisure and I have long taken leave of each other." He travelled about five thousand miles in a year; preached about three times a day, commencing at five o'clock in the morning; and his published works amounted to about two hundred volumes. Asbury travelled six thousand miles a year, and preached incessantly. Coke crossed the Atlantic eighteen times, preached, wrote, travelled, established missions, begged from door to door for them, and laboured in all respects as if, like the apostles, he would "turn the world upside down." At nearly seventy years of age he started to Christianise India. *Dr. Stevens.*

ACTIVITY—Achievements of.

Francis Asbury was the pioneer bishop of the Methodist Church in America. Always and everywhere, with harness on ready for spiritual warfare, he may be said almost to have created the Church in its present form, and during his long and active life kept all its departments in motion. He ordained upward of three thousand preachers, and preached seventeen thousand sermons, besides attending to the varied and multitudinous duties connected with his peculiar relation to the Church and his episcopal office. *Dr. Strickland.*

ACTIVITY—Benefit of.

As animal power is exhausted exactly in proportion to the time during which it is acting, as well as in proportion to the intensity of force exerted, there may often be a great saving of it by doing work quickly, although with a little more exertion during the time. Suppose two men of equal weight to ascend the same stair, one of whom takes only a minute to reach the top, and the other takes four minutes, it will cost the first little more than a fourth part of the fatigue which it costs the second, because the exhaustion is in proportion to the time during which the muscles are acting. The quick mover may have exerted perhaps one twentieth more force in the first instant to give his body the greater velocity, which was afterwards continued, but the slow supported his load four times as long. *Dr. Arnott.*

ACTIVITY—Christian.

The more excellent anything is, the more active. The sun is a glorious creation, it is ever in motion, going its circuit: fire is the purest element, and the most active, it is ever sparkling and flaming: the angels are the most noble creatures, they are represented by the cherubims, with wings displayed. The more active for heaven, the more illustrious, and the more do we resemble the angels. *T. Watson.*

ACTIVITY—Comfort in Christian.

Wouldst thou from sorrow find a sweet relief?
Or is thy heart oppress'd with woes untold?
Balm wouldst thou gather for corroding grief?
Pour blessings round thee like a shower of gold:—
'Tis when the rose is wrapped in many a fold
Close to its heart, the worm is wasting there
Its life and beauty! not when, unroll'd,

Leaf after leaf, its bosom, rich and fair,
Breathes freely its perfumes throughout the ambient air. *W. Wilcox.*

ACTIVITY—Importance of.

It is good policy to strike while the iron is hot: it is still better to adopt Cromwell's procedure, and *make the iron hot by striking.* The master-spirit who can rule the storm is great, but he is much greater who can both raise and rule it. To attain that grand power, one must possess the brave and indomitable soul of activity which prompted Edmund Burke to exclaim to his constituents in his famous speech at Bristol, "Applaud us when we run; console us when we fall; cheer us when we recover; but let us pass on—for God's sake let us pass on." *E. L. Magoon.*

ACTIVITY—Incitement to.

Wake thou that sleepest in enchanted bowers,
Lest these lost years should haunt thee on the night
When death is waiting for thy numbered hours
To take their swift and everlasting flight;
Wake, ere the earth-born charm unnerve thee quite,
And be thy thoughts to work Divine address'd.
Do something—do it soon—with all thy might,
An angel's wing would droop if long at rest,
And God Himself, inactive, were no longer blest.

'Tis infamy to die and not be miss'd,
Or let all soon forget that thou didst e'er exist!
Rouse to some work of high and holy love,
And thou an angel's happiness shalt know,—
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
The seed that, in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits Divine in heaven's immortal bowers! *W. Wilcox.*

ACTIVITY—Literary.

You must act: inactive contemplation is a dangerous condition for minds of profound moral sensibility. We are not to dream away our lives in the contemplation of distant or imaginary perfection. We are to act in an imperfect and corrupt world; and we must only contemplate perfection enough to ennoble our natures, but not to make us dissatisfied and disgusted with these faint approaches to that perfection, which it would be the nature of a brute or a demon to despise. It is for this reason that I exhort you to literary activity. It is not as the road of ambition, but of duty, and as the means of usefulness and the resource against disease. It is an exercise necessary to your own health, and by which you directly serve others.
Sir J. Mackintosh.

ACTIVITY—Soul.

There is a fire-fly in the southern clime
Which shineth only when upon the wing;
So is it with the mind: when once we rest,
We darken. On! said God unto the soul,
As to the earth, for ever. On it goes,
A rejoicing native of the infinite—
As a bird of air—an orb of heaven. *Anon.*

ACTS—Influence of.

Think how our acts will influence others. Augustine of Canterbury remained seated when the clergy of Britain approached. That archiepiscopal etiquette caused them to resist him as proud, and thus a matter so small as keeping a seat kept two churches apart, and perpetuated disastrous feud. The right or wrong of an immortal spirit often depends upon impressions made by our conduct; and that at times when we least expect observance, and when the matters we are about seem to us of the most trivial import. *S. Coley.*

ACTS—Unselfish.

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in earliest youth, they lie in the memory of age like the coral islands, green and sunny, amidst the melancholy waste of ocean. *Dr. Thomas.*

ADAM—a Type of Christ.

I. Adam had no father but God; so Christ likewise had no father but God. They were both in an especial manner called the sons of God; the one by creation, the other by an eternal generation.

II. Adam was made heir of the world; Christ is heir of all things, not only of this world, but of that which is to come.

III. Adam was a common or public person, representing all his seed or natural offspring; hence his sin is charged upon all his posterity (Rom. v, 12, 14). Christ, the second Adam, is a common public person, representing all His true seed or spiritual offspring; so that as Adam's sin was imputed to all his children, so is Christ's righteousness imputed to all His children through faith (Rom. v, 19).

The first Adam merited death for his

seed; the second Adam merited life for His seed. *B. Keach.*

ADAPTATION—in Nature.

The bodies of animals hold in their constitution and properties a great and important relation to the elements by which they are surrounded. The wings of birds bear a relation to air, and the fins of fishes to water.

Throughout the universe there is a wonderful *proportioning* of one thing to another. The size of animals, of man especially, when considered with respect to other animals, or to the plants which grow around him, is such as a regard to his conveniency would have pointed out. A giant or a pigmy could not have milked goats, reaped corn, or mowed grass; a giant could not have rode a horse, trained a vine, or shorn a sheep, with the same bodily ease as we do, if at all. A pigmy would have been lost amongst rushes, or carried off by birds of prey.

It may be observed, likewise, that the model and the materials of the human body being what they are, a much greater bulk would have broken down by its own weight. The persons of men who much exceed the ordinary stature betray this tendency.

How close is the suitableness of the earth and sea to their several inhabitants, and of these inhabitants to the places of their appointed residence!

Take the earth as it is; and consider the correspondency of the powers of its inhabitants with the properties and condition of the soil which they tread. Take the inhabitants as they are; and consider the substances which the earth yields for their use. They can open its surface; and its surface supplies all which they want. Such is the length of their faculties, and such the constitution of the globe, that this is sufficient for all their occasions.

When we pass from the earth to the sea, from land to water, we pass through a great change; but an adequate change accompanies us of animal forms and functions, of animal capacities and wants. The earth in its nature is very different from the sea, and the sea from the earth; but one accords with its inhabitants as exactly as the other; and the *correspondency* instituted by Divine Wisdom pervades and harmonises the whole. *Archdeacon Paley.*

ADOPTION—Assurance of.

A person who was an alien, when taken into the family of a citizen and recognised as a child, receives the assurance of his sonship in the smiles, favours, protection, and name of the father; in the apparel given him to wear; in the affection, kindness, and union of the members of the family; in the knowledge that he is included in the will of the father. Even so, he who was once alienated from God, but now adopted, has the assurance of his adoption, in the Spirit sent into his heart; in the smiles of God resting upon him; in the righteousness of Christ which clothes him; in the provision of grace which he enjoys, in the protection of grace, in the love of the brethren, in the knowledge of his Father's will. *John Bate.*

ADOPTION—Civil and Sacred.

Betwixt civil and sacred adoption there is a twofold agreement and disagreement. They agree in this, that both flow from the pleasure and good will of the adoptant; and in this, that both confer a right to privileges which we have not by nature; but in this they differ: one is an act imitating nature, the other transcends nature: the one was found out for the comfort of them that had no children, the other for the comfort of them that had no Father. Divine adoption is in Scripture either taken properly for that act or sentence of God by which we are made sons, or for the privileges with which the adopted are invested. We lost our inheritance by the fall of Adam; we receive it by the death of Christ, which restores it again to us by a new and better title. *J. Flavel.*

ADOPTION—Definitions of.

Adoption is that act of God by which we who were alienated, and enemies, and disinherited, are made the sons of God, and heirs of His eternal glory. *R. Watson.*

Adoption is an action whereby a man takes a person into his family, in order to make him part of it, acknowledges him for his son, and receives him into the number, and gives him a right to the privileges of his children. Pharaoh's daughter adopted young Moses, and Mordecai Esther, Ex. ii, 10; Esther ii, 7, 15. *A. Cruden.*

ADOPTION—Gain of.

By adoption God gives us—1, a new *nature* (2 Pet. i, 3); 2, a new *name* (Rev. iii, 12); 3, a new inheritance (Rom. viii, 17); 4, new relations (Rom. viii, 15, 16); 5, a new hope (1 Pet. i, 3). *John Bate.*

ADOPTION—Honour of.

How high is this dignity! To be called the sons of God! this is our prerogative royal. We tell you not of a kindred imperial, adopted into some of the Cæsar's families; nor of David matching into the house of Saul, which seemed to him no small preferment; we blazon not your arms with the mixture of noble ingressions, nor fetch your lineal descents from heroes and

monarchs. You are made the sons and daughters of God: this is honour amply sufficient. *T. Adams.*

When the Danish missionaries stationed at Malabar set some of their converts to translate a Catechism, in which it was asserted that believers became the sons of God, one of the translators was so startled that he suddenly laid down his pen, and exclaimed "It is too much, let me rather render it, 'They shall be permitted to kiss His feet!'" *G. S. Bowes.*

ADOPTION (Divine) — contrasted with Man's.

1. Men generally adopt when they have no children of their own. But God had a Son, His dear Son, His well-beloved Son. He had angels. 2. Men generally adopt such as they think deserving; God adopts criminals, traitors, enemies. 3. Men adopt living children; God, those that are by nature spiritually dead. 4. Man generally adopts one only; God adopts many. *G. S. Bowes.*

ADOPTION—Privileges of.

By it God the Father is made our Father. The incarnate God-man is made our elder brother, and we are made—1. Like Him. 2. Intimately associated with Him in community of life, standing, relations, and privileges. 3. Joint-heirs with Him of His glory (Rom. viii, 17, 29; Heb. ii, 17; iv, 15). The Holy Ghost is our indweller, teacher, guide, advocate, comforter, and sanctifier. All believers, being subjects of the same adoption, are brethren (Eph. iii, 6; 1 John iii, 14; v, 1). *A. A. Hodge.*

Adoption presents the new creature in his new relations; his new relations entered upon with a congenial heart, and his new life developing in a congenial home, and surrounded with those relations which foster its growth and crown it with blessedness. *A. A. Hodge.*

ADOPTION—Spirit of.

Sometimes the soul, because it hath somewhat remaining in it of the principle that it had in its old condition, is put to question, whether it be a child of God or not; and thereupon, as in a thing of the greatest importance, puts in its claim, with all the evidences that it hath to make good its title. The spirit comes and bears witness in this case. It is an allusion to judicial proceedings in point of titles. The judge being set, the person concerned lays his claim, produceth his evidences, and pleads them; his adversaries endeavouring all that in them lies to disannul his plea. In the midst of the trial a person of known and approved integrity comes into the court, and gives testimony fully and directly on behalf of the claimer, which stops the mouth of all his adversaries, and fills the man with joy and satisfaction. So is it in this case. The soul, by the power of its own conscience, is brought before the law of God; there a man puts in his plea, that he is a child of God, that he belongs to God's family; and for this end produceth all his evidences, everything whereby faith gives him an interest in God. Satan, in the mean time, opposeth with all his might; many flaws are found in his evidences; the truth of them all is questioned, and the soul hangs in suspense as to the issue. In the midst of the contest the Comforter comes, and overpowers the heart with a comfortable persuasion, and bears down all objections, that his plea is good, and that he is a child of God. When our spirits are pleading their right and title, He comes in and bears witness on our side. At the same time enabling us to put forth acts of filial obedience, crying "Abba, Father" (Gal. iv, 6). *Dr. J. Owen.*

ADOPTION—The Trinity in.

God the Father adopteth, as the fountain of adoption; God the Son, as the conduit; God the Holy Ghost, as the cistern; faith, as the cock whereby it runs into our hearts. *T. Adams.*

ADOPTION—What is implied in.

1. Derivation of nature from God (John i, 13; Jam. i, 18; 1 John v, 18).

2. Being born again in the image of God, bearing His likeness (Rom. viii, 29; 2 Cor. iii, 18; Col. iii, 10; 2 Pet. i, 4).

3. Bearing His name (1 John iii, 1; Rev. ii, 17; iii, 12).

4. Being the objects of His peculiar love (John xvii, 23; Rom. v. 5—8; Titus iii, 4; 1 John iv, 7—11).

5. The indwelling of the Spirit of His Son (Gal. iv, 6); who gives an *obedient spirit* (1 Pet. i, 14; 2 John, 6), a spirit *free from sense of guilt, legal bondage, fear of death* (Rom. viii, 15, 21; 2 Cor. iii. 17; Gal. v, 1; Heb. ii, 15; 1 John v, 14); a spirit *elevated with a holy boldness and royal dignity* (Heb. x, 19, 22; 1 Pet. ii, 9; iv, 14).

6. Present protection, consolations, and abundant provisions (Ps. cxxv, 2; Isa. lxvi, 13; Luke xii, 27—32; John xiv, 18; 1 Cor. iii, 21—23; 2 Cor. i, 4).

7. Present fatherly chastisements for our good, including both spiritual and temporal afflictions (Ps. li, 11, 12; Heb. xii, 5—11).

8. The certain inheritance of the riches of our Father's glory, as heirs with God, and joint-heirs with Christ (Rom. viii, 17; Jam. ii, 5; 1 Pet. i, 4; iii, 7); including

the exaltation of our bodies to fellowship with Him (Rom. viii, 23; Phil. iii, 21).
A. A. Hodge.

ADOPTION AND JUSTIFICATION.

Justification is the act of God as a Judge, adoption as a Father. By the former we are discharged from condemnation, and accepted as righteous; by the latter we are made the children of God, and joint-heirs with Christ. By the one we are taken into God's favour; by the other into His family. Adoption may be looked upon as an appendage to justification, for it is by our being justified that we come to a right to all the honours and privileges of adoption. *J. Guyse.*

ADVERSITY—Discipline of.

As weeds grow fastest in a fat and rank soil, so our corruptions grow and thrive, and are ready to overrun our souls, when our outward state and condition is most prosperous and successful; and, therefore, God's love and care of us constrain Him sometimes to use severe discipline, to nip those luxuriauces, and to cut us short in our temporal enjoyments; which else, He sees, we should only turn into provision for our lusts. *Bp. Hopkins.*

ADVERSITY—No Friends in.

As it is with the deer that is hunted, when the huntsman goes into the park, he rouses the whole herd, and they all run together; but if one be shot, and they see the blood run down, they will soon push him out of their company. Or, as a man being in his travel upon the road, and there being a sun-dial set up in the way, if the sun shine, he will step out *of* his way to take notice of it; but if the sun do not shine, he will go by a hundred times and never regard it. So let but the sun of prosperity shine upon a man, then who but he? he shall have friends more than a good many; but if a cloudy day come and take away the sunshine, he may easily number his acquaintance. And so when a man goes on in the credit of the world, he shall be welcome into all companies, and much made of by every one; but if he come once to be shot, and disgrace put upon him, then he shall soon perceive a cloud in every man's face, no one so much as regarding him. *Spencer.*

ADVERSITY—Influence of.

There are minerals called hydrophanous, which are not transparent till they are immersed in water, when they become so; as the hydrophane, a variety of opal. So it is with many a Christian. Till the floods of adversity have been poured over him, his character appears marred and clouded by selfishness and worldly influences. But trials clear away the obscurity, and give distinctness and beauty to his piety.
Prof. Hitchcock.

ADVERSITY—Others in.

A wretched soul, bruis'd with adversity,
We bid be quiet when we hear it cry;
But were we burthen'd with like weight of pain,
As much or more we should ourselves complain. *Shakespeare.*

ADVERSITY—Short.

Ye good distressed!
Ye noble few, who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your bounded view, which only saw
A little part, deem'd evil, is no more;
The storms of wintry time will quickly pass,
And one unbounded spring encircle all.
J. Thomson.

ADVERSITY—Useful.

Adversity, sage useful guest,
Severe instructor, but the best,
It is from thee alone we know
Justly to value things below. *Somerville.*

So do the winds and thunder cleanse the air;
So working bees settle and purge the wine;
So lopp'd and prunèd trees do flourish;
So doth the fire the drossy gold refine.
E. Spenser.

ADVERSITY AND PROSPERITY.

If adversity hath killed his thousands, prosperity hath killed his ten thousands; therefore adversity is to be preferred. The one deceives, the other instructs; the one miserably happy, the other happily miserable; and therefore many philosophers have voluntarily sought adversity and so much commend it in their precepts. Demetrius, in Seneca, esteemed it a great infelicity that in his lifetime he had no misfortune. Adversity then is not so heavily to be taken, and we ought not in such cases so much to macerate ourselves. *R. Burton.*

ADVICE—Moral.

Know thyself. Be contented with thy lot. Trust not wealth, beauty, nor parasites, they will bring thee to destruction. Have peace with all men, war with vice. Be not idle. Look before you leap. Beware of Had I wist. Honour thy parents, speak well of friends. Be temperate in four things, *lingua, locis, oculis,* et *poculis.* Watch thine eye. Moderate thine expenses. Hear much, speak little, *sustine* et *abstine.* If thou seest ought amiss in another, mend it in thyself. Keep thine own counsel, reveal not thy secrets, be silent in thine intentions. Give not ear to

tale-tellers, babblers, be not scurrilous in conversation: jest without bitterness: give no man cause of offence: set thine house in order: take heed of suretyship. *Fide et diffide*, as a fox on the ice; take heed whom you trust. Live not beyond thy means. Give cheerfully. Pay thy dues willingly. Be not a slave to thy money; omit not occasion, embrace opportunity, lose no time. Be humble to thy superiors, respective to thine equals, affable to all, but not familiar. Flatter no man. Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opiniative, maintain no factions. Lay no wagers, make no comparisons. Find no faults, meddle not with other men's matters. Admire not thyself. Be not proud or popular. Insult not. *Fortunam reverenter habe.* Fear not that which cannot be avoided. Grieve not for that which cannot be recalled. Undervalue not thyself. Accuse no man, commend no man rashly. Go not to law without great cause. Strive not with a greater man. Cast not off an old friend, take heed of a reconciled enemy. If thou come as a guest stay not too long. Be not unthankful. Be meek, merciful, and patient. Do good to all. Be not fond of fair words. Be not a neuter in a faction; moderate thy passions. Think no place without a witness. Admonish thy friend in secret, commend him in public. Keep good company. Love others, to be loved thyself. *Ama tanquam osurus.* Provide for a tempest. Do not prostitute thy soul for gain. Make not a fool of thyself to make others merry. Marry not an old crony or a fool for money. Be not over solicitous or curious. Seek that which may be found. Seem not greater than thou art. Take thy pleasure soberly. *Ocymum ne terito.* Live merrily as thou canst. Take heed by other men's examples. Go as thou wouldest be met, sit as thou wouldest be found. Wilt thou live free from fears and cares? Live innocently, keep thyself upright, thou needest no other keeper. *R. Burton.*

AFFECTATION.

Be yourself. Ape no greatness. Be willing to pass for what you are. A good farthing is better than a bad sovereign. Affect no oddness; but dare to be right, though you have to be singular. *S. Coley.*

AFFECTATION—Cure of.

When Cicero consulted the oracle at Delphos, concerning what course of studies he should pursue, the answer was, "Follow Nature." If every one would do this, affectation would be almost unknown.

J. Beaumont,

AFFECTATION—an Enemy.

Affectation is the greatest enemy both of doing good well, and good acceptance of what is done. I hold it the part of a wise man, to endeavour rather that fame may follow him than go before him. *Bp. Hall.*

Affectation is a greater enemy to the face than smallpox. *St. Evremond.*

AFFECTATION IN MINISTERS.

In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation; 'tis my perfect scorn;
Object of my implacable disgust.

W. Cowper.

AFFECTATION AND VANITY.

I will not call vanity and affectation twins, because, more properly, vanity is the mother, and affectation is the darling daughter. Vanity is the sin, and affectation is the punishment; the first may be called the root of self-love, the other the fruit. Vanity is never at its full growth till it spreadeth into affectation, and then it is complete. *Sir H. Saville.*

AFFECTION—Conjugal.

The man and woman should be made and moved to enter into the married state by the united perception of some excellence, real or supposed, in the person sustaining it; thus determining each to a particular object. A vivid delight would thus be felt by each in the contemplation of the object selected; and, as a consequence, each would desire nothing but good for the other. Now, there is conjugal love, an affection which supposes the existence of some quality or qualities in the beloved object, which, by virtue of the constitution of the mind, are capable of yielding it pleasure. And of this affection marriage is the visible symbol or means of ratification.

Dr. J. Harris.

Cavades, King of the Persians, being deposed and imprisoned by his subjects, his queen, who alone remained attached to him in all his misfortunes, never failed to bring him necessaries with her own hands, though she was not permitted to see him. But observing the keeper of the castle to be affected with her beauty, she soothed him so far as to gain access to her husband, and thereby procured his enlargement: for staying, as she often did, late in the evening, she changed clothes with the king, who by this means was enabled to leave the prison without being discovered. As she pretended to be sick, and not to leave her bed for some days, the cheat was not discovered till Cavades had time enough to make his escape. He fled to the King of the Euthalites, by whose assistance he was restored to his throne and kingdom.

L. M. Stretch.

AFFECTION—Definition of.

Affection, in a philosophical sense, refers to the manner in which we are affected by anything for a continuance, whether painful or pleasant; but in the common sense, it may be defined to be a settled bent of mind towards a particular being or thing.
C. Buck.

AFFECTION—Excellency of.

There is in life no blessing like affection;
It soothes, it hallows, elevates, subdues,
And bringeth down to earth, its native heaven:—
Life has nought else that may supply its place. *L. E. Landon.*

AFFECTION—Gift of.

Every gift which is given, even though it be small, is in reality great, if it be given with affection. *Pindarus.*

AFFECTION—Filial.

Epaminondas was one of the greatest generals of Greece. When he had conquered Sparta and delivered Greece, in the midst of universal applause, he was heard to say, "My joy arises from my sense of that which the news of my victory will give my father and mother."
L. M. Stretch.

Cyaxares, uncle of Cyrus the Great, having been an eye-witness of the courage, conduct, and many amiable qualities of his nephew, was desirous of giving a signal testimony of the value he had for his merit. Cyaxares had no son, and but one daughter. This favorite princess he offered in marriage to Cyrus, with an assurance of the kingdom of Media for her portion. Cyrus, who loved the princess, had a grateful sense of it; but nevertheless did not think himself at liberty to accept it till he had first obtained the consent of his father and mother: thus leaving a noble example to all future ages of the respectful submission and dependence which all children ought to show their parents on the like occasion, of what age soever they be, or to whatever degree of power and greatness they may have arrived. *L. M. Stretch.*

Olympias, Alexander's own mother, was of such an unhappy disposition, that he would never let her have any concern in the affairs of the government. She used frequently to make very severe complaints on that account; but he always submitted to her ill humour with great mildness and patience. Antipater, one of his friends, having one day wrote a long letter against her, the king, after reading it, replied, "Antipater does not know that one single tear shed by a mother will obliterate ten thousand such letters as this." A behaviour like this, and such an answer, show at one and the same time that Alexander was both an affectionate son and an able politician. *L. M. Stretch.*

Ancient history records that a certain city was besieged, and at length obliged to surrender. In the city there were two brothers who had, in some way, obliged the conquering general; and in consequence of this, received permission to leave the city before it was set on fire, taking with them as much of their property as each could carry about his person. Accordingly the two generous youths appeared at the gates of the city, one of them carrying their father, and the other their mother. *K. Arvine.*

The three sons of an eastern lady were invited to furnish her with an expression of their love, before she went a long journey. One brought a marble tablet, with the inscription of her name; another presented her with a rich garland of fragrant flowers; the third entered her presence and thus accosted her:—"Mother, I have neither marble tablet nor fragrant nosegay, but I have a heart: here your name is engraved, here your memory is precious, and this heart, full of affection, will follow you wherever you travel, and remain with you wherever you repose." *K. Arvine.*

AFFECTION—Filial and Fraternal.

A short time since, just at sunset on a summer's day, I went to the grave of a dear sister of mine. Her two little boys went with me. When we had arrived there, I saw four little rose-bushes standing, two at the head, and two at the foot of the grave, bending over, as if to meet and hang over the grave.

"That is her grave—our mother's grave," said one of the boys.

"And those rose-bushes," said I, as the tears started in my eyes.

"Those," said the eldest, "brother and I and father set soon after she was laid there. Those two at the head she planted in the garden herself, and we took them up and set them there, and call them 'Mother's bushes.'"

"And what do you remember about your dear mother, my boys?"

"Oh! everything."

"What in particular?"

"Oh this, uncle, that there never was a day since I can remember in which she did not take us to her closet, and pray with us, unless she was sick on the bed!"

Never did that sister seem so dear to me as at that moment; and never did my heart feel so full a hope in the words which were engraved on the tombstone:—

"No mortal woes
Can reach the peaceful sleeper here,
While angels watch her soft repose."
Dr. J. Todd.

AFFECTION—Fraternal.

Fraternal affection approaches very nearly to self-love; for there is but a short remove from our own concerns and happiness to theirs who came from the same stock, and are partakers of the same blood. Nothing, therefore, can be more unnatural than discord and animosity among members so allied; and nothing so beautiful as harmony and love.

This relation is formed by nature, not by choice; and though it has many things in common, yet it is prior to the obligations of friendship, and the tenderness it inspires continues in the bosom of the just, even after friendship has become extinct; consequently, nature and reason dictate that there should be a peculiar affection between brethren. *L. M. Stretch.*

Fathers alone a father's heart can know;
What secret tides of still enjoyment flow
When brothers love: but if their hate succeeds,
They wage the war; but 'tis the father bleeds. *Young.*

As one of the water-bearers at the fountain of the Fauxbourg St. Germain, in Paris, was at his usual labours in August, 1766, he was taken away by a gentleman in a splendid coach, who proved to be his own brother, and who, at the age of three years, had been carried away to India, where he made a considerable fortune. On his return to France he made inquiry respecting his family; and hearing that he had only one brother alive, and that he was in the humble condition of a water-bearer, he sought him out, embraced him with great affection, and brought him to his house, where he gave him bills for upwards of a thousand crowns per annum. *K. Arvine.*

AFFECTION—Maternal.

Entering the domestic circle, what marks of benevolent design appear in the arrangement by which the tender remembrances and yearning associations which "accumulate in the maternal mind during the period of gestation, should all be summed up amid the throes of parturition," and go to augment the affection which she is henceforth to feel to her offspring; by which the necessary aliment is secreted in the maternal bosom, and the mouth of the suckling is provided with the means of abstracting and imbibing it; and in that by which the strength of the maternal regard is proportioned to the helplessness and wants of her child, not waiting for its power of appreciating and returning her affection, but meeting it with caresses in the hour of its weakness and unconsciousness. *Dr. J. Harris.*

The poor wren,
The most diminutive of birds, will fight,
Her young ones in her nest, against the owl.
Shakespeare.

A Campanian lady, who was very rich, and still fonder of pomp and show, after having displayed, in a visit she made her diamonds, pearls, and richest jewels, earnestly desired Cornelia the illustrious, mother of the Gracchi, to let her see her jewels also. Cornelia dexterously turned the conversation to another subject, to wait the return of her sons, who were gone to the public schools. When they returned, and entered their mother's apartment, she said to the Campanian lady, pointing to them with her hand, "These are my jewels, and the only ornaments I admire." And such ornaments, which are the strength and support of society, add a brighter lustre to the fair than all the jewels of the East.
L. M. Stretch.

AFFECTION—Mutual.

To see a father treating his sons like an elder brother, and to see sons covet their father's company and conversation, because they think him the wisest and most agreeable man of their acquaintance, is the most amiable picture the eye can behold; it is a transplanted self-love, as sacred as friendship, as pleasurable as love, and as happy as religion can make it.

If every father remembered his own thoughts and inclinations when he was a son, and every son remembered what he expected from his father when he himself was in a state of dependency, this one reflection would keep fathers from being rigid, or sons dissolute. *L. M. Stretch.*

All school-day friendship, childhood innocence.
We, Hermia, like two artificial gods,
Have with our needles created both one flower,
Both on one sampler, sitting on one cushion,
Both warbling of one song, both in one key,
As if our hands, our sides, voices, and minds
Had been incorporate. *Shakespeare.*

Among the saints on earth
Let mutual love be found;
Heirs of the same inheritance,
With mutual blessings crown'd.

Thus will the Church below
Resemble that above:
Where streams of bliss for ever flow,
And every heart is love. *Beddome.*

In one fraternal bond of love,
One fellowship of mind,
The saints below and saints above
Their bliss and glory find. *J. Montgomery.*

AFFECTION—Parental.

As the vexations which parents receive from their children hasten the approach of age, and double the weight of years; so the comforts which they reap from them are a balm to all other sorrows, and disappoint the injuries of time. Parents repeat their lives in their offspring; and their concern for them is of so intense a nature, that they feel all their sufferings, and taste all their enjoyments. However strong we may suppose the fondness of a father for his children, yet they may find more lively marks of tenderness in the bosom of a mother. There are no ties in nature comparable to those which unite an affectionate mother to her children, who repay her tenderness with obedience and love. *L. M. Stretch.*

AFFECTION—Paternal.

Some feelings are to mortals given,
With less of earth in them than heaven;
And if there be a human tear
From passion's dross refined and clear,
A tear so limpid and so meek
It would not stain an angel's cheek:
Tis that which pious fathers shed
Upon a duteous daughter's head.
Sir W. Scott.

AFFECTION—Paternal.

History informs us that a father went to the agents of a tyrant to endeavour to redeem his two sons, military men, who, with some other captives of war, were appointed to die. He offered as a ransom to surrender his own life and a large sum of money. The soldiers who had it in charge to put them to death informed him that this equivalent would be accepted for one of his sons, and for one only, because they should be accountable for the execution of two persons; he might, therefore, choose which he would redeem. Anxious to save even one of them thus at the expense of his own life, he yet was utterly unable to decide which should die, and remained in the agony of his dilemma so long that his sons were both slain. *K. Arvine.*

AFFECTION—Sublimity of.

There is more in the heart of man than genius—it has the power of affection. The highest moment known on earth by the merely natural, is that in which the mysterious union of heart with heart is felt. Call it friendship—love—what you will, that mystic blending of two souls in one, when self is lost and found again in the being of another; when, as it were, moving about in the darkness and loneliness of existence, we suddenly come in contact with something, and we find that spirit has touched spirit. This is the purest, serenest ecstasy of the merely human—more blessed than any sight that can be presented to the eye, or any sound that can be given to the ear: more sublime than the sublimest dream ever conceived by genius in its most gifted hour, when the freest way was given to the shaping spirit of imagination. *F. W. Robertson.*

AFFECTIONS—The.

The affections are by divines called the *feet of the soul;* if these feet move not toward heaven, it is because there is no life.
T. Watson.

AFFECTIONS—Earthly.

It is storied of Henry the Fourth of France, asking the Duke of Alva if he had observed the eclipses happening in that year, he answered, that he had so much business on earth, that he had no leisure to look up to heaven. A sad thing it is for men to be so bent, and their hearts so set on the things of this world, as not to cast up a look to the things that are in heaven; nay, not to regard though God brings heaven down to them in His Word and sacraments. Yet so it is: most men are of this Spanish general's mind; witness the oxen, the farms, the pleasures, the profits and preferments, that men are so fast glued unto, that they have hardly leisure to entertain a thought of any goodness. *Spencer.*

AFFECTIONS—Exercise of the.

The heart is the noblest part of human nature, and God says, "My son, give me thine heart." And just as the affections are the noblest ingredient in human nature, so the elevation and happiness of a human being mainly depend on the right bestowment and ample exercise of these affections. To be self-sufficient and self-seeking—that is, to keep all the affections to one's self—is the meanest and most miserable predicament a *creature* can be in. The homestead of a finite spirit—much more the desolate chamber of a sinful heart—does not contain resources enough for its own blessedness. The soul must go out from itself if it would find materials of joy. It must love its neighbour, or it must love the works of God, or it must love its family, or its circle of friendship, if it would not be absolutely dreary and forlorn. And just

as the soul's happiness depends on going *out* from itself, so its elevation depends on its going *up*—depends on its setting its affections on something higher than itself; something nobler, or holier, or more engaging. *Dr. J. Hamilton.*

AFFECTIONS—Governing the.

He that rideth a fierce horse, let the horse keep what pace he will, so long as the rider commands him by the bridle, we say he rides strongly; but if the horse get the bit in his mouth, and run away, the faster his pace the weaker the rider, because he cannot check him. Our affections are just like that fierce horse, and our reason should be as a strong bridle, stir they never so much: if reason command, we are strong; but if reason have no power and our affections run loose, then certainly the more violent they are the more weak we are. *Spencer.*

AFFECTIONS—Harmony of the.

A curious musician never leaves tampering with his instrument till it be in tune; and so the Christian ceases not to compose his affections till they agree among themselves in an harmonious peace. *J. Drexelius.*

AFFECTIONS—Heavenly.

The eagle, a princely bird, of piercing sight, a swift and lofty flight, mounts upwards, setting light by the things that are below, never condescending to any of those inferior things but when necessity compels, not when superfluity doth allure: such an eagle was Zaccheus, that left his extortion; Matthew his toll-gathering; Peter his all; such as used this world as if they used it not, wherewith to supply their necessary wants, and no further. O happy change! when they leave all for Him that is worth more than all; though riches increase, yet they set not their hearts upon them; though their estates be changed, yet they are not changed; their desire is not to be rich unto this world, but unto God; their bodies are below, but their hearts are above; their lives here, but their conversation is in heaven. *Spencer.*

AFFECTIONS—Right bestowment of the.

The main part of true religion is the right bestowment of the affections. When these are set on things above—on God, and on Jesus who sitteth at God's right hand—they are set as high as a seraph can set his. They are set so high that they cannot fail to lift the character along with them, and make his a peculiar life whose ends in living are so lofty. A self-forgetting devotion to some noble earthly character has exerted a refining and elevating influence on many. Veneration for some illustrious sage has sometimes quickened a sluggard into a scholar, and enthusiastic attachment to a high-souled patriot has been known to kindle up an idler into a hero. But there is only One of character so lofty and of influence so transforming, that love to Him will convert a sinner into a saint. Such a One, however, there is, and it is the business of the Gospel to make Him known. *Dr. J. Hamilton.*

AFFLICTION—Benefit of.

In a journal of a tour through Scotland by the Rev. C. Simeon, of Cambridge, we have the following passage:—"Went to see Lady Ross's grounds. Here also I saw blind men weaving. May I never forget the following fact. One of the blind men, on being interrogated with respect to his knowledge of spiritual things, answered, 'I never saw till I was blind; nor did I ever know contentment when I had my eyesight, as I do now that I have lost it: I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind.' He had enjoyed eyesight till twenty-five, and had been blind now about three years. My soul," Mr. Simeon adds, "was much affected and comforted with his declaration. Surely there is a reality in religion!"

Affliction is a thorn, but still it is from God, by which He pierces through the leaves of pride. Many trees grow better in the shade than in the sunshine. Oh! if God is only with us, the furnace is changed into a fire of joy, a prison into a pleasure-ground, an earthquake into a cheerful dance. Even the rod of His anger, like Aaron's rod, blossoms and bears almonds, like the staff of Jonathan's, with honey-comb on its point. *Dr. Krummacher.*

Affliction is the wholesome soil of virtue;
Where patience, honour, sweet humility,
Calm fortitude, take root and strongly flourish. *D. Mallet.*

The good are better made by ill,
As odours crush'd are better still. *S. Rogers.*

AFFLICTION—Blessedness of.

"Why should I murmur?" said Henry Martin in his last sickness; "weakness, peril, and pain, are but the ministering angels whose office it is to conduct me to glory." The holiest weep, but their tears, as rain-drops in the spring-time, are shot through with sunbeams; "they sorrow not as those without hope." *S. Coley.*

AFFLICTION—Comfort in.

There will be no Christian but what will have a Gethsemane, but every *praying*

Christian will find that there is no Gethsemane without its angel. *T. Binney.*

The apostle, speaking of persecuted saints, saith, "They took joyfully the spoiling of their goods, knowing that they have in heaven a better and an enduring substance." And thus David (as once his Jonathan) tastes honey from the top of the rod: "Thy rod and thy staff, they comfort me;" not only God's staff to support him, but even His rod to chastise and correct him, were sweet and comfortable to him.

Bp. Hopkins.

AFFLICTION—Design of.

Each care, each ill of mortal birth,
Is sent in pitying love,
To lift the lingering heart from earth,
And speed its flight above.
And every pang that wrings the breast,
And every joy that dies,
Tell us to seek a purer rest,
And trust to holier ties.

J. Montgomery.

When God visits us in affliction, it is as a man when he goes to try a vessel to see whether there be wine or water in it, and of what quality. *H. W. Beecher.*

When God afflicts the saints, it is to try their "precious faith." Afflictions are His spade and mattock, by which He digs into His people's hearts to find out the gold of faith; and in Hebrews xi He commends the old worthies, not for their love and patience, but for their *faith*. *Gurnall.*

AFFLICTION—Discipline of.

As they lay copper in aquafortis before they begin to engrave it, so the Lord usually prepares us by the searching, softening discipline of affliction for making a deep, lasting impression of Himself upon our hearts. *Nottidge.*

AFFLICTION—Duration of.

The Scriptures use several figures to show the short continuance of affliction:—"for a season"—"a day of adversity"—"a night of weeping"—"the hour of temptation"—"our light affliction, which is but for a moment." *John Bate.*

AFFLICTION—Fearless in.

God, of Thine Israel's faithful three
Who braved the tyrant's ire,
Who nobly scorn'd to bow the knee,
And walk'd unhurt in fire:—
O breathe their faith into my breast,
In every trying hour;
And stand, O Son of Man, confess'd
In all Thy saving power!

While Thou, Almighty Lord, art nigh,
My soul disdains to fear;
Both sin and Satan I defy,
Still impotently near;
The earth and hell their wars may wage,
I mock their vain design;
And calmly smile to see them rage
Against a child of Thine. *C. Wesley.*

AFFLICTION—Fruitfulness of.

When Mr. Cecil was walking in the Botanical Gardens of Oxford, his attention was arrested by a fine pomegranate tree, cut almost through the stem near the root. On asking the gardener the reason of this, "Sir," said he, "this tree used to shoot so strong that it bore nothing but leaves; I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit." The reply afforded this inquisitive student a general practical lesson, which was of considerable use to him in after life, when severely exercised by personal and domestic afflictions. Alas! in many cases, it is not enough that the useless branches of the tree be lopped off, but the stock itself must be cut—and cut nearly through—before it can become extensively fruitful And sometimes the finer the tree, and the more luxuriant its growth, the deeper must be the incision. *J. A. James.*

AFFLICTION—as a Furnace.

1. A furnace is prepared for gold: "The refining pot for silver, and the furnace for gold;" so afflictions are appointed for the saints, who are compared to gold.

2. A furnace refines gold, and makes it much purer than before; so afflictions refine and make more holy: "When He hath tried me, I shall come forth as gold."

3. A furnace is made sometimes very hot, according to the kind and condition of the metal; so are afflictions, sometimes very grievons, heavy, and trying, as the case requires.

4. A furnace melts the gold, and makes it soft before it is refined; so afflictions those whom they mean to purify.

5. A furnace will destroy tin, lead, &c., and also the drossy part of gold; so afflictions burn up the loose and hypocritical, and purges from His people all their corruptions.

6. The metal, when it comes forth from the furnace, is more prepared for its proper use; so are the people of God when they come forth from afflictions. *B. Keach.*

AFFLICTION—Future Good of.

To a person unacquainted with the process, the pruning of the tree, the clearing of the ground with the ploughshare, the operation of the chisel on the stone, would look like an effort to destroy. But look at the things afterwards. Behold the vine,

adorned with purple clusters; survey the field, enriched with its golden crops; examine the sculptor's labours, when he has finished his design: then it is we discover that, out of apparent injury, arises this happy result; it is intended by God that we should lose nothing by our afflictions but our sins. *Anon.*

AFFLICTION—Good in.

The cloud which appeared to the prophet Ezekiel carried with it winds and storms, but it was environed with a golden circle, to teach us that the storms of affliction, which happen to God's children, are encompassed with brightness and smiling felicity. *N. Caussin.*

AFFLICTION—Goodness of God in.

We beat back the flame, not with a purpose to suppress it, but to raise it higher, and diffuse it more.

These afflictions and repulses which seem to be discouragements, are indeed the merciful incitements of grace. If God did mean judgment to my soul, He would either withdraw the fuel, or pour water upon the fire, or suffer it to languish for want of new motions; but now that He continues to me the means, and opportunities, and desires of good, I shall misconstrue the intentions of my God, if I shall think His crosses sent rather to damp than to quicken His Spirit in me. *Bp. Hall.*

AFFLICTION—The Good Man in.

Affliction is the good man's shining scene;
Prosperity conceals his brightest ray;
As night to stars, woe lustre gives to man.
Young.

Aromatic plants bestow
No spicy fragrance while they grow;
But, crush'd or trodden to the ground,
Diffuse their balmy sweets around.
Goldsmith.

AFFLICTION—Graces multiply by.

Graces multiply by afflictions, as the saints did by persecutions. "The more they were afflicted, the more they multiplied." These terrors may affront us; they shall not affright us. Crosses be rough and smarting; but we look to the unction of comfort, that makes them portable and easy. In all conditions we bless His providence who, according to His own wisdom, not ours, disposeth things; which, if they be harsh to a state that must suffer, are good for an estate that shall be blessed for ever. *T. Adams.*

AFFLICTION—followed by Heaven.

When the Christian's last pit is digged, when he is descended into his grave, and finished his state of sorrows and suffering, then God opens the river of abundance, the rivers of life and never ceasing felicities. As much as moments are exceeded by eternity, and the sighing of a man by the joy of an angel, and a salutary frown by the light of God's countenance, a few groans by the infinite and eternal hallelujahs: so much are the sorrows of the saints to be undervalued, in respect of what is deposited for them in the treasures of eternity. Their sorrows can die, but so cannot their joys.... Every chain is a ray of light, and every prison is a palace, and every loss is the purchase of a kingdom, and every affront in the cause of God is an eternal honour, and every day of sorrow is a thousand years of comfort, multiplied with a never-ceasing numeration: days without night, joys without sorrow, sanctity without sin, charity without stain, possession without fear, society without envying, communication of joys without lessening; and they shall dwell in a blessed country, where an enemy never entered, and from whence a friend never went away. *Bp. Taylor.*

AFFLICTION—Heavier.

The physician, when he findeth that the potion which he hath given his patient will not work, he seconds it with one more violent; but if he perceive the disease to be settled, then he puts him into a course of physic, so that he shall have at present but small comfort of his life. And thus doth the surgeon, too: if a gentle plaister will not serve, then he applies that which is more corroding; and to prevent a gangrene, he makes use of his cauterizing knife, and takes off the joint or member that is so ill-affected. Even so God, when men profit not by such crosses as He hath formerly exercised them with, when they are not bettered by lighter afflictions, then He sends heavier, and proceeds from milder to sharper crosses. If the dross of their sins will not come off, He will throw them into the melting-pot again and again, crush them harder in the press, and lay on such irons as shall enter more deep into their souls. If He strikes and they grieve not, if they be so foolish that they will not know the judgment of their God, He will bring seven times more plagues upon them, cross upon cross, loss upon loss, trouble upon trouble, one sorrow on the neck of another, till they are in a manner wasted and consumed.
Spencer.

AFFLICTION—Hope in.

What though my harp and viol be
Both hung upon the willow tree?
What though my bed be now my grave,
And for my house I darkness have?
What though my healthful days are fled,
And I lie numbered with the dead?

Yet I have hope, by Thy great power,
To spring—though now a withered flower.
R. Herrick.

AFFLICTION—Impatience under.

The truth is, when we are under any affliction, we are generally troubled with a malicious kind of melancholy; we only dwell and pore upon the sad and dark occurrences of Providence; but never take notice of the more benign and bright ones. Our way in this world is like a walk under a row of trees, checkered with light and shade: and because we cannot all along walk in the sunshine, we therefore perversely fix only upon the darker passages, and so lose all the comfort of our comforts. We are like froward children who, if you take one of their playthings from them, throw away all the rest in spite.
Bp. Hopkins.

AFFLICTION—as Medicine.

Affliction is the medicine of the mind. If it be not toothsome, let it suffice that it is wholesome. It is not required in physic that it should please, but heal.
Bp. Henshaw.

AFFLICTION—Patience in.

On her arrival, Mrs. Tatham was greatly distressed to see her beloved child reduced by acute suffering to a state of total prostration. During this season of anguish, however, the sufferer manifested the most Christian patience. The Rev. G. I. Johnson, an aged minister of Christ, inquired of her what he should particularly pray for; and received answer, "That I may have *entire resignation.*" "How good it is to have Jesus near us in the hour of trial!" "Yes," said Miss Tatham; "but I cannot either pray or trust Him as I ought: *I feel I deserve to perish.* Jesus! Saviour! help me to come to Thee! Save me! Thou art all in all—all in all. My Saviour! be thou near me through life's night. Give, O give me Thy Holy Spirit! Jesus! Jesus! may I not be impatient or ungrateful." *Memoir of Miss Tatham.*

AFFLICTION—Preservation in.

The three Hebrew children were wonderfully preserved, not only from destruction, but even from the smell of fire upon their garments. All they lost were the bands which bound them. So are Christ's people graciously kept in the hour of affliction from the destroying power of their enemies. The Son of God is with them as He was with the Hebrew worthies. They lose nothing but the evils of their nature, which have hitherto been entanglements to them. They come forth with freedom and purity for the service of God, either on earth or in heaven. *John Bate.*

AFFLICTION—Purification of.

He that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle searching process to explore,
Lest the one brilliant moment should pass by
When, in the molten silver's virgin mass,
He meets his pictured face as in a glass.

Thus in God's furnace are His people tried;
Thrice happy they who to the end endure.
But who the fiery trial may abide?
Who from the crucible come forth so pure
That He whose eyes of flame look through the whole
May see His image perfect in the soul?

Nor with an evanescent glimpse alone,
As in that mirror the refiner's face;
But, stampt with Heaven's broad signet, there be shown
Immanuel's features, full of truth and grace:
And round that seal of love this motto be,
"Not for a moment, but—eternity!"
J. Montgomery.

AFFLICTION—Examples of.

FIRST, OF SAINTS.—*Joseph* (Gen. xxxix, 20—23; Psa. ciii, 17—19). *Moses* (Heb. xi, 23). *Eli* (1 Sam. iii, 18). *Nehemiah* (i, 4). *Job* (i, 20—22). *David* (2 Sam. xii, 15—23). *Paul* (Acts xx, 22—24; xxi, 13. *Apostles* (1 Cor. iv, 13; 2 Cor. vi, 4—10).

SECONDLY OF THE WICKED.—*Pharaoh and the Egyptians* (Ex. ix, 14, 15; xiv, 24, 25). *Ahaziah* (2 Kings i, 1—4). *Gehazi* (2 Kings v, 27). *Jehoram* (2 Chr. xxi, 12—19). *Uzziah* (2 Chr. xxvi, 19—21). *Ahaz*, &c. (2 Chr. xxviii, 5—8, 22).
Anon.

AFFLICTION—Examples of the Benefit of.

Joseph's brethren (Gen. xlii, 21). *Joseph* (Gen. xlv, 5, 7, 8). *Israel* (Deu. viii, 3, 5). *Josiah* (2 Kings xxii, 19). *Hezekiah* (2 Chr. xxxii, 25, 26). *Manasseh* (2 Chr. xxxiii, 12). *Jonah* (ii, 7). *Job. David. Prodigal son* (Luke xv, 21). *Ibid.*

AFFLICTION—Submission in.

Drones gather honey only from the hive; a true believer will gather it even from thistles. We prescribe not a physician by what medicine he shall help our bodies; and shall we set down our heavenly Physician a course, how He shall deal in the cure of our souls? To think we need no pills, no cauteries, is to think we are not the sons of Adam. Had we rather stay in Egypt than, by passing the penurious deserts of Arabia, to come to our Canaan? It was a great prince that, being in health, pleasantly asked his physician which was the way to heaven; he

gravely answered, "That your highness thought upon when you were last sick."

T. Adams.

Come, then, affliction, if my Father bids,
And be my frowning friend: a friend that frowns
Is better than a smiling enemy.
We welcome clouds which bring the farmer rain,
Though they the present prospect blacken round,
And shade the beauties of the op'ning year,
That, by their rich stores enrich'd, the earth may yield
A fruitful summer and a plenteous crop.

C. Swaine.

Submissively, my God,
I all to Thee resign,
And bow before Thy chast'ning rod;
Nor will I, Lord, repine.

Why should my heart complain
When wisdom, truth, and love
Direct the stroke, inflict the pain,
And point to joys above?

How short my suff'rings here;
How needful every cross:
Away with doubt, distress, and fear,
Nor call my gain my loss.

T. Haweis.

AFFLICTION—Sympathy of Jesus in.

They tell us that in some trackless lands, when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and that there are lingering fragrances and hidden strengths in the remembrance, "in all points tempted as we are," bearing grief *for* us, bearing grief *with* us, bearing *grief* like us.

J. Maclaren.

AFFLICTION—Use of.

Affliction is a winged chariot, that mounts up the soul toward heaven. *T. Adams.*

AFFLICTION—Various views of.

No man is more unhappy than the man who is never in adversity. In other words, the greatest affliction in life is never to be afflicted.

"If my property had not perished," says an ancient philosopher, "I should have perished." Many of the servants of God have been enriched for eternity by being made poor for a time.

Our bodies need physic; our trees need pruning; our metals need the furnace; and our minds need the discipline of affliction.

Afflictions are blessings to us, when we can bless God for afflictions.

Sanctified afflictions are spiritual promotions.

Under the equitable Master whom we serve, we do not suffer a single affliction that hath not for its foundation either His justice, which corrects us for our sins, or His mercy, which would prevent the faults into which we are liable to fall. There is not one affliction, therefore, which is not either a just chastisement or a merciful preservation. *Anon.*

AGE—Happiness of.

As ripe fruit is sweeter than green fruit, so is age sweeter than youth, provided the youth were grafted into Christ. As harvest-time is a brighter time than seed-time, so is age brighter than youth; that is, if youth were a seed-time for good. As the completion of a work is more glorious than the beginning, so is age more glorious than youth; that is, if the foundation of the work of God were laid in youth. As sailing into port is a happier thing than the voyage, so is age happier than youth; that is, when the voyage from youth is made with Christ at the helm. *J. Pulsford.*

AGE—of Man.

But few men die of old age. Almost all die of disappointment, passionate, mental, or bodily toil, or accident. The passions kill men sometimes even suddenly. The common expression, "choked with passion," has little exaggeration in it; for even, though not suddenly fatal, strong passions shorten life. Strong-bodied men die young—weak men live longer than the strong, for the strong use their strength, and the weak have none to use. The latter take care of themselves, the former do not. As it is with body, so it is with mind and temper. The strong are apt to break down, or, like the candle, to run, the wick burned out. The inferior animals, which live, in general, regular and temperate lives, have generally their prescribed term of years. The horse lives twenty-five years; the ox fifteen or twenty; the lion about twenty; the dog ten or twelve; the rabbit eight; the Guinea-pig six to seven years. These numbers all bear a similar proportion to the time the animal takes to grow to its full size.

When the cartilaginous parts of the bone become ossified, the bone ceases to grow. This takes place in man at about twenty years, on an average; in the camel at eight; in the horse at five; in the ox at

four; in the lion at four; in the dog at two; in the cat at eighteen months; in the rabbit at twelve; in the Guinea-pig at seven. Five or six times these numbers give the term of life; five is pretty near the average; some animals greatly exceed it. But man, of all the animals, is the one that seldom comes up to his average. He ought to live a hundred years, according to his physiological law, for five times twenty are a hundred; but instead of that, he scarcely reaches, on the average, four times his growing period; whilst the dog reaches six times; the cat six times; the rabbit even eight times his standard of measurement. The reason is obvious—man is not only the most irregular and most intemperate, but the most laborious and hard-worked of all animals. He is also the most irritable of all animals; and there is reason to believe, though we cannot tell what an animal secretly feels, man cherishes wrath to keep it warm, and consumes himself with the fire of his own secret reflections.

Blackwood.

AGE (Old)—Activity and Strength in.

When seventy-three years old, he (Wesley) writes, that he is far abler to preach than he was at three-and-twenty. What natural means has God used to produce so wonderful an effect? he asks.—1. Continual exercise and change of air, by travelling about 4000 miles in a year. 2. Constant rising at four. 3. The ability to sleep immediately, when he needed it. 4. The never losing a night's sleep in his life. 5. Two violent fevers, and two "deep consumptions. These, it is true," he adds, "were rough medicines; but they were of admirable service, causing my flesh to come again, as the flesh of a little child." Lastly, he mentions evenness of temper. "I *feel* and *grieve;* but, by the grace of God, I *fret* at nothing." *Dr. Stevens.*

AGE (Old)—Activity and Strength in.

Tho' I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility;
Therefore my age is as a lusty winter,
Frosty, but kindly. *Shakespeare.*

AGE (Old)—Beautiful.

The gray hairs of threescore years and ten were his (Wesley's) only sign of declining life. His brow was smooth, his eye clear and brilliant as in youth—"the brightest and most piercing that can be conceived," says one; his complexion ruddy, his voice strong, and an addition of years nearly equal to what was then a generation remained for him. Good, great, marvellous old man! history would not be faithful to herself if she could contemplate him at this period without emotion. *Dr. Stevens.*

AGE (Old)—Description of.

We have here an elegant description of old age. "Then the sun, and the light, and the moon, and the stars, will be darkened." That is, all outward comfort and prosperity, whether by day or by night, will be eclipsed and withdrawn.

"And the clouds will return after the rain." That is, one bodily distemper and trouble will follow another in quick succession.

Then will "the keepers of the house tremble." That is, the arms and hands, which defend the body, will by reason of their cold and dry temper shake and quiver.

"And the strong men will bow themselves." That is, the thighs and legs, which have strongly borne up the structure of the body, will be weak, and need the support of a staff to assist them.

"And the grinders will cease because they are few." That is, the teeth, which chew and grind our food, will break, decay, and fall out; so that, being reduced to a few, they will be unable to do their office.

"And those who look out at the windows will be darkened." That is, the sight will fail; the eye, through which, as through a window, the soul looks out, being dim and weakened.

"And the doors shall be shut in the streets." That is, the lips and mouth will be disabled from speaking and eating.

"When the sound of the grinding is low." That is, digestion, which is assisted by chewing, will be weak and imperfect, so that the system will be ill supplied with nourishment.

"And he shall rise up at the voice of the bird." That is, our sleep will be so shallow, that the least noise will awake us, and so short, that it will prevent the cock crowing.

"And all the daughters of music shall be brought low." That is, our ears will grow dull, so that the sweetest music will have lost all its charms.

"And they shall be afraid of that which is high." That is, we shall, by reason of weariness, dizziness, and want of breath, be afraid of ascending high places, and of attempting such high things as in youth we adventured upon without hesitation.

"And fears shall be in the way." That is, we shall be afraid in our journeying, lest we dash our weak and weary foot against a stone.

"And the almond-tree shall flourish." That is, our head will grow white, like the almond-tree, which soon ripens.

"And the grasshopper shall be a burden." That is, the least weight will be too heavy

for our infirm body; yea, we, being then like enough to grasshoppers, shall be a burden both to ourselves and to others.

"And desire shall fail." That is, all our bodily appetites will cool and cease.

At length "the silver cord will be loosed." That is, the back-bone, with the spinal marrow which it encloses, and the nerves and fibres belonging to it, will be weakened.

"And the golden bowl will be broken." That is, the vessel and membrane in which the brain is enclosed (which is aptly called "golden," both for its colour and value) will at last be shattered.

"And the pitcher will be broken at the fountain." That is, the veins will cease from doing their office, at the right ventricle of the heart, which is the fountain of life; and so, our blood stagnating, we are soon extinguished.

"And the wheel shall be broken at the cistern." That is, the great artery, which is knit to the left side of the heart, by which the blood is conveyed into the system generally, ceases its action, and the pulse with it, which are the immediate forerunners of death.

And "then the dust returns to the earth as it was, and the spirit returns unto God who gave it." Thus we see man's body, like some curious edifice, first battered by various storms; at length the roof and walls decay; and at last it falls to the ground: but our blessed Redeemer hath provided for the inhabitant "a house not made with hands, eternal in the heavens."

R. Smith.

AGE (Old)—Dread of.

Let me not live,
After my flame lacks oil, to be the snuff
Of younger spirits, whose apprehensive senses
All but new things disdain; whose judgments are
Mere fathers of their garments: whose constancies
Expire before their fashions. *Shakespeare.*

AGE (Old)—Happiness in.

Thank God most High for all His unmerited mercies and lovingkindness to me, to this day, now closing my seventy-seventh year. Through waves, and clouds, and storms, He has gently cleared my way. Praise to Him that sitteth on the throne, and maketh all things new. Amen, and Amen. O eternity! blissful eternity! Sin, earth, and hell I now defy; I lean upon my Saviour's breast! God be thanked! Amen. The end shall soon come; joyful news!

Gideon Ouseley.

AGE (Old)—Happy.

Though old, he still retained
His manly sense and energy of mind;
Virtuous and wise he was, but not severe;
He still remembered that he once was young;
His easy presence check'd no decent joy,
Him even the dissolute admired, for he
A graceful looseness, when he pleased, put on,
And, laughing, could instruct. *Armstrong.*

AGE—(Old) Happy.

How happy is the evening tide of life,
When phlegm has quench'd our passions, trifling out
The feeble remnant of our silly days
In follies, such as dotage best is pleased with,
Free from the wounding and tormenting cares
That toss the thoughtful, active, busy mind. *T. Otway.*

In age and feebleness extreme
Who shall a helpless worm redeem?
Jesus, my only hope Thou art,—
Strength of my failing flesh and heart;
Oh! could I catch a smile from Thee,
And drop into eternity. *C. Wesley.*

So fine an old man (that is, Wesley), says one who often saw him, I never saw. The happiness of his mind beamed forth in his countenance; every look showed how fully he enjoyed "the gay remembrance of a life well spent." Wherever he went he diffused a portion of his own felicity. . . . While the grave and serious were charmed with his wisdom, his sportive sallies of innocent mirth delighted even the young and thoughtless; and both saw in his uninterrupted cheerfulness the excellence of true religion. In him, even old age appeared delightful—like an evening without a cloud; and it was impossible to observe him without wishing frequently, "May my latter end be like his." *Dr. Stevens.*

AGE (Old)—Honorable.

Philo, the learned Jew, noted that, although many in the beginning lived to a great length of time, so that they more than trebled the years of Abraham, yet none is mentioned and named to have been an old man in Scripture until Abraham, of whom it is said that he died in a good old age (Gen. xxv, 8), whereof Philo conceiveth the reason to be because, though his years were fewer, his virtues were more, and because he was gone farther in the way of righteousness, though his course were shorter in the way of life; and this it was that made his old age to be good; this it was that made it to be a crown of glory; for it is a reproach to be able to prove our old age only by numbers of years, and not by increase of knowledge and goodness; it being so, that age will never become truly honorable, nor the hoary head as a

crown of glory, till it be found in the way of righteousness. *Spencer.*

AGE (Old)—Hopes of.

Here is one that wishes to live longer;
Feels not his gout, nor palsy; feigns himself
Younger by scores of years; flatters his age
With confident belying, with hopes he may
With charms, like Eson, have his youth restored;
And with those thoughts so battens, as if fate
Would be as easily cheated on as he.
Ben Jonson.

AGE (Old)—Religion in.

Behold a patriarch of years, who leaneth on the staff of religion;
His heart is fresh, quick to feel, a bursting fount of generosity;
He, playful in his wisdom, is gladdened in his children's gladness.
He, pure in his experience, loveth in his son's first love:
Lofty aspirations, deep affections, holy hopes, are his delight;
His abhorrence is to strip from life its charitable garment of ideal.
The shrewd world laughed at him for honesty, the vain world mouthed at him for honour.
The false world hated him for truth, the cold world despised him for affection.
Still he kept his treasure, the warm and noble heart,
And in that happy old man survive the child and lover. *M. Tupper.*

AGE (Old)—Reverence of.

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God." (Levit. xix, 32.) God hath put a signal honour upon it by styling Himself "the Ancient of Days;" and He threatens it as a great judgment upon a people (Isa. iii, 5), that the children shall behave themselves proudly against the ancients. We read how severely a scorn cast upon an aged prophet was revenged on those children which mocked his baldness. A reverend awe before them is not only a point of manners, but a part of a moral and express duty; and therefore it is said of Elihu (Job xxxii, 4) that he waited till Job had spoken, because he was elder than he; and in verse 6 he saith, "I am young, and ye are very old: wherefore I was afraid, and durst not show you mine opinion." *Bp. Hopkins.*

AGE (Old)—Self-respect in.

If reverence is due from others to the old, they ought also to respect themselves; and by grave, and prudent, and holy actions, to put a crown of glory upon their own gray heads. They ought not to be vain and light in their converse; nor children of a hundred years old; nor, by the folly and wickedness of their lives, expose themselves to that contempt which will certainly be cast upon them, where age is not accompanied with gravity and prudence. And therefore we find it (Prov. xvi, 31), "The hoary head is a crown of glory, if it be found in the way of righteousness;" otherwise, instead of being a glory, it is but a double shame and reproach. *Bp. Hopkins.*

AGE (Old)—Scene in.

The son of Crabbe gives, in his biography of the poet, a brief scene in the last days of Wesley:—"At Lowestoft, one evening, all adjourned to a Dissenting chapel to hear the venerable John Wesley on one of the last of his peregrinations. He was exceedingly old and infirm, and was attended, almost supported, in the pulpit by a young minister on each side. The chapel was crowded to suffocation. In the course of the sermon he repeated, though with an application of his own, the lines from *Anacreon:*

"'Oft am I by woman told,
Poor Anacreon! thou grow'st old;
See, thine hairs are falling all;
Poor Anacreon! how they fall!
Whether I grow old or no,
By these signs I do not know;
By this I need not to be told
'Tis time TO LIVE, if I grow old!'

"My father was much struck by his reverend appearance, and his cheerful air, and the beautiful cadence he gave to these lines; and after the service he was introduced to the patriarch, who received him with benevolent politeness." *Dr. Stevens.*

AGE (Old)—Veneration of.

The eye of age looks meek into my heart! The voice of age echoes mournfully through it! The hoary head and palsied hand of age plead irresistibly for its sympathies! I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eyes, and the shadows of twilight grow broader and deeper upon the understanding. *Longfellow.*

AGES—Old.

Men are accustomed to speak of the simplicity and purity of past times, and to compare, with a sigh, the good old era of the stage-coach and the spinning-wheel with these days of whizzing machinery, Aladdin palaces, and California gold. But the core of logic that lies within this rind of sentiment forces a conclusion that the world is going backward. I never knew

of an epoch that was not thought by some then living to be the worst that ever was, and which did not seem to stand in humiliating contrast with some blessed period gone by. But the golden age of Christianity is in the future, not in the past. Those old ages are like the landscape that shows best in purple distance, all verdant and smooth, and bathed in mellow light. But could we go back and touch the reality, we should find many a swamp of disease, and rough and grimy paths of rock and mire. Those were good old times, it may be thought, when baron and peasant feasted together. But the one could not read, and made his mark with a sword-pommel, and the other was held as dear as a favorite dog. Pure and simple times were those of our grandfathers—it may be. Possibly not so pure as we may think, however, and with a simplicity ingrained with some bigotry and a good deal of conceit.

Dr. Chapin.

AGONY OF CHRIST.

The agony of our Lord was a conflict, a violent struggle, a grappling and wrestling with the deepest horror, the agitation of a breast penetrated with the greatest sense of fear and amazement. He was heard in that He feared. *J. Fletcher.*

AGONY OF CHRIST—Causes of the.

1. The powers of darkness—legions of devils, who poured on His devoted head their utmost rage and malice. 2. The feeling of the weight of the wrath of God (and who knoweth the power of His anger?) as kindled against sin, the terrors of the Lord, the cup of trembling, the withdrawing of God's comfortable presence. 3. The fear of His farther suffering—a violent, dreadful, and approaching death. 4. The atoning for our coldness, and the painful foresight with how much truth those words of the prophet might be applied to many, "Is it nothing to you, all ye that pass by?"

J. Fletcher.

AGONY OF CHRIST—Tears in the.

He filled the silent night with His crying, and watered the cold earth with His tears, more precious than the dew of Hermon, or any moisture, next unto His own blood, that ever fell on God's earth since the creation (see Heb. v, 7).

Traill.

AIMING HIGH.

Some time ago half a dozen young men, dressed in green, were shooting at a target with bows and arrows, when the arrows of one of them invariably struck the earth, on account of his aiming too low. "*Aim higher,*" cried out one of his companions, "*Aim higher,* for your arrow-head is always pointed to the ground. He that aims at a barn-door will never hit the weathercock on the church spire."

A father giving advice to his son, said, "Let your objects be high and holy, and then the High and Holy One will give you strength and grace to attain them."

"What would you advise me to aim at?" asked a young man of a Christian friend. "At riches and honours," replied his friend, "if you mean to be satisfied with earth; but at Christian graces, if you have any desire ever to enter heaven."

G. Mogridge.

ALCOHOL—in Great Britain, Money spent in,

Would every year support 200,000 missionaries (which would be about one to every 3000 adult heathen) at £200 each; 2000 superannuated missionary labourers at £100 each; 100,000 schoolmasters at £100 each; build 2000 churches and chapels at £2000 each; build 200 schools at £500 each; give to 50,000 widows 5*s.* each per week; issue 50,000 Bibles every day at 1*s.* 6*d.* each, and 100,000 tracts every day at 4*s.* per hundred; and present to 192,815 poor families £10 each on Christmas Day; or it would, in ONE YEAR, supply each human being on the globe with a Bible; or it would, in one year, provide 200 hospitals at £20,000 each; 12,000 churches and chapels at £2000 each; 10,000 schools at £600 each; 2000 mechanics' institutions and lecture halls at £2000 each; 25,000 almhouses at £200 each; 1000 baths at £2000 each; 2000 libraries at £500 each; 200 public parks at £5000 each; give 400,000 poor families £10 each; and present a new Bible to each man, woman, and child in Great Britain. So that the money spent in Great Britain alone, for strong drink, would, as far as outward ministry is concerned, evangelise the world—besides providing largely for temporal distress. *Newman Hall.*

AMBITION—Ascent of.

Lowliness is young Ambition's ladder
Whereto the climber upward turns his face;
But when he once obtains the utmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the bare degrees
By which he did ascend. *Shakespeare.*

AMBITION—without Bounds.

Ambition is a devouring fire, who can poise it? It is a wind, who can fathom it? It is an abyss, who is able to recount the sources and issues thereof? A wise man saith very well, that the middle of the earth hath been found, the depth of the sea hath been found, the height of the Riphean

hills hath been measured, the remotest limits of the hollow caverns of Caucasus have been discovered; the head-spring of Nilus hath not escaped: only in the heart of man we cannot find the bounds of the desire of ruling. *N. Caussin.*

AMBITION—Danger of.

Ambition is like choler, which is a humour that maketh men active, earnest, full of alacrity, and stirring, if it be not stopped. But if it be stopped, and cannot have its way, it becometh a dust, and thereby malign and venomous. So ambitious men, if they find the way open for their rising, and still get forward, they are rather busy than dangerous; but if they be checked in their desires, they become secretly discontent, and look upon men and manners with an evil eye, and are best pleased when things go backward. *Lord Bacon.*

AMBITION—Deceitfulness of.

Ambition is a gilded misery, a secret poison, a hidden plague, the engineer of deceit, the mother of hypocrisy, the parent of envy, the original of vices, the moth of holiness, the blinder of hearts, turning medicines into maladies, and remedies into diseases. High seats are never but uneasy, and crowns are always stuffed with thorns. *T. Brooks.*

AMBITION—Definition of.

Ambition! the desire of active souls
That pushes them beyond the bounds of nature,
And elevates the hero to the gods;
That can inform the souls of beardless boys,
And ripen 'em to men in spite of nature.
N. Rowe.

Ambition's like a circle on the water
Which never ceases to enlarge itself,
Till by broad spreading it disperses to nought. *Shakespeare.*

AMBITION—Destructive.

Ambition destroys the pleasures of the present in ardent aspirations after an imaginative future. *Dr. Thomas.*

AMBITION—Discontent of.

Ambition is torment enough for an enemy; for it affords as much discontentment in enjoying as in want, making men like poisoned rats, which, when they have tasted of their bane, cannot rest till they drink, and then can much less rest till they die. *Bp. Hall.*

I dare say Alexander the Great was somewhat staggered in his plans of conquest by Parmenio's way of putting things. "After you have conquered Persia, what will you do?" "Then I shall conquer India." "After you have conquered India, what will you do?" "Conquer Scythia." "And after you have conquered Scythia, what will you do?" "Sit down and rest." "Well," said Parmenio to the conqueror, "why not sit down and rest now?"
Dr. Haven.

AMBITION—End of Worldly.

Look to the *end* of worldly ambition, and what is it? Take the four greatest rulers, perhaps, that ever sat upon a throne. *Alexander*, when he had so completely subdued the nations that he wept because there were no more to conquer, at last set fire to a city and died in a sense of debauch. *Hannibal*, who filled three bushels with the gold rings taken from the slaughtered knights, died at last by poison administered by his own hand, unwept, and unknown, in a foreign land. *Cæsar*, having conquered 800 cities, and dyed his garments with the blood of one million of his foes, was stabbed by his best friends, in the very place which had been the scene of his greatest triumph. *Napoleon*, after being the scourge of Europe, and the desolater of his country, died in banishment, conquered and a captive. So truly "the expectation of the wicked shall be cut off."
G. S. Bowes.

The builders of Babel were confounded in their speech, scattered abroad in the earth, and their work left as a monument of their folly. Abimelech was killed with a millstone cast upon his head by a woman. Absalom was hanged by the hair of his head in the wood, while seeking the throne from his father. Haman was hanged on a gallows which he had prepared for Mordecai. Nebuchadnezzar was thrust from his throne and his palace into the condition of a beast in the wilderness. Semiramis was slain in a brutish passion by the hand of her own son. Cæsar was gored with many stabs of daggers in the senate-house. Pompey, after he had caused golden mountains to be carried in triumph, finding no more land to conquer, he having gained so much, wanted five or six feet of ground to make him a sepulchre. Another, who had taken for ensign a world, with the helm of a ship, and his motto, *Hoc opus*, showing that his ambitions transported him not to any lower pitch than the world's conquest, found himself to be in a worst state than if he had been a swabber in a ship. Macrinus, a hunter, a fencer, a scrivener, became an orator, then a fiscal, next pretor of the palace, then emperor, and lastly was massacred by his son Diadumenus. Ablavius, most powerful under Constantine, was torn in pieces under Constantius, as a victim. *N. Caussin.*

AMBITION—End of Worldly.

The shadow, wheresoever it passes, leaves no track behind it; and of the greatest personages of the world, when they are once dead, then there remains no more than if they had never lived. How many preceding emperors of the Assyrian monarchy were lords of the world as well as Alexander! and now we remain not only ignorant of their monuments, but know not so much as their names. And of the same great Alexander, what have we at this day, except the vain noise of his fame?

Bp. Taylor.

AMBITION—Examples of.

Adam and Eve (Gen. iii, 5, 6); *Builders of Babel* (Gen. xi, 4); *Miriam and Aaron* (Num. xii, 2); *Korah, &c.* (Num. xvi, 3); *Absalom* (2 Sam. xv, 4; xviii, 18); *Adonijah* (1 Kings i, 5); *Sennacherib* (2 Kings xix, 23); *Shebna* (Isa. xxii, 16); *Sons of Zebedee* (Matt. xx, 21); *Antichrist* (2 Thes. ii, 4); *Diotrephes* (3 John 5).

Anon.

AMBITION—True.

The true ambition there alone resides
Where justice vindicates, and wisdom guides;
Where inward dignity joins outward state,
Our purpose good, as our achievements great;
Where public blessings, public praise attend,
Where glory is our motive, not our end;
Wouldst thou be famed? have those high acts in view
Brave men would act, though scandal would ensue.

Young.

AMBITION—Unreasonableness of.

There is no greater unreasonableness in the world than in the designs of ambition; for it makes the present certainly miserable, unsatisfied, troublesome, and discontented, for the uncertain acquisition of an honour, which nothing can secure; and besides a thousand possibilities of miscarrying, it relies upon no greater certainty than our life; and when we are dead, all the world sees who was the fool.

Bp. Taylor.

AMBITIOUS MAN—Emblem of the

The serpent, though creeping in the dust, hath a lofty spirit, reaching not only to men, but even at the birds of the air. And here is the ambitious man's emblem. He was bred out of the dust, yet he catcheth at lordships and honours; ransacks the city, forages the country, scours it through the Church; but his errand is to the court. He is the maggot of pride, begot out of corruption; and looks in an office as the ape did when he had got on the robes of a senator.

T. Adams.

AMBITIOUS MAN—Inconstancy of the.

His life is composed of leaps, bounds, and skips. He is the very reed, the very shuttle-cock of inconstancy. He is a mere wind-blown balloon, which is tossed this way and that way, sometime with the foot, sometime with the hand. He is enforced upon all occasions to hear the fool's babble; and having drunk so long and deep draughts of the water of forgetfulness, he cannot awake himself from his drunkenness until death come to close up his eyes.

N. Caussin.

AMBITIOUS MAN—Madness of the.

While he beholds the stars, with Thales, he forgets the ditch; and yawning so wide for preferment, contempt is easily thrown into his mouth. I have read of Menecrates, a physician, that would needs be counted a god, and took no other fee of his patients but their vow to worship him. Dionysius Syracusanus, hearing of this, invited him to a banquet; and to honour him according to his desire, set before him nothing but a censer of frankincense; with the smoke whereof he was feasted till he starved, while others fed on good meat. This showed the great naturalist a natural fool, a madman. Sapor, a Persian king, wrote himself, King of kings, Brother to the Sun and Moon, and Partner with the Stars. Yet, alas! he was a man; therefore a madman in the arrogation of his style.

T. Adams.

Eusebius reports of Simon Magus, that he would be honoured as a god, and had an altar with this inscription, "To Simon, the holy god:" which it seemed his harlot Helena did instigate. But when, by the power of the devil, he presumed to fly up to heaven, at the command of St. Peter, the unclean spirit broke his neck. He climbed high, but he came down with a vengeance. His miserable end showed him an ambitious man, a madman. *T. Adams.*

AMBITIOUS MAN—Restlessness of the.

Where is it that the ambitious man can find place of stability and centre of repose? If he be in quest of honour (and when is he not?), behold him in a whirlpool, in fire; behold him in the feverish excesses of heat and cold, which afford him no intermission. Admit he obtain what he pretendeth unto, no sooner is he engaged in one way, but his feet itch to transfer him to another. If he be but upon terms of repulse, behold him drenched in desperate and furious envy, which maketh him die as many deaths as there are others more happy than himself. Verily the wheel of Ixion is a silly fable in comparison of the tortures of the ambitious. *N. Caussin.*

AMEN—Chinese.

The Chinese have no word which will compare with our English word "Amen;" they say, instead, *Sin yenen ching sing*, "The heart wishes exactly so."

Anon.

AMEN—Manner of saying.

The Rabbins say, that our *Amen* in the close of our prayers must not be said, first, *hasty*, but with consideration, 1 Cor. xiv, 16. Secondly, nor *maimed*, or *defective*; we must stretch out our hearts after it, and be swallowed up in God; thirdly, nor *alone*, or an *orphan*, that is, without faith, love, and holy confidence. *John Trapp.*

AMEN—Meaning of.

When it is prefixed before, it is assertory; as in the Evangelists, "Verily, verily, I say unto thee," that is, Amen, amen, I say unto thee; which is a vehement assertion of the truth and necessity of what he speaks.

When it is subjoined and used at the end of a speech or prayer, it is precatory, and signifies our earnest desire to have our prayers heard and our petitions granted; as, "Blessed be the Lord God of Israel from everlasting to everlasting; Amen and Amen," &c.

In the former sense it signifies *so it is*; in the latter, *so be it.* *Bp. Hopkins.*

AMEN—Teachings of.

It teaches us to put up all our prayers with understanding. For when we use vain and insignificant babbling, how can we seal and close them up with a hearty Amen? When we pray without understanding, and say Amen, it is like setting a seal to an instrument when we know not what it contains, and is expressly condemned by the apostles (1 Cor. xiv, 16).

It teacheth us to present all our requests to the throne of grace, with fervent zeal and affection. Amen is a wing to our prayers; it is the bow that shoots them up to heaven.

Whether we pray ourselves, or join in prayers with others and make their petitions ours, we ought to attest our understanding of, our assent unto, and our earnest desires after, the mercies that are begged by sealing up the prayers with an Amen. *Bp. Hopkins.*

AMEN—Ancient Use of.

St. Jerome tells us, it was the custom in his days to close up every prayer with such an unanimous consent, that their Amens rung and echoed in the church, and sounded like the fall of waters or the noise of thunder. *Bp. Hopkins.*

AMEN—Importance of the Public Use of.

It would be a very beseeming thing if Amens were audible and sounding; unless we are ashamed to be thought to pray when others pray, and to make use of others' expressions to present our petitions. When we come to the public worship, we are not to look upon the minister only as praying for the people; but he is the people's mouth unto God; and it is, or ought to be, the prayer of the whole congregation which he presents. They pray with him and by him; and every petition that he makes to God ought to be ratified with an Amen sent from our very hearts; which, if we sincerely and affectionately perform, we have abundant assurance that what is confirmed by so many suffrages on earth, shall likewise be confirmed by our Father which is in heaven. And how beautiful, how becoming, would this be, when the whole congregation shall thus conspire together in their request.

Bp. Hopkins.

AMIABILITY—in Religion.

We have sometimes seen a form of distinguished personal beauty disfigured by a want of cleanliness and slovenly attire. The exquisite symmetry could not be altogether concealed; but how much more attractive would it have appeared with other and more suitable accompaniments! So it is with character; there may be real beauty of holiness, but in sad and slovenly attire of temper. Changing the illustration, I may observe the brilliancy of the most valuable diamond may be hidden by earthly incrustations, the lustre of gold may be dimmed for want of polish, and the most majestic portrait be half covered with dust or mildew. So religion, which is more precious than rubies, more valuable than gold, and the very image of God in the soul of man, may have its worth and its excellence depreciated by infirmities of temper, and a want of amiable deportment. Religious young men, be amiable as well as pious; not only your happiness, but your usefulness, requires it. You know that vice has not unfrequently its attractions in the amiabilities with which it is associated, and that some are reconciled to it on this ground. It is equally true that religion may have its repulsions, and that some may be driven from it by these partial deformities. Be it, then, your desire, your endeavour, your prayer, to unite the holy and the amiable; let the diamond with its flashing hues be thus seen in its most tasteful setting—the gold in its brightest polish, and the picture exhibiting the freshest colours, and surrounded by the richest frame. *J. A. James.*

AMUSEMENTS.

They are to religion like breezes of air to the flame—gentle ones will fan it, but strong ones will put it out. *Dr. Thomas.*

"He that is not satisfied," says Bishop Wilson, "that plays are an unlawful diversion, let him, if he dare, offer up this prayer to God before he goes: 'Lord, lead me not into temptation, and bless me in what I am now to be employed in.'" There are many other occupations and amusements in which the same advice is worth attending to. *J. Whitecross.*

AMUSEMENTS—Innocent.

Innocent amusements are such as excite moderately, and such as produce a cheerful frame of mind, not boisterous mirth; such as refresh, instead of exhausting, the system; such as recur frequently, rather than continue long; such as send us back to our daily duties invigorated in body and spirit; such as we can partake of in the presence and society of respectable friends; such as consist with and are favorable to a grateful piety; such as are chastened by self-respect, and are accompanied with the consciousness that life has a higher end than to be amused. *Dr. Channing.*

ANGEL—Meaning of Term.

Both the Hebrew and the Greek words signify messenger. But in the Scriptures a prophetic dream is called an angel (although occasionally we find that real manifest angels, that is, spirits in a partly human form, appeared). The pillar of fire that went before the Israelites is called God's angel. The winds and flames of fire are angels to us when used by God to teach us, or as rods to punish us. The angel of a nation denotes its king or ruler. The angels of the churches were no other than the ecclesiastical ministers set over them—whether bishops, priests, or elders. It is to be understood that the admonitions addressed to the angels of the seven churches applied to the members of those churches, rather than, if at all, to the ministers. *Anon.*

ANGELS—Creation of.

It is generally supposed that the angels were created at the same time with the visible universe, and that they are considered as comprehended under the general name *heavens*. That the angels were created at some particular period, we learn from the testimony of Num. xvi, 22, and xxvii, 16, "God of the spirits." (Heb. i, 7; Col. i, 16): "By Him were all things created . . . visible and invisible, whether they be thrones," &c. But that they were created on the first, or on any one of the six days, seem to be asserted (like most received opinions) with more confidence than reason, chiefly on the authority of the repetition in Gen. ii, 1:—"Thus the heavens and the earth were finished, and all the host of them"—unless we are to suppose that more was meant to be implied in the concluding summary than in the previous narration itself, and that the angels are to be considered as the host who inhabit the visible heavens. For when it is said (Job xxxviii, 7) that they shouted for joy before God at the creation, it proves rather that they were then already in existence, than that they were then first created. Many, at least, of the Greek, and some of the Latin fathers, are of opinion that angels, as being spirits, must have existed long before the material world; and it seems even probable that the apostacy, which caused even the expulsion of so many thousands from heaven, took place before the foundations of this world were laid. *Milton.*

ANGELS—in Death.

It has been too often said to have been always said without truth, that angel forms were standing round the bed, waiting to attend the spirit in its last flight. Of course we can never feel sure, when something of this kind is affirmed by a dying Christian—we can never feel sure that there is anything more than a sort of delirious vision, or that the words may be taken as aught else than an indication of wandering of mind as spirit struggles free from flesh. But neither would we ever venture to be sure that the matter of fact is not precisely as dying men state, and that radiant forms, not the figments of delirium, but the real embodyings of ministering angels, are actually crowding the chamber, though there may be only one privileged eye to which they are visible. This we can feel, that if indeed, it be true that there is thus a manifestation to the senses at the very moment when a man has the greatest need of comfort and succour, God mightily consults for the wants of our nature, and suits His dealings to our constitution. The angels, acting merely as spirit upon spirit, may possibly so strengthen man passing through the valley of the shadow of death as though they clothed themselves in glorious forms to advance visibly before the sufferer as a guardian and a guide. *H. Melvill.*

ANGELS—Description of.

Six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad came mantling o'er his breast
With regal ornament; the middle pair
Girt, like a starry zone, his waist, and round

Skirted his loins and thighs with downy gold
And colours dipp'd in heaven; the third his feet
Shadow'd from either heel with feather'd mail,
Sky-tinctured grain. *Milton.*

ANGELS—Guardianship of.

We may suppose a troop of heavenly beings entrusted with the guardianship of one of God's people, and when this individual is in circumstances of danger, or perplexity, or sorrow, we may believe that these attendant spirits do much towards removing obstacles from his path, directing him as to the best course to take, or suggesting material of comfort and of hope. We are not able to measure, and far less, as we suppose, to overrate the amount of benefit which results to Christians from these spiritual ministrations. But who will not allow that if, as it was with the prophet's servant, the eyes were opened to discern the chariot of fire, and the horses of fire marshalled to our protection—who will not allow that we should have a greater sense of security than is ordinarily conveyed through an infusion of fresh vigour into the principle of faith? *H. Melvill.*

ANGELS (Joy of)—at Christ's Birth.

We think that no sooner had the High Priest in the Christian Church entered on His earthly sojourning, than the mystery which had for ages been hid in the Eternal Mind, of which only dim and shadowy notices had been vouchsafed to any finite intelligence—this mystery, we say, broke suddenly forth; a wave of delightful anthem went out from thousand times ten thousand squadrons; with one accord the countless multitude of spirits swept their harp-strings, and so loud was the minstrelsy and so wide the waving of the chorus, that the shepherds on Bethlehem's plains caught the echo of the one, and the magi in the distant East caught the reverberation of the other. *H. Melvill.*

ANGELS—Knowledge of.

Nothing but omniscience can outdo the knowledge of angels; a knowledge that dives into all the recesses of nature, and spies out all the secret workings of second causes by a certain and immediate view; which the quickest human intellect pursues by tedious meditation, dubious conjectures, short experiments, and perhaps after all is forced to sit down in ignorance and dissatisfaction. *Dr. South.*

ANGELS—limited in Knowledge.

The good angels do not look into all the secret things of God, as the papists pretend; some things indeed they know by revelation, and others by means of the excellent intelligence with which they are gifted; there is much, however, of which they are ignorant. An angel is introduced inquiring (Dan. viii, 13) "how long shall be the vision?" (xii, 6) "how long shall it be to the end of these wonders?" (Matt. xxiv, 36) "of that day knoweth no man, no, not even the angels in heaven." (Eph. iii, 10) "to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." (Rev. v, 3) "no man in heaven was able to open the book." "Which things the angels desire to look into." *Milton.*

ANGELS—Ministration of.

How oft do they their silver bowers leave,
To come to succour us that succour want!
How oft do they with golden pinions cleave
The flitting skyes, like flying pursuivant,
Against fowle fiendes to ayd us militant!
They for us fight, they watch and dewly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward;
O why should heavenly God to men have such regard! *E. Spenser.*

In the ecclesiastical history of Socrates, there is mention made of one Theodorus, a martyr put to extreme torments by Julian the Apostate, and dismissed again by him when he saw him unconquerable. Ruffinus, in his history, saith, that he met with this martyr a long time after his trial, and asked him whether the pains he felt were not insufferable? He answered, that at first it was somewhat grievous, but after a while there seemed to stand by him a young man in white, who, with a soft and comfortable handkerchief, wiped off the sweat from his body (which, through extreme anguish, was little less than blood) and bade him be of good cheer, insomuch as then it was rather a punishment than a pleasure to him to be taken off the rack, sith when the tormentors had done the angel was gone. Thus it is that the blessed angels of God have ministered from time to time to His people, in the days of their distress; it may be bringing food to their bodies, as once to Elijah; but certainly comfort unspeakable to their souls, as to Jacob, Hagar, Daniel, Zacharias, Joseph, Cornelius, Paul, &c., and to our modern martyrs, in their prisons, at the stake, and in the fire. They pity our human frailties, and secretly suggest comfort, when we perceive it not; they are as ready to help us as the bad angels are to tempt us; always they stand looking on the face of God to receive orders, for the

accomplishment of our good, which they no sooner have than they readily despatch, even with weariness of flight. *Spencer.*

Angels our servants are,
And keep in all our ways;
And in their watchful hands they bear
The sacred sons of grace:
Unto that heavenly bliss
They all our steps attend;
And God Himself our Father is,
And Jesus is our friend. *C. Wesley.*

We believe, upon the authority of Scripture, that angels are beings who minister to the righteous; but the ministration is altogether secret. There are no outward tokens by which we can determine when or how it is carried on. We can only suppose that many of those suggestions which seem whispered to our minds, we know not by whose voice—many of the warnings, exhortations, and consolations, which we are conscious of receiving, we cannot tell when —are to be ascribed to kind and watchful spirits, who cover us by God's command, observing our dangers, and studious to avert them. *H. Melvill.*

ANGELS—Objects of their Ministry.

Their ministry relates especially to believers; (Heb. i, 14) "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Ps. xxxiv, 7) "the angel of Jehovah encampeth round about them that fear Him." (Ps. xci, 11) "He shall give His angels charge over thee." (Isa. lxiii, 9) "the angel of His presence saved them." (Matt. xviii, 10) "their angels do always behold the face of My Father." (Matt. xiii, 41) "the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend." (xxiv) "they shall gather together His elect from the four winds." (Acts xii, 15) "it is his angel." (1 Cor. xi, 13) "for this cause ought the woman to have power on her head because of the angels," namely, as some think (and numerous examples, in confirmation of their opinion, are not wanting), those angels whose office it was to be present at the religious assemblies of believers. *Milton.*

ANGELS—Ministers of Vengeance.

They are sometimes sent from heaven as messengers of the Divine vengeance, to punish the sins of men. They destroy cities and nations (Gen. xix, 13; 2 Sam. xxiv, 16). (1 Chron. xxi, 16) "David saw the angel of Jehovah having a drawn sword in his hand stretched out over Jerusalem." They lay waste whole armies with unexpected destruction (2 Kings xix, 35). Compare also other passages to the same effect. Hence they are frequently represented as making their appearance in the shape of an armed host. (Gen. xxxii, 1, 2) "this is God's host." (Josh. v, 15) "the captain of the host of Jehovah." (2 Kings vi, 17) "the mountain was full of horses and chariots of fire." (Ps. lxviii, 17) "the chariots of God are twenty thousand." (Luke ii, 13) "a multitude of the heavenly host." *Milton.*

ANGELS—Nature of.

The very names assigned to angels by their Creator convey to us ideas pre-eminently pleasing, fitted to captivate the heart, and exalt the imagination; ideas which dispel gloom, banish despondency, enliven hope, and awaken sincere and unmingled joy. They are living ones; beings in whom life is inherent and instinctive; who sprang up under the quickening influence of the Sun of Righteousness, beneath the morning of everlasting day; who rose, expanded, and blossomed in the uncreated beam, on the banks of the river of life, and were nourished by the waters of immortality. They are spirits, winged with activity, and formed with power, which no labour wearies, and no duration impairs; their faculties always fresh and young, their exertions unceasing and wonderful, and their destination noble and delightful, without example and without end. They are burning ones, glowing with a pure and serene, with an intense and an immortal flame of Divine love; returning without ceasing the light and warmth which they have received from the great central sun of the universe, reflecting, with supreme beauty, the image of that divine luminary; and universally glorious, although differing from each other in glory. *Dr. Dwight.*

Angels are *spirits* (Matt. viii, 16). They are of *etherial nature* (1 Kings xxii, 21; Ps. civ, 4, compared with Matt. viii, 31; Heb. i, 7); "as lightning" (Luke x, 18), whence also they are called seraphim. *Immortal* (Luke xx, 36), "neither can they die any more." *Excellent* in wisdom (2 Sam. xiv, 20); most powerful in strength (Ps. ciii, 20; 2 Pet. ii, 11; 2 Kings xix, 35; 2 Thess. i, 7). Endued with the greatest swiftness, which is figuratively described by the attribute of wings (Ezek. i, 6). In number almost infinite (Deut. xxxiii, 2; Job xxv, 3; Dan. vii, 10; Matt. xxvi, 53; Heb. xii, 22; Rev. v, 11, 12). Created in perfect righteousness and holiness (Luke ix, 26; John viii, 44; 2 Cor. xi, 14, 15), "angels of light. . . . ministers of righteousness." *Milton.*

ANGELS—Prince of.

There appears to be one who presides

over the rest of the good angels, to whom the name of Michael is often given. (Josh. v, 14) "as captain of the host of Jehovah am I come." (Dan. xi, 11) "Michael, one of the chief princes, came to help me." (xii, 1) "Michael shall stand up, the great prince." (Rev. xii, 7, 8) "Michael and his angels fought against the dragon." It is generally thought that Michael is Christ. But Christ vanquished the devil, and trampled him under foot singly; Michael, the leader of the angels, is introduced in the capacity of a hostile commander waging war with the prince of the devils, the armies on both sides being drawn out in battle array, and separating after a doubtful conflict (Rev. xii, 7). St. Jude also says of the same angel, "when contending with the devil he disputed about the body of Moses, he durst not bring against him a railing accusation"—which would be an improper expression to use with reference to Christ, especially if He be God. (1 Thess. iv, 16) "the Lord Himself shall descend from heaven with the voice of the archangel." Besides, it seems strange that an apostle of Christ, in revealing things till then so new and unheard of concerning his Master, should express himself thus obscurely, and should even shadow the person of Christ under a difference of name.

Milton.

ANGELS—with the Sick.

I have seen angels by the sick one's pillow—
Theirs was the soft turn and the soundless tread;
Where smitten hearts were drooping like the willow,
They stood between the living and the dead. *Wetherall.*

ANGELS—Superiority of.

Compare a Solomon, an Artistotle, or an Archimedes, to a child that newly begins to speak, and they do not more transcend such a one than the angelical understanding exceeds theirs, even in its most sublime improvements and acquisitions.

Dr. South.

ANGELS—Swift flight of.

Down thither prone in flight,
He speeds, and through the vast ethereal sky
Sails between world and world with steady wings:
Now on the polar winds, then quick with fan
Winnows the buxom air. *Milton.*

ANGELS—Sympathy of.

Oh! there are no tears in heaven; but when angels come down to earth, it may be they can fall into companionship with human sadness, and even learn to weep; and where is the spectacle which shall wring tears from eyes which they were never meant to stain, if it be not that of the obstinate rejection of the Gospel of reconciliation, and of careless trifling with a thing so inestimably precious as the soul? Old men, buried with your gold! angels weep over you. Young men, frittering away your days in vanities and pleasures! angels weep over you. *H. Melvill.*

ANGELS—Titles and Distinctions of.

They are called sons of God (Job i, 6, and xxxviii, 7; Dan. iii, 25, compared with v, 28), and even gods (Ps. viii, 5; xcvii, 7). But they are not to be compared with God: (Job iv, 18) "His angels He charged with folly;" (v, 15) "the heavens are not clean in His sight;" (Isa. vi, 2) "with two wings he covered his face." They are distinguished one from another by offices and degrees (Matt. xxv, 41; Rom. viii, 38; Col. i, 16; Eph. i, 21; iii, 10; 1 Pet. iii, 22; Rev. xii. 7). Cherubim (Gen. iii, 24); seraphim (Isa. vi, 2), and by proper names (Dan. viii, 16, ix. 21, x, 13; Luke i, 19; Jude 9; Rev. xii, 7); (1 Thess. iv, 16) "with the voice of the archangel;" (Jos. v, 14). *Milton.*

ANGELS—Worship of.

Angel-powers the throne surround,
Next the saints in glory they;
Lull'd with the transporting sound,
They their silent homage pay;
Prostrate on their face before
God and His Messiah fall;
Then in hymns of praise adore,
Shout the Lamb that died for all.
C. Wesley.

Thee the first-born sons of light,
In choral symphonies,
Praise by day, day without night,
And never, never cease:
Angels and archangels, all
Praise the mystic Three in One;
Sing, and stop, and gaze, and fall
O'erwhelm'd before Thy throne. *Ibid.*

Thee, while the first archangel sings,
He hides his face behind his wings;
And ranks of shining thrones around
Fall worshipping, and spread the ground.
Dr. Watts.

ANGELS (Good and Evil)—our Attendants.

Man hath two attendant angels,
Ever waiting at his side,
With him wheresoe'er he wanders,
Wheresoe'er his feet abide.
One to warn him when he darkleth,
And rebuke him if he stray:

One to leave him to his nature,
And so let him go his way.

Two recording spirits, reading
All his life's minutest part,
Looking in his soul, and listening
To the beatings of his heart.
Each with pen of fire electric,
Writes the good or evil wrought;
Writes with truth that adds not, errs not,
Purpose, action, word, and thought.

One, the Teacher and Reprover,
Marks each heaven-deserving deed;
Graves it with the lightning's vigour;
Seals it with the lightning's speed;
For the good that man achieveth—
Good beyond an angel's doubt—
Such remains for aye and ever,
And cannot be blotted out.

One (severe and silent Watcher)
Noteth every crime and guile,
Writes it with a holy duty,
Seals it not, but waits awhile;
If the evil-doer cry not—
"God, forgive me!" ere he sleeps,
Then the sad stern spirit seals it,
And the gentler spirit weeps. *P. Prince.*

ANGELS (Evil)—Employment of.

They are (remember! so far as God permits) "governors of the world." So that there may be more ground than we are apt to imagine, for that strange expression of Satan (Matt. iv, 8, 9), when he showed our Lord "all the kingdoms of the world, and the glory of them." "All these things will I give Thee, if Thou wilt fall down and worship me." It is a little more particularly expressed in the fourth chapter of St. Luke: "The devil showed unto Him all the kingdoms of the world in a moment of time." (Such an astonishing measure of power is still left in the prince of darkness!) "And the devil said, All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it" (ver. 5, 6). They are the rulers of the darkness of this age (so the words are literally translated), of the present state of things, during which the whole world lieth in the wicked one. He is the element of the children of men, only those who fear God being excepted. He and his angels, in connection with, and in subordination to him, dispose all the ignorance, all the error, all the folly, and particularly all the wickedness of men, in such a manner as may hinder most the kingdom of God, and advance most the kingdom of darkness. *J. Wesley.*

ANGELS (Evil)—Liberty and Work of.

They are sometimes permitted to wander throughout the whole earth, the air, and heaven itself, to execute the judgments of God. (Job i, 7) "from going to and fro in the earth." (1 Sam. xvi, 15) "the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him." (John xii, 31) "the prince of this world." (2 Cor. iv, 4) "the god of this world." (Matt. xii, 43) "he walketh through dry places." (Eph. ii, 2) "according to the prince of the power of the air." (vi, 12) "against spiritual wickedness in high places." They are admitted into the presence of God (Job i, 6, ii, 1). (1 Kings xxii, 21) "there came forth a spirit and stood before Jehovah." (Zech. iii, 1) "he showed me Joshua the high priest standing before the angel of Jehovah, and Satan standing at his right hand to resist him." (Luke x, 18) "I beheld Satan as lightning fall from heaven." (Rev. xii, 12) "woe to the inhabiters of the earth, for the devil is come down unto you." Their proper place, however, is the bottomless pit, from which they cannot escape without permission. See Luke viii, 31; Matt. xii, 43; Mark v; Rev. xx, 2, 3; Job i, 12; Matt. viii, 31.

So stretched out huge in length the Arch-Fiend lay,
Chain'd on the burning lake, nor ever thence
Had ris'n or heav'd his head, but that the will
And high permission of all-ruling Heav'n
Left him at large to his own dark designs.
Milton.

God holds them chain'd in fetters of His power;
That, without leave, one minute of an hour
They cannot range. *Du Bartas.*

ANGELS (Evil)—Prince of.

The devils also have their prince. (Matt. xii, 24) "Beelzebub, the prince of the devils." See also Luke xi, 15. (Matt. xxv, 41) "the devil and his angels." (Rev. xii, 9) "the great dragon was cast out and his angels." They retain likewise their respective ranks. (Col. ii, 15) "having spoiled principalities and powers." (Eph. vi, 12) "against principalities, against powers."

The Stygian council thus dissolv'd, and forth
In order came the grand infernal peers;
Midst came their mighty Paramount.

Their leader is the author of all wickedness, and the opponent of all good. (Job i and ii; Zech. iii, 1) "Satan." (John viii, 44) "the father of lies." (1 Thess. ii, 18) "Satan hindered us." (Acts v, 3) "Satan hath filled thine heart." (Rev. xx, 3, 8) "that he should deceive the nations no more." (Eph. ii, 2) "the spirit that

now worketh in the children of disobedience." Hence he has obtained many names corresponding with his actions. He is frequently called "Satan," that is, an enemy or adversary (Job i, 6; 1 Chron. xxi, 1). "The great dragon, that old serpent, the devil," that is, the false accuser (Rev. xii, 9). "The accuser of the brethren" (ver. 10). "The unclean spirit" (Matt. xii, 43). "The tempter" (iv, 3). "Abaddon, Apollyon," that is, the destroyer (Rev. ix, 11). "A great red dragon" (xii, 3). *Milton.*

ANGELS (Evil)—Punishment of.

The evil angels are reserved for punishment. (Matt. viii, 29) "art thou come hither to torment us before the time?" (2 Pet. ii, 4) "God cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (Jude 6) "He hath reserved them in everlasting chains under darkness unto the judgment of the great day." (1 Cor. vi, 3) "know ye not that we shall judge angels?" (Matt. xxv, 41) "everlasting fire, prepared for the devil and his angels." (Rev. xx, 10) "they shall be tormented for ever and ever." *Milton.*

ANGELS OF THE HOUSE.

I know a man. He is not a Christian, His daily life is not in accordance with even principles of morality. He has three beautiful, well-behaved children. The other day he told me this incident of one of them, his little girl, three or four years old.

Said he—"Perhaps some people would think it sacrilege, but I don't; but for some time back I have been in the habit of reading the Bible and of having prayers every night before the children go to bed. I have done it because it has a good influence on the children, and because I hope it may have a good influence on myself. Last night I went to 'Lodge' (he is a Mason), and did not get home till after 11 o'clock. The children, of course, were all abed, and I supposed asleep. Before going to bed I knelt down by my bed to pray, and had been there but a moment when I heard Nobie get up from her bed in the next room, and her little feet came pattering across the floor toward me. I kept perfectly still, and she came and knelt down beside me without saying a word. I did not notice her, and in a moment, speaking just above her breath, she said, '*Pa, pray 'oud.*' I prayed. I kissed her, and she went back to bed; and I tell you, G—, I have had nothing affect me so for the last ten years. I have thought of nothing else all day long but just that little—'*Pa, pray 'oud.*'" *Dr. Haven.*

ANGELS OF THE HOUSE.

Three pairs of dimpled arms, as white as snow,
Held me in soft embrace;
Three little cheeks, like velvet peaches soft,
Were placed against my face.

Three pairs of tiny eyes, so clear, so deep,
Looked up in mine this even;
Three pairs of lips kissed me a sweet "Good night,"
Three little forms from heaven.

Ah! it is well that "little ones" should love us!
It lights our faith when dim,
To know that once our blessed Saviour bade them
Bring "little ones" to Him.

And said He not, "Of such is heaven," and blessed them,
And held them to His breast?
Is it not sweet to know that when they leave us,
'Tis then they go to rest?

And yet, ye tiny angels of my house,
Three hearts encased in mine,
How 'twould be shatter'd if the Lord should say,
"Those angels are not thine!"

Anon.

ANGER—Correction of.

Anger is like the waves of a troubled sea: when it is corrected with a soft reply, as with a little strand, it retires, and leaves nothing behind but froth and shells—no permanent mischief. *Bp. Taylor.*

ANGER—Cure of.

Had I a careful and pleasant companion, that should show me my angry face in a glass, I should not at all take it ill. Some are wont to have a looking-glass held to them while they wash, though to little purpose; but to behold a man's self so unnaturally disguised and disordered, will conduce not a little to the impeachment of anger. *Plutarch.*

It is an easy matter to stop the fire that is kindled only in hair, wool, candle-wick, or a little chaff; but if it once have taken hold of matter that hath solidity and thickness, it soon inflames and consumes,—"Advanced, the highest timber of the roof;" as Æschylus saith; so he that observes anger while it is in its beginning, and sees it by degrees smoking and taking fire from some speech or chaff-like scurrility, he need take no great pains to extinguish it, but oftentimes puts an end to it, only by silence or neglect. For as he that adds no fuel to fire, hath already as good as put it out; so he that doth not feed anger at the first,

nor blow the fire in himself, hath prevented and destroyed it. *Plutarch.*

ANGER—Deformity of.

The angry man is compared to a ship sent into the sea, which hath the devil for its pilot. The anger of mortal man should be mortal like himself. But we say of many, as Valerius Maximus of Sylla, it is a question, whether they or their anger die first, or whether death prevents them both together. If you look into this troubled sea of anger, and desire to see the image of a man, behold, you find fiery eyes, a faltering tongue, gnashing teeth, a heart boiling in brine, and drying up the moisture of the flesh; till there be scarce any part left of his right composition. *T. Adams.*

ANGER—Description of.

Anger sets the house on fire, and all the spirits are busy upon trouble, and intend propulsion and defence, displeasure and revenge; it is a short madness, and an eternal enemy to discourse, and sober counsels, and fair conversation; it is a fever in the heart, and a calenture in the head, and a fire in the face, and a sword in the hand, and a fury all over. It hath in it the trouble of sorrow, and the heats of lust, and the disease of revenge, and the bodings of a fever, and the rashness of precipitancy, and the disturbance of persecution. If it proceed from a great cause, it turns to fury; if from a small cause, it is peevishness; and so it is always terrible or ridiculous. It makes a man's body deformed and contemptible, the voice horrid, the eyes cruel, the face pale or fiery, the gait fierce. It is neither manly nor ingenuous, and is a passion fitter for flies and wasps than for persons professing nobleness and bounty. It is a confluence of all the irregular passions. There is in it envy and scorn, fear and sorrow, pride and prejudice, rashness and inconsideration, rejoicing in evil, and a desire to inflict it. *Bp. Taylor.*

ANGER—Foolishness of.

To be angry, is to revenge the fault of others upon ourselves. *Pope.*

To be angry about trifles is mean and childish; to rage and be furious is brutish; and to maintain perpetual wrath is akin to the practice and temper of devils; but to prevent and suppress rising resentment is wise and glorious, is manly and Divine.
Dr. Watts.

ANGER—Intoxication of.

The intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves; and we injure our own cause, in the opinion of the world, when we too passionately and eagerly defend it; like the father of Virginia, who murdered his daughter to prevent her violation. Neither will all men be disposed to view our quarrels precisely in the same light we do; and a man's blindness to his own defects will ever increase in proportion as he is angry with others, or pleased with himself. *C. Colton.*

ANGER—Examples of.

Cain (Gen. iv, 5, 6); *Esau* (Gen. xxvii, 45); *Simeon and Levi* (Gen. xlix, 5, 7); *Moses* (Num. xx, 10, 11); *Balaam* (Num. xxii, 27); *Saul* (1 Sam. xx, 30); *Ahab* (1 Kings xxi, 4); *Naaman* (2 Kings v, 11); *Asa* (2 Chr. xvi, 10); *Uzziah* (2 Chr. xxvi, 19); *Haman* (Est. iii, 5); *Nebuchadnezzar* (Dan. iii, 13); *Jonah* (Jon. iv, 4); *Herod* (Matt. ii, 16); *Jews* (Luke iv, 28); *High Priest* (Acts v, 17, vii, 54).
Anon.

ANGER—Self-cured.

Anger is like
A full hot horse, who, being allow'd his way,
Self-mettle tires him. *Shakespeare.*

Those hearts that start at once into a blaze,
And open all their rage, like summer storms
At once discharg'd, grow cool again and calm. *C. Johnson.*

When anger rushes unrestrained to action,
Like a hot steed it stumbles in its way;
The man of thought strikes deepest, and strikes fastest. *R. Savage.*

ANGER—Short Continuance of.

The English by command of William the Conqueror always raked up their fires and put out their candles when the curfew bell was rung; some part of which laudable custom of those times remaineth yet, in the ringing of our eight or nine o'clock bell. Let it then mind us thus much, that the sun go not down upon our wrath; let it not carry news to the antipodes in another world of our revengeful nature, but rather quench all sparks of anger, rake up all heat of passion that may arise within us.
Spencer.

ANGER—without Sin.

One of the late Dr. Spencer's parishioners in Brooklyn, New York, met him hurriedly urging his way down the street one day; his lip was set, and there was something strange in that gray eye. "How are you to-day, doctor?" he said, pleasantly. He waked as from a dream, and replied soberly, "I am mad!" It was a new word for a mild, true-hearted Christian; but he waited,

and with a deep, earnest voice went on:—"I found a widow standing by her goods thrown in the street; she could not pay the month's rent; the landlord turned her out; and one of her children is going to die; and that man is a member of the church! I told her to take her things back again. I am on my way to see him!" *Anon.*

ANGER—when Sinful.

1. When we are angry with the providence of God.
2. When we are angry with the laws of God.
3. When we are angry at the doctrines of the Gospel.
4. When we are angry at the good we see in others.
5. When we are angry with those who differ from us in religious sentiments.
6. When we are angry at reproof.
7. When we wish evil upon our reprover.
8. When we use unlawful means to avenge ourselves, we sin in anger.

J. Beaumont.

ANNIHILATION—Dread of.

To be no more: sad cure; for who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity;
To perish rather, swallow'd up and lost
In the wide womb of uncreated night,
Devoid of sense and motion? *Milton.*

ANNIHILATION—No.

We have no reason to infer, from anything we can discover in creation, the utter annihilation of anything. Death is but the prelude to new life, and decay to re-production. Destruction is but temporary dissipation—a preparation for re-*con*struction. Nothing perishes, in the strictest sense of the term; for *dis*solution is but the *re*solution of matter into its elements, as the materials for building up some new form of being. In the fullest sense of the term, matter itself appears to be immortal, or indestructible. Why, then, should we conceive that mind is not? Why suppose that annihilation should seize upon that which, by reason of its essential unity and incorporeity, seems far more capable of immortality? And mind must be either immortal, or become annihilated; because, though our corporeal frame can, and will, by dissolution, become the material of which another is built up, such cannot be the case with mind, since one person's consciousness can never become another's; nor can there be any transmigration of the "sense of personality," and the "memory or sense of the sequence of our lives."

T. Ragg.

ANTICIPATIONS.

Men spend their lives in anticipations, in determining to be vastly happy at some period or other, *when they have time.* But the present time has one advantage over every other—it is our own. Past opportunities are gone, future are to come. We may lay in a stock of pleasures as we would lay in a stock of wine; but if we defer the tasting of them too long, we shall find that both are soured with age. Let our happiness, therefore, be a modest mansion, which we can inhabit, while we have our health and vigour to enjoy it; not a fabric so vast and extensive that it has cost us the best part of our lives to build it, and which we can expect to occupy only when we have less occasion for a habitation than the tomb. It has been well observed, that we should treat futurity as an aged friend, from whom we expect a rich legacy. Let us do nothing to forfeit his esteem, and treat him with respect, not with servility. But let us not be too prodigal when we are young, nor too parsimonious when we are old, otherwise we shall fall into the common error of those who, when they had the power to enjoy, had not the prudence to acquire; and when they had the prudence to acquire, had no longer the power to enjoy. *C. Colton.*

ANXIETY, Evils of.

Anxiety is the poison of human life. It is the parent of many sins, and of more miseries. In a world where everything is doubtful, where you may be disappointed, and be blessed in disappointment—what means this restless stir and commotion of mind? Can your solicitude alter the cause or unravel the intricacy of human events? Can your curiosity pierce through the cloud which the Supreme Being hath made impenetrable to mortal eye? To provide against every important danger, by the employment of the most promising means, is the office of wisdom; but at this point wisdom stops. *Dr. Blair.*

ANXIETY—Unavailing.

After all your careful watching for the corner of the heaven where the cloud is to come from, there *will be* a cloud, and it will rise somewhere, but you will never know in what quarter. The morrow shall have its own anxieties. After all your fortifying of the castle of your life, there will be some little postern left unguarded, some little weak place in the wall left uncommanded by a battery; and there, where you never look for him the inevitable invader will come in! After all the plunging of the hero in the fabled waters that made him invulnerable, there was the little spot on the heel, and the arrow found its way *there!* *J. Maclaren.*

APOSTACY—Definition of.

The canon law defines apostacy to be a wilful departure from that state of faith which any person has professed himself to hold in the Christian Church. *J. Farrar.*

APOSTACY—Various Kinds of.

The more ancient Christians distinguished several kinds of apostacy.—1. That of those who relapsed from Christianity to Judaism. 2. That of those who blended Judaism and Christianity together. 3. That of those who so far complied with the Jews as to communicate with them in many of their unlawful practices, without making a formal profession of their religion. 4. That of those who, having been Christians, voluntarily relapsed into Paganism. The perversion of Christian to Judaism, Paganism, or other false religion, was punished by some emperors with confiscation of property; capital punishment was added, in later times, in case of the apostate's perverting others. The term *apostate* is in Church history applied by way of emphasis to the Emperor Julian, who, though he had been nominally Christian, when he came to the throne renounced the Christian religion, and used every means in his power to re-establish Paganism in the empire.

J. Farrar.

APOSTLE—Meaning of.

The term is generally employed in the New Testament as the descriptive appellation of a comparatively small class of men, to whom Jesus Christ entrusted the organisation of His Church and the dissemination of His religion among mankind. *J. Brown.*

APOSTLES—Characteristics of.

It was essential to their office—1. That they should have seen the Lord, and been eye and ear witnesses of what they testified to the world. (John xv, 27; Acts i, 21, 22.) 2. They must have been immediately called and chosen to that office by Christ Himself. 3. Infallible inspiration was also essentially necessary to that office. 4. Another apostolic qualification was the power of working miracles. 5. To these characteristics may be added the *universality* of their commission. *J. McLean.*

APOSTLES—Death of the.

Matthew is supposed to have suffered martyrdom or was slain with the sword at the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged on an olive tree in Greece.

John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia.

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle or wing of the Temple, and then beaten to death with a fuller's club.

Philip was hanged up against a pillar, at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, whence he preached to the people till he expired.

Thomas was run through the body with a lance at Coromandel in the East Indies.

Jude was shot to death with arrows.

Simon Zelotes was crucified in Persia.

Matthias was first stoned, and then beheaded. *Dr. Haven.*

APOSTOLICAL SUCCESSION.

Apostolical succession, as taught sometimes, means simply this—a succession of miraculous powers flowing in a certain line. The true apostolic succession is—not a succession in an hereditary line, or line marked by visible signs which men can always identify, but a succession emphatically spiritual. The Jews looked for an hereditary succession; they thought that, because they were Abraham's seed, the spiritual succession was preserved; the Redeemer told them that "God was able of those stones to raise up children unto Abraham."

F. W. Robertson.

APOSTOLICAL SUCCESSION—Impossible.

Apostolical succession is no more possible as a law for the Church than an equivalent theory would be in the world of art. Think of trying to institute in such a way the right and the gift of teaching beauty! Think of an hierarchical pretension in the artistic world, claiming that only the students upon whom Raffaelle, or Michael Angelo, or Murillo, or Rubens, or Reynolds, or West, or Turner, or Allston, had laid his hands, were rightfully consecrated and equipped to paint, and to educate the taste of men! By all means have studies, and studios, and thorough intercourse with the masterpieces of ages. But leave room for genius—its freedom, its new methods, and its fire. And do not try to conduct the potent and volatile essence of inspiration, which flows only from the laying on of God's hand, along the fixed methods of any confederation. *T. S. King.*

APOSTOLICAL SUCCESSION—Test of.

Though you have a straight line of apostolic successors, if your work is poor, you are not in the line of succession; and if your church does not make full-grown men, it is not. I do not care anything about the line of succession of my grapes, if my vineyard brings forth better wine than your vineyard does. You may say that yours

came from those that Noah planted; but they are not so good as mine, after all. For by their fruit ye shall know them. And the best of all churches, as of all orthodoxies, and all doctrines, and all usages, and all governments, is this—What is their effect upon the generations of men?

H. W. Beecher.

APPEARANCE—Judging by.

Were men to be guided by the appearance of things only, in forming their judgment, how erroneous and deceptive would it be! The sun would be no more than a few miles distant and a few inches in diameter; the moon would be a span wide and half a mile away; the stars would be little sparks glistening in the atmosphere; the earth would be a plain, bounded by the horizon a few miles from us; the sun would travel and the earth stand still; nature would be dead in winter and only alive in summer; men would sometimes be women and women men; truth would often be error and error truth; honest men would be rogues and rogues honest men; wealth would be poverty and poverty wealth; piety would be wickedness and wickedness piety. In fine, there is scarcely any rule so deceptive as the rule of appearance; and there are multitudes who, in many things, have no other rule by which they form their judgment. Hence the errors of their speech and life; the ridicule and blunders into which they plunge themselves before the world. *John Bate.*

I remember a pretty apologue that Bromiard tells: A fowler, in a sharp frosty morning, having taken many little birds for which he had long watched, began to take up his nets, and nipping the birds on the head, laid them down. A young thrush, espying the tears trickling down his cheeks by reason of the extreme cold, said to her mother, that certainly the man was very merciful and compassionate, who wept so bitterly over the calamity of the poor birds. But her mother told her more wisely, that she might better judge of the man's disposition by his hand than by his eye; and if the hands do strike treacherously, he can never be admitted to friendship, who speaks fairly and weeps pitifully.

Bp. Taylor.

If appearance were the only rule of judging, what would you say of Jesus in His humble birth; in His lowly training; in His fasting and temptation; in His servant-form; in His persecutions from the people; in His poor disciples; in His bloody sweat; in His base trial; His mock kingship; His ascent up Calvary; His crucifixion with two thieves; His dying exclamation? What would you say of Christianity as the religion of this Man, and His poor Apostles? But you are not to judge Jesus and His religion by the appearance, any more than nature and man. *Righteousness* is the only legitimate rule of judgment: "Judge righteous judgment." *John Bate.*

APPEARANCE—no Rule of Happiness.

We are shallow judges of the happiness or misery of others, if we estimate it by any marks that distinguish them from ourselves; if, for instance, we say that because they have more money they are happier, or because they live more meagerly, they are more wretched. For men are allied by much more than they differ. The rich man, rolling by in his chariot, and the beggar, shivering in his rags, are allied by much more than they differ. It is safer, therefore, to estimate our neighbour's real condition by what we find in our own lot, than by what we do not find there Surely, you will not calculate any *essential* difference from mere appearances; for the light laughter that bubbles on the lip often mantles over brackish depths of sadness, and the serious look may be the sober veil that covers a Divine peace. You know that the bosom *can* ache beneath diamond brooches; and how many blithe hearts dance under coarse wool! *Dr. Chapin.*

APPEARANCE—no Rule of Inequality.

You say that the poor man who passes yonder, carrying his burden, has a hard lot of it, and it may be he has; but the rich man, who brushes by him, has a hard lot of it too—just as hard for *him*, just as well fitted to discipline him for the great ends of life. He has his money to take care of; a pleasant occupation you may think; but, after all, an *occupation* with all the strain and anxiety of labour, making more hard work for him day and night, perhaps, than his neighbour has, who digs ditches, or thumps a lapstone. And it is quite likely he feels poorer than the poor man, and, if he ever becomes self-conscious, has great reason to feel meaner. And then, he has his rivalries, his competitions, his troubles of caste and etiquette, so that the merchant, in his sumptuous apartments, comes to the same essential point, "sweats and bears fardels," as well as his brother in the garret; tosses on his bed with surfeit, or perplexity, while the other is wrapped in peaceful slumber; and if he is one who recognises the moral ends of life, finds himself called upon to contend with his own heart, and to fight with peculiar temptations. And thus the rich man and the poor man, who seem so unequal in the street, would find but a thin partition between them, could they, as they might, detect one another kneeling on the same

platform of spiritual endeavour, and sending up prayers to the same eternal throne.
Dr. Chapin.

APPEARANCES—Deceitful.

They that seem best to the world are often the worst to God; they that are best to God seem worst to the world. When the moon is highest to the earth, she is darkest to heaven; when she is highest to heaven, she is darkest to the earth. So often men most glorious to the world are obscurest to the Divine approbation; others, obscure to the world's acknowledgment, are principally respected in God's favour. Man would have cleared the Pharisee and condemned the publican, when they both appeared in the Temple together—the one as it were in the choir, the other in the belfry; but Christ's judgment is, that the publican departed rather justified.
T. Adams.

The world is still deceived with ornament.
In law, what plea so tainted and corrupt,
But, being season'd with a gracious voice,
Obscures the show of evil? In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple, but assumes
Some mark of virtue on its outward parts.
How many cowards, whose hearts are all as false
As stairs of sand, wear yet upon their chins
The beards of Hercules and frowning Mars,
Who, inward search'd, have livers white as milk!
And these assume but valour's excrement,
To render them redoubted. Look on beauty,
And you shall see 'tis purchased by the weight;
Which therein works a miracle in nature,
Making them lightest that wear most of it:
So are those crisped, snaky, golden locks,
Which make such wanton gambols with the wind,
Upon supposed fairness, often known
To be the dowry of a second head;
The skull that bred them, in the sepulchre.
Thus ornament is but the guiled shore
To a most dangerous sea; the beauteous scarf
Veiling an Indian beauty; in a word,
The seeming truth which cunning times put on
To entrap the wisest. *Shakespeare.*

APPEARANCES—in the Street.

We know how much is put on purposely for the public gaze, and has no other intention than to be seen; how hollow are many of the smiles, and gay looks, and smooth decencies. And even the complexion of some, with its red and white, is more unsubstantial than all the rest, for it is in danger of being washed away by the first shower. It is strange to meet people whose personal signification in life is that of a shop-window exhibiting lace and jewelry; strange to encounter men in whose place we might substitute a well-dressed effigy, and they would hardly be missed. Of course appearances should be attended to, and are good in their place. It is right that we should honour society by our best looks and ways. But it is not merely ridiculous, it is sad, to think how much in the street, where humanity exhibits all its phases, is appearance, and but little else.
Dr. Chapin.

APPEARANCE OF EVIL.

President Adams, the elder, was once within twenty miles of home when overtaken by the Sabbath. He had been delayed by impassable snow-banks. A sickly family at home required his presence. His clerical friend, with whom he lodged, told him he thought the circumstances of his case would justify his travelling on the Sabbath. His reply was, that to those who witnessed it, it would have the *appearance* of evil, as they would be ignorant of the justifying circumstances. The friends of the Sabbath would be grieved to see him apparently disregard the sacredness of the day; and those who wished to be free from its restraints, would rejoice to have him to sanction their indulgence by his example. *Anon.*

APPEARANCE OF EVIL—Abstain from.

A thing may have the appearance of evil, and not be evil in itself, just as an apple may have the appearance of sweetness and soundness, and yet be both sour and rotten in reality. Why, then, are we to abstain from the *appearance* of evil? 1. Because the most judge by the appearance, and would therefore judge us wrongfully. 2. Because in this judgment our characters would be damaged and Christianity be defamed. 3. Because by following the appearance we should promote and encourage evil itself. 4. Because we are positively commanded. 5. Because it is directly inconsistent with the good which we profess. 6. Because by abstaining we neither go against conscience nor our interests. *John Bate.*

A Christian is called to refrain from some things, which, though actually right, yet will not bear a good appearance to all men. I once judged it my duty to refuse a considerable sum of money which I might lawfully and fairly have received, because I considered that *my* account of

the matter could not be stated to some, to whom a different representation would be made. A man who intends to stand immaculate, and, like Samuel, to come forward and say, "Whose ox, or whose ass, have I taken?" must count the cost. I knew that my character to me was worth more than this sum of money. By probity, a man honours himself. It is the part of a wise man to waive the present good for the future increase. A merchant suffers a large quantity of goods to go out of the kingdom to a foreign land; but he has his object in doing so: he knows, by calculation, that he shall make so much more advantage by them. A Christian is made a wise man by counting the cost.

R. Cecil.

APPLAUSE—Ill-timed.

Awhile your loud, untimely joy suspend,
And let your rash, injurious clamours end;
Unruly murmurs, or ill-timed applause,
Wrong the best speaker, and the justest cause. *Homer.*

APPLAUSE—Posthumous.

Great minds had rather deserve *contemporaneous* applause, without obtaining it, than obtain without deserving it; if it follow *them*, it is well, but they will not deviate to follow it. With inferior minds the reverse is observable; so that they can command the flattery of knaves while living, they care not for the execrations of honest men, when dead. Milton neither aspired to *present* fame, nor even expected it; but (to use his own words) his high ambition was "to leave something so written to after ages, that they should not willingly let it die." And Cato finely observed, he would much rather that posterity should inquire why *no* statues were erected to him, *than why they were.* *C. Colton.*

ARBITRATION—Advantage of.

Arbitration has this advantage, there are some points of contest which it is better to *lose* by arbitration, than to win by law. But as a good general offers his terms before the action, rather than in the midst of it, so a wise man will not easily be persuaded to have recourse to a reference, when once his opponent has dragged him into a court. *C. Colton.*

ARK OF THE COVENANT—a Type of Christ.

I. The ark was an assurance of God's presence amongst His people: so Christ is the cause and assurance, that God in a gracious way is present with us.

II. Where the ark was there it was lawful to offer sacrifice, and nowhere else; which might show that our acceptance in God's sight is through Jesus Christ.

III. In the ark was the pot of manna; to show that in Christ is the life, comfort, and spiritual nourishment for our souls.

IV. The ark had a crown of gold about it; signifying the majesty of Christ's kingdom, or His regal power.

V. The two tables of the law were in the ark, the ark kept them; which might signify Christ's keeping the law perfectly for us, and delivering us thereby from the curse of it.

VI. When the ark was set in the temple of Dagon, Dagon fell down and broke to pieces: so when Christ and His truth are set up in a man's heart, or a nation, sin and idolatry will go down.

VII. Where the ark was there was the glory of God; and when that departed, the glory of God departed: so where Christ's blessed Gospel is, there is the glory of God, but when Christ leaves a people, takes away His Gospel, the glory of God goes from that people. *B. Keach.*

ARMOUR OF GOD—Whole.

It is reported, by the poets, of Achilles, the Grecian captain, that his mother, being warned by the oracle, dipped him—being a child—in the river Lethe, to prevent any danger that might ensue by reason of the Trojan war; but Paris, his inveterate enemy, understanding also by the oracle that he was impenetrable all over his body, except the heel, or small part of his leg, which is mother held him by, when she dipped him, took his advantage, shot him in the heel, and killed him. Thus every man is, or ought to be, armed cap-a-pie with that panoply,—the whole armour of God. For the devil will be sure to hit the least part that he finds unarmed; if it be the eye, he will dart in at that casement by the presentation of one lewd object or other; if it be the ear, he will force that door open by bad counsel; if the tongue, that shall be made a world of mischief; if the feet, they shall be swift to shed blood, &c. *Spencer.*

Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole. *C. Wesley.*

Wherefore take unto you the WHOLE armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. *St. Paul.*

Put on the WHOLE armour of God, that ye may be able to stand against the wiles of the devil. *St. Paul.*

ARMOUR OF GOD—Use of the.

The armoury of a nation may be well-

stored with every part of the best armour which is possible to be provided, but it is of no practical use there. It must be taken and "put on" the warriors; each part in its right place and relation: and not only so, it must be used after it is put on, and used in the proper way and at the proper times, in order that its utility may be proved in the preservation and victory of the warrior over his foes. So with the armour of God. He has provided the best moral armour in the universe, for His people. (See Eph. vi, 13—18.) It is in the armoury of the Scripture, the means of grace, and the Spirit's agency, but the soldier of the Cross must put it on, and use it in all courage and propriety, or he will not be victorious over his enemies, nor will the practical glory of the armour be manifest. *John Bate.*

Of all the various parts making up the armour of God, there is none provided for the *back*, showing to us that the Christian warrior was never meant to run from his enemies, but fight the good fight of faith, that he may lay hold on eternal life; and also that if any opposition came from the rear, he might be stimulated and impelled to run all the faster towards his heavenly inheritance. *Ibid.*

ASCENSION OF CHRIST—Design of the.

1. To confirm the prophecies. 2. To commence His mediatorial work in heaven. 3. To send the Holy Ghost. 4. To prepare a place for His prepared people. He went up as our Representative Forerunner, High Priest, and Intercessor; and as the King of Glory. *G. S. Bowes.*

ASCENSION OF CHRIST—Manner of the.

The *manner* of Christ's ascension into heaven may be said to have been an instance of Divine simplicity and sublimity combined, which scarcely has a parallel. While in the act of blessing His disciples, He was parted from them, and was carried up, and disappeared behind a cloud. There was no pomp; nothing could have been more simple. How can the followers of this Lord and Master rely on pomp and ceremony to spread His religion, when He, its founder, gave no countenance to such appeals to the senses of men? Had some good men been consulted about the manner of the ascension, we can imagine the result. *N. Adams.*

ASPIRATION—Boundless.

O for a bliss unbounded! Far beneath
A soul immortal is a mortal joy;
Nor are our powers to perish immature,
But after feeble effort here, beneath
A brighter sun, and in a nobler soil,
Transplanted from this sublunary bed,
Shall flourish fair and put forth all their bloom. *Young.*

ASPIRATION—Formation of.

A noble man compares and estimates himself by an idea which is higher than himself, and a mean man by one which is lower than himself. The one produces aspiration; the other ambition. Ambition is the way a vulgar man aspires. *H. W. Beecher.*

ASPIRATION—after God.

Loose me from earth's enclosure, from the sun's
Contracted circle set my heart at large;
Eliminate my spirit, give it range
Through provinces of thought yet unexplored;
Teach me, by this stupendous scaffolding,
Creation's golden steps, to climb to Thee. *Anon.*

ASPIRATION—Holy.

Spirit of Life! with Thy pure love inspire
My longing spirit as it upward turns,—
Kindle and nurse to strength the heavenly fire
Which in my penitence so feebly burns.

Let love the law to all my being give,
Love its continual aspiration be,—
To love—to love—this is indeed to live,
Thou God of Love, O breathe this life in me! *Prof. Vinet.*

ASPIRATION—Universal.

Every man is born with aspiration. It does not develop in every man. Neither do half the buds in trees blossom. But they are there. And there is aspiration in every man, whether you suspect or not, and though it may not blossom. Aspiration means tendril, twining, or anything else by which one vines upward, holding on by the way to whatever will support it. Some plants take hold by winding around, some by little roots, some by tendrils, some by hooks, and some by leaves that catch like anchors. But these things take hold not for the sake of staying when they take hold, but only that they may climb higher. And so it is with men. We clasp things above by every part of our nature, one after another, not for the sake of remaining when we take hold, but that we may go higher. In other words, when in the ordinary experience of life we gain satisfaction, we do it almost only by feeding on each other. When we attain development, we do that in the same way. The soul feeds on soul, whether for satisfaction or development. *H. W. Beecher.*

ASPIRATIONS—Holy.

Aspirations after the Holy—the only aspiration in which the human soul can be assured that it will never meet with disappointment. *M. McIntosh.*

As the hart panteth after the water brooks, so panteth my soul after Thee, O God!

My soul thirsteth for God, for the living God: when shall I come and appear before God? *Psalms.*

ASSOCIATION—Law of.

So subtle and so persuasive is this law of association, that it is influential, even when we are hardly conscious of its existence. The chance word from the lips of a friend, falling upon some nascent desire like a spark upon tinder; the vision of some grave or wise one, held up to the glance of fancy so often, that it has become the ideal model of the heart's aspiring; the music of some old word greeting the ear with a strange melody, have fixed the tone of a spirit and have fashioned the direction of a life. The world is just one unbroken chain of these actions and reactions. We are bound by them; we are compassed by them; and we can no more escape from them than we can fling ourselves beyond the influence of the law of gravitation, or refuse to be trammelled by the all-embracing air. *W. M. Punshon.*

ASSURANCE—taught in all Ages.

The Church of England leads her people publicly to declare, "I believe in the forgiveness of sins." Her Homilies teach that "a true faith is a sure trust and confidence which a man hath in God, that, by the merits of Christ, his sins are forgiven, and he reconciled to the favour of God;" and, further, that "godly men feel inwardly God's Holy Spirit inflaming their hearts with love." Hence, Bishops, and eminent expounders in that Church, have set it forth plainly and positively. Bishops Reynolds, Pearson, and Andrews,—Richard Hooker, Dr. Isaac Barrow, and many others, have done so. The Presbyterians and Puritans, from Calvin downwards, have taught it. John Bunyan, the Church's Allegorist, speaks of three shining ones coming to Pilgrim at the cross, and saluting him with "Peace." The first shining one he describes as saying to him, "Thy sins be forgiven thee;" the second, as stripping him of his rags, and clothing him with a change of raiment; and the third, as setting a mark upon his forehead, and giving him a roll with a seal upon it; which roll, or inward assurance, Christian lost in "pleasant harbour," where in unwatchfulness he slept at noonday. Wesley and Whitfield preached this doctrine of the Spirit's witness, freely and fully; and their preaching was attended by spiritual signs and wonders, unexampled in modern times. Increasing thousands in successive generations, down to the present period, have professed this Divine assurance, and have rejoiced in it, both in life and in death. And whenever any great revival of the work of God occurs, the fact of the Spirit's testimony being received by converts, is always made prominent. Thus this doctrine of the Holy Spirit's witness to the heart of the believer, is not new, as some have set forth. It is as old as the work of God in the souls of men; and has been known and held in the Church from the beginning. *Dr. Jobson.*

ASSURANCE—Benefit of.

It makes the firmest, the most active, the most useful, the holiest, the happiest, the most even and regular Christians. *John Bate.*

ASSURANCE—Comfort of.

"Knowing in yourselves," saith the Apostle, "that ye have in heaven a better and a more enduring substance;" so our translation renders it; but, in the original it is, "Know that in yourselves you have a better and a more enduring substance in heaven:" those that are assured of the truth of their own graces, have a heaven in themselves, a better and a more enduring substance in themselves; such discoveries of God, such sweet peace and tranquillity of soul, such overflowing joys of the Holy Ghost, that heaven itself is never able to bestow other kind of happiness than this is, though there they shall have it in further degrees and measure. *Bp. Hopkins.*

How sweet it is. This is the manna in the golden pot; the white stone, the wine of paradise which cheers the heart. How comfortable is God's smile! the sun is more refreshing when it shines out than when it is hid in a cloud; it is a prelibation and a foretaste of glory, it puts a man in heaven before his time; none can know how delicious and ravishing it is, but such as have felt it; as none can know how sweet honey is, but those who have tasted it. *T. Watson.*

ASSURANCE—in Death.

It was at this momentous crisis that his (St. Paul's) faith approved itself,—not the leaf driven by the tempest,—not the reed shaken with the wind,—but an oak, more deeply rooted, by the raging blasts of a thousand storms, and unmoved, when the last mighty whirlwinds were sweeping through its branches. He stands before us, in the attitude of calm Christian assurance,

with the fire of heaven lighting up his eye, even while the chain of persecution is fretting his aged frame, and the fire or sword of martyrdom is waiting for its prey. The shadows of eventide are beginning to gather, but the gleam of a brighter sky is seen beyond, and, with the assured conviction that the object of his life is fully accomplished, these are his impressive words, "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that day." *J. A. Macduff.*

Death, like the proud Philistine, comes marching out in his hideous shape, daring the whole host of Israel to match him with an equal combatant. The atheist dares not die, for fear *non esse*, that he shall not be at all: the profane dares not die, for fear *male esse*, to be damned: the doubtful conscience dare not die, because he knows not whether he shall be, or be damned, or not be at all. Only the resolved Christian dares die, because he is assured of his election, he knows he shall be happy, and so lifts up pleasant eyes to heaven, the infallible place of his eternal rest. He dares encounter with his last enemy, trample on him with the foot of disdain, and triumphantly sing over him, "O death, where is thy sting? O grave, where is thy victory?" He conquers in being conquered; and all because God hath said to his soul, "I am thy salvation." *T. Adams.*

Donald Cargill, on the scaffold, July 28th, 1681, as he handed his well-used Bible to one of his friends that stood near, gave this testimony:

"I bless the Lord that these thirty years and more I have been at peace with God, and was never shaken loose of it. And now I am *as sure of my interest in Christ, and peace with God*, as all within this Bible and the Spirit of God can make me. And I am no more terrified at death, nor afraid of hell, because of sin, than if I never had sin: for all my sins are freely pardoned, and washed thoroughly away, through the precious blood and intercession of Jesus Christ."

Anon.

ASSURANCE—Definition of.

Assurance is the persuasion or confidence which a Christian has, that he is a child of God. In its subjective character, or as it exists and is recognised in our consciousness, it is of the nature of faith! faith not in the act of it, but in the confidence which accompanies, or, in the order of nature, follows it. Our consciousness plainly distinguishes between our act of faith, and the consequent persuasion which we feel of the truth of what we believe; the confidence with which we rest in its truth. Both the act of believing and this resulting confidence belong to a proper religious faith. Assurance is such a confidence of faith. *J. Miley.*

ASSURANCE—desirable.

A man can never be too sure of his going to heaven. If we purchase an inheritance on earth, we make it as sure, and our tenure as strong, as the brain of the law, or the brains of the lawyers, can devise. We have conveyances, and bonds, and fines, no strength too much. And shall we not be more curious in the settling our eternal inheritance in heaven? *T. Adams.*

ASSURANCE—Examples of.

Abel "obtained witness that he was righteous, God testifying of his gifts." "Enoch walked with God; and before his translation, had this testimony, that he pleased God." Noah received a testimony of his acceptance: "Thee have I seen righteous before Me in this generation." Abraham was called "the friend of God." Job knew that his Redeemer lived, and that he should see Him, &c. Moses spake face to face with God. David in his Psalms gives repeated evidence of his assurance. He calls God, "My God." Jehovah was *his* rock, *his* portion, *his* refuge, &c. When through unfaithfulness he lost it, he sought it again with great penitence and earnestness. Isaiah sang, "O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me."

The New Testament saints are described as being filled with the Holy Ghost, and as rejoicing with joy unspeakable and full of glory. St. Paul affirmed, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." And the Apostle St. John exultingly avers of himself, and of those to whom he wrote, "Beloved, now *are we* the sons of God." So that Scripture teaching on Religious Assurance is plain and consistent throughout. It inculcates confidence and joy in the Lord by precept; and supports and illustrates it by example. *Dr. Jobson.*

ASSURANCE—Fear with.

The wealthiest saints have suspected their poverty, and the richest in grace are yet poorest in spirit. As it is seen in rich misers; they possess much, yet esteem it little in respect of what they desire; for *plenitudo opum non implet hiatum mentis*,—the fulness of riches cannot answer the insatiable affection. Whence it comes to pass that they have restless thoughts, and vexing cares for that they have not, not caring for that they have. So many good men, rich in the graces of God's Spirit, are

so desirous of more, that they regard not what they enjoy, but what they desire; complaining often that they have no grace, no love, no life. *T. Adams.*

ASSURANCE—Happiness of.

Lord, how secure and blest are they
Who feel the joys of pardon'd sin;
Should storms of wrath shake earth and sea,
Their minds have heaven and peace within.

The day glides sweetly o'er their heads
Made up of innocence and love;
And soft and silent as the shades,
Their nightly minutes gently move.

Quick as their thoughts, their joys come on,
But fly not half so swift away;
Their souls are ever bright as noon,
And calm as summer evenings be.

How oft they look to the heavenly hills,
Where groves of living pleasure grow;
And longing hopes and cheerful smiles,
Sit undisturb'd upon their brow.

They scorn to seek earth's golden toys,
But spend the day and share the night,
In numbering o'er the richer joys
That heaven prepares for their delight.
Dr. Watts.

ASSURANCE—not Infallible.

As in a walk that is shaded with trees and checkered with light and shadow, some tracks and paths in it are dark, and others are sunshine: such is usually the life of the most assured Christian. Sometimes, he walks in the light of God's countenance, and rejoices in the smiles of His favour: and, at other times, he walks in darkness and can see no light; he steps out of the bright manifestations of God's love, into the umbrages of sad and cloudy apprehensions concerning his present state of grace and his present state of glory. *Bp. Hopkins.*

ASSURANCE—Keeping.

If you have assurance, be careful you do not lose it; keep it; for it is your life, viz., *bene esse*, the comfort of your life. Keep assurance.—1st. By prayer (Ps. xxxv, 10), "O continue thy loving kindness:" Lord, continue assurance; do not take away this privy-seal from me. 2nd. Keep assurance by humility. St. Paul had assurance, and he baptizeth himself with this name, "Chief of sinners." The jewel of assurance is best kept in the cabinet of an humble heart. *T. Watson.*

ASSURANCE—Loss of.

The loss of assurance may arise—1. Defective views of the righteousness of Christ, faith and works, law and Gospel. 2. From cherished sin—Christian lost his roll in the arbour, as he slept. 3. Brooding over our sins too much. 4. Indifference in regard to our Christian privileges. 5. Not sufficiently appreciating assurance when we have it. *John Bate.*

ASSURANCE—Necessity of.

A believer can have but weak and unstable comfort without assurance. What if all the clusters of Canaan were laid on a heap? What if all the cordials of the Gospel were strained into one cup? Were the soul anything the better, if it must only tantalise to see them and want them? What sweetness can a Christian draw from a promise till he know it belongs to him? Will it enrich a man to know that there are pearls and diamonds in the world? or satisfy a fainting Israelite to know that there is a Canaan, although it may be he shall never come near it? So that take away a Christian's interest and property in a promise, and what becomes of his consolation? But God hath given His word, His oath, His seal, His earnest, and all to this very end, that a Christian may be assured of his salvation. *Culverwell.*

ASSURANCE—Possibility of.

David would never pray for that which could not be. "Say unto my soul, I am thy salvation." Nor would St. Peter charge us with a duty which stood not in possibility to be performed (2 Pet. i, 10), "make your election sure." And to stop the bawling throats of all cavilling adversaries, Paul directly proves it (2 Cor. xiii. 5), "Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" We may then know that Christ is in us: if Christ be in us, we are in Christ; if we be in Christ we cannot be condemned. *T. Adams.*

ASSURANCE—Reception of.

Neither our spirit alone, nor God's Spirit alone, makes this certificate, but both concurring. God's Spirit and our spirit meeting together are *concordes* and *contestes*, joint witnesses. Indeed the principal work comes from God's Spirit; He is the primary cause of this assurance. Now He certifies us by word, by deed, and by seal. By word, terming us in the Scripture God's children, and putting into our mouths that filial voice whereby we cry "Abba, Father." By deed, "The fruit of the Spirit is love, joy, peace, long-suffering," &c. By these is our election made sure, saith St. Peter. By seal, "Grieve not the Holy Spirit of God, by whom you are sealed to the day of redemption." Now our spirit witnesseth with Him from the sanctity of our life, faith, and reformation. "He that believeth on the Son of God hath the witness in himself." *T. Adams.*

ASSURANCE—Reception of.

Mr. Wesley records, that when he was enabled to believe in Christ as his Saviour, under the reading of Luther's Preface to the Epistle of St. Paul to the Romans, at about a quarter before nine, in Aldersgate Street, that he felt his heart strangely warmed within him; that he felt he did trust in Christ alone for salvation; and that there and then assurance was given him that Jesus had taken away all his sins, even *his*, and saved him from the law of sin and death. *Dr. Jobson.*

ASSURANCE—Self-deception in.

The man who comes to assurance, and maintains it, while his conscience testifies of him that he is habitually declining in religious affections, living in the habitual neglect of known duty, or in the indulgence of actual sin, is one of the most fearful instances of self-deception in our world.

J. A. James.

ATHEISM—Absurdity of.

The celebrated astronomer, Kircher, having an acquaintance who denied the existence of God, took the following method to convince him of his error; he procured a very handsome globe, or representation of the starry heavens, which he placed in a corner of the room, to attract his friend's observation, who, when he came, asked from whence it came, and to whom it belonged. "Not to me," said Kircher, "nor was it ever made by any person, but came here by mere chance." "That," replied his sceptical friend, "is absolutely impossible; you surely jest." Kircher, however, seriously persisting in his assertion, took occasion to reason with his friend on his own atheistical principles. "You will not believe," said he, "that this small body originated in mere chance, and yet you would contend that those heavenly bodies, of which it is but a faint resemblance, came into existence without order or design." Pursuing this train of reasoning, his friend was at first confounded, next convinced, and cordially confessed the absurdity of denying the existence of a God. *W. Nicholson.*

It would be as wise for a man to say that all the railways in Great Britain were constructed and kept in working order by a company of ants; or that the city of London was built and occupied by a race of beavers; as to say that this universe was made and kept in being by the laws of chance, or anything else, apart from Him to whom, both alike are justly attributed. *John Bate.*

ATHEISM—Blindness of.

The owl in its course in the calm and beautiful moonlit evening, takes an athwart and rapid flight, to avoid the light which illuminates its eyes; so—

"Forth from his dark and murky hiding place
(Portentous sight) the owlet Atheism,
Sailing on obscene wings athwart the noon,
Drops his blue-fringed lids, and holds them close,
And hooting at the glorious sun in heaven,
Cries out—WHERE IS IT?" *S. T. Coleridge.*

ATHEISM—Modern.

The atheism of this age is chiefly founded upon the absurd fallacy that the idea of law in nature excludes the idea of God in nature. As well might they say the code of Napoleon in France, excludes the idea of Napoleon from France. To me, no intuition is clearer than this, that intelligent control everywhere manifests the presence of a ruling mind. To me, physical law, in its permanence, expresses the immutable persistence of His will; in its wise adjustments, the infinite science of His intellect; in its kindly adaptations, the benevolence of His heart. *S. Coley.*

ATHEISM—An Objection of.

"If God has spoken, why is not the universe convinced?" asked Shelley, in the necessarily brief days of a poet's atheism. This query has been repeated by every atheist down to George Jacob Holyoake, who has repeated it in his "Trial of Theism." Why is not the universe convinced? The universe *is* convinced. So convinced are men of God, that they treat those who doubt or deny His existence as madmen to be pitied or confined, idiots to be laughed at, or wretches to be regarded with horror. Why is not the universe convinced? In the lofty language of the Psalmist: "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." It is useless to urge that there is a sentence in Strabo which refers to some barbarous tribe that had no conception of God; or that a missionary has somewhere met with a handful of half-human beings in the same pitiable condition. Is it from absolute brutality that the atheist has learned his creed? The very poverty of the list is an answer to the argument that would be founded upon it. Are *these* all? Then the paltriness of the exceptions proves the rule. In the height of his culture the olden Greek erected an altar, and when Paul stood on Mars Hill he could appeal to that presentiment of the Unknown God, which lives in the consciousness of mankind. The sable Numidian, however he may symbolise Him, however gross his conception

of Him, worships God. The Persian saw God in the sun, the fire. The colonists of Columbus's newly discovered western world found the savage aborigines worshipping God; and Europe, with this her nineteenth century civilisation, with one accord bows before the throne of the Invisible God. Down from the far, far ages, from the infancy of the world and of the human race, comes a voice from the heart of humanity. Its utterances in the past are recorded by the iron pen of history; it thunders in our very ears in the present; it speaks of God. And we are asked to believe that the great heart of humanity lies—has always lied! It does not lie, it has not lied. God exists, and before Him have I knelt, and with all the fervour of which my nature is capable, have I poured out my soul in gratitude to Him, for that He has rescued me from the horrible pit, the blinding creed of atheism.

W. Bebbington.

ATHEISM—Theft of.

Atheism is the highest theft against God, because it would steal from Him not *sua, sed se*, His goods, but Himself; proceeding further than "Deus hæc non curat," to "*Deus non est*," than to say, "God will not regard it;" but, "there is no God to regard it." These offer not only a wicked hand to their own conscience, to scrape out the deep-engraven and indelible characters of the Divinity there, but a sacrilegious hand to heaven, as if they would empty it of Deity, and pull Jehovah out of His throne and make Him a *non ens*.

T. Adams.

ATHEIST—Belief of the.

He must believe in a thousand anomalies which he cannot reconcile with reason; in contradictions and impossibilities without number; in effects which are greater than their causes, and in the greatest of effects being produced without a cause; and all this that he may escape from the sound and natural conclusions of reason; that he may close his eyes to the light which beams everywhere upon him, from satellite and planet, and sun and system, reflected in the voiceless but soul-speaking eyes of millions of intelligent creatures; that he may shut his ears to the voices that are ever and anon rising up with the sound of nature's harmonies—in the hum of insects, the songs of birds, the murmur of restless waters, the wild roaring of thunders and tempests, and the thousand thousand articulations of intelligent creatures—"THERE IS A GOD WHO CREATED ALL THINGS."

T. Ragg.

ATHEIST—Description of the.

An atheist, if you take his word for it is a very despicable mortal. Let us describe him by his tenet, and copy him a little from his own original. He is, then, no better than a heap of organised dust, a stalking machine, a speaking head without a soul in it. His thoughts are bound by the laws of motion, his actions are all prescribed. He has no more liberty than the current of a stream, or the blast of a tempest; and where there is no choice there can be no merit.

J. Collier.

ATHEIST—a Difficulty of the.

To make this out, that there is no God, he would need to travel abroad over the surrounding universe, till he had exhausted it, and to search backward through all the hidden recesses of eternity; to traverse in every direction the plains of infinitude, and sweep the outskirts of that space which is itself interminable; and then bring back to this little world of ours the report of a universal blank, wherein he had not met with one movement of a presiding God. For man not to know of a God, he has only to sink beneath the level of our common nature. But to deny Him, he must be a god himself. He must arrogate the ubiquity and omniscience of the Godhead.

Dr. Chalmers.

ATHEIST—Doom of the.

Thou that sayest the Christians perish dost perish thyself, and leave the Christians behind thee. Whither go these atheists? I believe not to heaven, for they believe there is no heaven. They shall never have those joys they would not believe. They are not in hell neither; *there* is no atheist. Where then? In hell they are indeed, but not as atheists. They no sooner put their heads within those gates but atheism drops off; they believe and feel now there is a God.

T. Adams.

ATHEIST—Stoicism of the.

There is one quality that I have remarked in every atheist—at least every contented atheist—that I have met with. This is a predominance of intellect, a penury of feeling. When I say predominance I do not mean an absolute predominance; there is a disproportion in the relative development of intellect and feeling. They are cold and passionless—no warmth, no phantasy—nothing can move, nothing can excite them. They are impassive as marble. Show me a contented atheist, and I will show you a man who never wept over a tragedy, who never felt an enthusiastic burst of joy. I could always feel enraptured with those Hebrew Psalms—now a dirge of sorrow, now a glorious burst of triumph. I have read over and over again that wondrous drama contained in the book of Job, which towers away among the loftiest poesy in the world, and almost

wailed with the patriarch in his distress. Over the grand old Hebrew prophets, who now fulminated the awful threatenings of Jehovah against the rebellious Jews—now sung rapturously of the coming Messiah, the Day Star from on high—over these, I say, I have hung, charmed and half-entranced with the beauty and loftiness of their poesy. But do atheists generally do this? I never met with one who did; I have been rebuked a hundred times for admitting the grandeur of the Bible. But the men of whom I speak are men for whom not only Isaiah, David, sung in vain; but also Homer, Milton, Dante, Virgil, Shakespeare. I know them, and I know *it*. Search their literature through for one poetic thought; if you find it don't despair of discovering the elixir of life, the philosopher's stone. *W. Bebbington.*

ATHEIST—Temerity of the.

The wonder turns on the great process by which a man could grow to the intelligence which can know that there is no God. What ages, and what lights are requisite for THIS attainment! This intelligence involves the very attributes of Divinity, while a God is denied; for, unless this man is omnipresent—unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things—that is, precludes all other divine existence by being Deity himself—he cannot know that the Being whose existence he rejects does not exist; but he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection, and acts accordingly.

John Foster.

ATHEIST—Three kinds of.

Of Atheists there are three classes: 1. Those who confessedly deny the being of any God; such as those who believe in an eternal succession of things as they are, or in a successive development of nature in virtue of inherent mechanical laws, *e. g.*, Comte, &c. 2. Those who, while admitting God nominally, deny any of His essential constituent attributes. In this sense the Pantheist, who denies the personality of God, and who confounds Him with the universe, is really, though not nominally, an Atheist, since it makes little difference whether we say that the world is God, or that God is the world. 3. To the same end tends practically, and by logical though not by confessed consequence, all materialism, which makes intelligence the result, not the cause, of physical organisation; and all naturalism, which, while verbally admitting a distant God in the first inconceivably remote act of creation, denies Him altogether in all providence and supernatural revelation.

A. A. Hodge.

ATHEIST—Wickedness of the.

They tell us, "It is better to be a living dog than a dead lion," which is true among beasts like themselves, but among men a dead beast is better than a living atheist. Like dogs they bark at heaven, but they cannot bite it; it is out of their circumference. Though they build up reasons and treasons like Babel, yet they prove but confusion. They would pull God out of His throne, if it were possible; but He is safe enough out of the reach of their malice, else it had gone ill with Him before this. Their song is, "Let us eat and drink (they think of no reckoning to pay), for to-morrow we die." They promise to-morrow, yet kill themselves to-day. This is their song, but the Holy Ghost adds the burden: "After death cometh the judgment."

T. Adams.

ATONEMENT—Explains Christ's Sufferings.

We contend that the doctrine of the atonement, the doctrine that Christ died as a sin-offering and propitiation for the offences of the world, furnishes the only explanation of the anguish and the horrors of the sufferer. Regard Jesus only as a man, dying only to set an example of patience and to give authority to what He had taught, and we are bold to say that there is a strangeness and an awfulness in His death, which might go far towards inducing a suspicion that He had not come from God, but had been imposing on the world. Is it perfect innocence which thus trembles as though an avenging conscience were busy? Is it the messenger, the approved and beloved of God, who bitterly complains to us that He is deserted of God? But admit the great truth that Christ "bare our sins in His own body on the tree," and the scenes of Gethsemane and Calvary are such as we might expect, though nevertheless inexpressibly solemn and mysterious. I know why the sufferer, though He had done "nc

sin, neither was guilt found in His mouth," shrinks and is aghast even as though a mountain of iniquities were upon Him. A mountain of iniquities is upon Him; my iniquities are there; your iniquities are there; the iniquities of the whole human race are there; and I understand why the undefiled One should stagger, and be sorely oppressed. I know why the victim, though His purity of soul must have made Him precious in God's sight, cries out as though surrounded by the terrible darkness of spiritual desertion. He is surrounded by that darkness; He is standing in the place of criminals; justice is exacting from Him the penalties of criminals, and the light of God's countenance must for a while be hid from the being on whom the vials of wrath are rapidly descending. *H. Melvill.*

ATONEMENT—Extent of the.

It is not like a banquet, accommodated to the tastes and wants of so many and no more. Like a masterpiece of music, its virtues are independent of numbers.

Dr. Thomas.

The doctrines of the apostles did excite controversies about predestination to life, the sovereignty of Divine grace, the accountableness of a sinner to the moral law, the reality of the atonement, &c.; but there is not the most remote allusion to any controversies having been raised concerning the EXTENT of the atonement. Some of the Jews, indeed, at one time, had doubts about the universal calling of the Gentiles; but those doubts arose from their views of the Mosaic covenant, and not from considerations relative to the intrinsic aspect and design of the atonement.

The apostles declare, in language the most distinct and unequivocal, that the death of Christ was a ransom for all, and a propitiation for the sins of the whole world, that He tasted death for every man, and that God, consequently, was in Him reconciling the world unto Himself. Yea, they openly declared that persons, who denied or renounced the Lord who bought *them*, would notwithstanding meet with a damnation that slumbered not. Yet this universal aspect of the atonement is never supposed to have shocked the minds or clashed with the doctrines of the primitive churches. In all the apostolical writings, there is no hint given that the churches had any narrow views of the design of the death of Christ; and no reply is given to any objection which might imply a misapprehension of such an unshackled, unqualified, and unlimited testimony, concerning the extent of the atonement.

That the apostles represented Christ to have died "for the Church," "for the people," &c., does not in the least weaken this position; for what is true of the whole of mankind, must be true of a part, and such a language expresses the actual *result* of the atonement, and not the nature, aspect, and adaptation, and design of it.

The apostles understood their commissions to be general and indiscriminate for "every creature;" so they received it from Him, who laid the foundation of such an extensive ministration, by tasting death for every man. Accordingly they went forth on their commission to preach the Gospel to "all the world." They did not square their message by any human system of theology, nor measure their language to the lines of Procrustean creeds. They employed a dialect that traverses the length and breadth of the world. They did not tremble for such an unreserved exhibition of the ark and the mercy seat. They could not bring themselves to stint the remedy which was prepared and intended to restore a dying world; nor would they cramp the bow, which God had lighted up in the storm that threatened all mankind.

Dr. T. W. Jenkyn.

"He tasted death for every man." "He gave Himself a ransom for all." "He is a propitiation for the sins of the whole world." That all are not saved is no objection. It is suggested by a popular expositor that in material nature much goodness seems wasted. Rain and dew descend upon flinty rocks and sterile sands; floods of genial light come tiding down every morning from the sun on scenes where no human foot has trod; flowers bloom in beauty and emit their fragrance, trees rise in majesty and throw away their clustering fruit, on spots where as yet there has never been a man. Wealth sufficient to enrich whole nations is buried beneath the mountains and the seas, while millions are in want. Medicine for half the ills of life is shut up in minerals and plants, while generations die without knowing of the remedy which nature has provided. It is no objection, therefore, to the universality of the atonement, that all are not benefited by it. Its benefits one day will be universally enjoyed. There are men coming after us who shall live in those solitary wastes, enjoy the beauty and the light which now seem wasted, appropriate the fruits, the wealth, and the medicine, which for ages have been of no avail. It will be even so with the death of Christ. There are men coming after us that shall participate of the blessings of that atonement, which generations have either ignorantly rejected or wickedly despised. *Dr. Thomas.*

ATONEMENT—Incarnation necessary to the.

An incarnation is implied and presup-

posed in the Scripture doctrine of Atonement, as the necessary means to the end. For if satisfaction was to be made to Divine justice for the sins of men, by vicarious obedience and vicarious sufferings, in such a way (and in no other way it could be consistent with Divine wisdom) as might attach the pardoned offender to God's service, upon a principle of love and gratitude, it was essential to this plan that God himself should take a principal part in all that His justice required to be done and suffered, to make room for His mercy; and the Divine nature itself being incapable of suffering, it was necessary to the scheme of pardon that the Godhead should condescend to unite to itself the nature capable. *Bp. Horsley.*

The incarnation of Christ was for a purpose which God only could accomplish, and God himself could accomplish in no other way: it was for the execution of a plan which Divine wisdom could alone contrive, —Divine love and Almighty power could alone effect: it was to rescue those from endless misery whom Divine justice (which, because it is mere and very justice, must be inflexible) demanded for its victims.

Bp. Horsley.

ATONEMENT—above Law.

Atonement is not an expedient contrary to law, but above law. It is what law, as *law*, cannot contemplate. It is introduced into an administration, not to execute the *letter* of the law, but preserve "the spirit and the truth" of the constitution. The death of Christ is an atonement for sin committed, it is a public expression of God's regard for the law which has been transgressed; and it is an honorable ground of showing clemency to the transgressors. *Dr. T. W. Jenkyn.*

ATONEMENT—Meaning of.

The word atonement occurs but once in the English translation of the New Testament, Rom. v, 11; but the Greek word, of which in that case it is a translation, καταλλαγη, and the verb of the same origin and meaning, καταλλάσσω ("to change, exchange, to reconcile") occur together ten times in the New Testament, viz., Rom. v, 10, twice; ver. 11; xi, 15; 1 Cor. vii, 11; 2 Cor. v, 18, twice; ver. 19, twice; and ver. 20. In every case the verb is translated "*to reconcile;*" and, except in Rom. v, 11, the noun is rendered "*reconciliation;*" the mode of this reconciliation being clearly indicated, Rom. v, 10, viz., "by the death of His Son."

Throughout the Old Testament the word atonement is constantly used to signify the reconciliation of God by means of bloody sacrifices, to men alienated from Him by the guilt of sin. The priest made atonement for the transgressors of the law, by sacrifices, and it was forgiven them. Lev. iv, 20; v, 6; vi, 7; xii, 8; xiv, 18; Num. xv, 25. On the great "day of atonement," the high priest made atonement, first for his own sins, by the sacrifice of a bullock; and for the sins of all the people, by the sacrifice of a goat; and then the sins thus atoned for were confessed and laid upon the head of the live goat, and carried away by him into oblivion, Lev. xvi, 6—22.

A. A. Hodge.

ATONEMENT—Nature and Design of the.

An atonement is any provision that may be introduced into the administration of a government, instead of the infliction of a punishment due to an offender—any expedient that will justify a government in suspending the literal execution of the penalty threatened—any consideration that fills the place of punishment, and that answers the purposes of government as effectually as the infliction of the penalty on the offender himself would; and which thus supplies to the government just, safe and honorable grounds for offering and dispensing pardon to the offender.

This definition or description may be more concisely expressed thus: ATONEMENT is an expedient substituted in the place of literal infliction of the threatened punishment, so as to supply to the government just and good grounds for dispensing favours to an offender.

In the administration of a government an atonement means, something that may justify the exercise of clemency and mercy, without relaxing the bands of just authority. The head of a commonwealth, or the supreme organ of government, is not a private person, but a *public officer*. As a private person he may be inclined to do many things which the honour of his public office forbid him to do. Of this we have an instance in the feelings of David towards his son Absalom in rebellion. Therefore, to reconcile the exercise of his personal disposition with that of his public function, some expedient must be found, which will preserve the honour of his government in the exhibition that he makes of his clemency and favour. For want of such an expedient, a public organ of government must often withhold his favours. This principle is practically adopted every day in the discipline of children in a family, as well as in the civil administration of public justice.

I will endeavour to illustrate this definition of an atonement by two remarkable instances, one borrowed from holy Scripture and the other from profane history.

The first instance is that of Darius and Daniel, in Dan. vi, 14, 15, 16. King

Darius had established a royal statute, and made a firm decree, and signed the writing, that whosoever should ask a petition of any god or man for thirty days, save of the king himself, should be cast into the den of lions. Daniel, one of the children of the captivity of Judah, was found to be the first offender. "Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and the Persians is, that no decree or statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the lions' den."

Here is an instance of an absolute sovereign setting his heart on the deliverance of an offender, and labouring to obtain it; and yet prevented from exercising his clemency, by a due sense of the honour of his government. Could not Darius at once have *pardoned* Daniel? Yes; Darius could, as a private person, forgive any private injury; but he could *not*, as a public officer, privately forgive a public offence committed against the authority of his office. Could not Darius have *repealed* the law which he himself had made? Yes; but not with honour to the Medes and Persians. Such a repeal would have shown egregious fickleness in him; and such fickleness and uncertainty in the administration of his government might encourage any disaffection or treason among the presidents, princes, and satraps of the provinces. Could not Darius have *banished* or *silenced* all the abettors of the law and enemies of Daniel? Yes; but such a deed would have published his folly, imbecility, and injustice, in every province of his empire; his *folly*, in enacting a law which he found it unreasonable to execute; imbecility, in want of due authority in his own council, and of due firmness to enforce his own edict; and his *injustice*, in protecting and favouring an offender at the expense of the loyal supporters of the law and the throne.

What, then, is to be done? Cannot some means be found which will enable the king to keep the honour of his public character, and yet save Daniel? No: the king laboured till the going down of the sun to deliver him. He pondered, and thought, and devised, about a way to deliver him honorably, but failed. Consequently, the very personage who had set his heart to deliver him, "commanded" with his own lips that Daniel be brought forth and thrown into the den of lions.

Why was this done? Not because the king had no mercy in him, but simply and only, because no *expedient* could be found, which would at once preserve the honour of the government and allow the exercise of clemency towards the offender. Daniel, then, was cast into the lions' den, merely because *no atonement* was found to vindicate and to show forth "the public justice" of the governor in his deliverance. Here, then, is an instance of mercy being withheld, merely from the want of an honorable ground or medium for *expressing* it; i. e. the want of an atonement.

The other instance to which I alluded, is from profane history. In this instance, also, there was a strong disposition to save the offender, and yet there was a difficulty, almost insurmountable in the way of his honorable acquittal. His deliverance, however, was devised by a wise expedient introduced by the governor himself. I allude to the case of the son of Zaleucus.

Zaleucus, the king of the Locrians, had established a law against adultery, the penalty of which was, that the offender should lose both eyes. The first person found guilty of this offence, was the king's own son. Zaleucus felt as a father toward his son, but he felt likewise as a king towards his government. If he, from blind indulgence, forgive his son, with what reason can he expect the law to be respected by the rest of his subjects? and how will his public character appear in punishing any future offender? If he repeal the law, he will brand his character with dishonour —for selfishness, in sacrificing the public good of a whole community to his private feelings; for *weakness*, in publishing a law whose penalty he never could inflict; and for *foolishness*, in introducing a law the bearings of which he had never contemplated. This would make his authority for the future a mere name.

The case was a difficult one. Though he was an offended governor, yet he had the compassion of a tender father. At the suggestion of his unbribed mercy, he employed his mind and wisdom to devise a measure, an expedient, through the medium of which he could save his son, and yet magnify his law and make it honorable. The expedient was thus:—the king himself would lose one eye, and the offender should lose another. By this means the honour of his law was preserved unsullied, and the clemency of his heart was extended to the offender. Every subject in the kingdom, when he heard of the king's conduct, would feel assured that the king esteemed his law very highly; and though the offender did not suffer the entire penalty, yet the clemency shown him was exercised in such a way, that no adulterer would ever think of escaping with impunity. Every reporter or historian of the fact would say that the king spared not his own eye, that he might

spare his offending child with honour. He would assert that this sacrifice of the king's eye completely demonstrated his abhorrence of adultery, and high regard for his law, as effectually, AS IF the penalty had been literally executed upon the sinner himself. The impression on the public mind would be, that this expedient of the father was an atonement for the offence of his son, and was a just and honorable ground for pardoning him.

Such an expedient, in the moral government of God, the apostles asserted the death of Christ to be. They preached that all men were "condemned already,"—that God had "thoughts of peace, and not of evil" towards all men,—that these thoughts were to be exercised in such a manner, as not to "destroy the law," and that the medium or expedient for doing this was the sacrifice of His ONLY SON, as an atonement or satisfaction to public justice for the sins of men.

The sufferings of the Son of God were substituted in the room of the execution of the penalty threatened to the offender. The atonement in the death of Christ is not the literal enduring of the identical penalty due to the sinner; but it is a provision, or an expedient, introduced *instead* of the literal course of suffering, which will answer the same purposes, in the Divine administrations, as the literal execution of the penalty on the offender himself would accomplish.

Had Darius found any person willing to be thrown into the lions' den instead of Daniel, and literally to bear the penalty threatened, this could never have been deemed an atonement to the laws of the Medes and the Persians. These laws had never contemplated that the offender should have the option of bearing the penalty, either in person or by substitute. It would have been a much more likely atonement of the laws, if one of the presidents of the provinces, one high in the esteem of the king, one concerned for the honour of the government, and one much interested in Daniel, had consented, either to lose his right hand on a public scaffold, or to fight with a lion in an amphitheatre, for the sake of honorably saving Daniel. In that case one class of suffering would have been substituted instead of inflicting another class. *Dr. T. W. Jenkyn.*

ATONEMENT AND SATISFACTION.

Satisfaction is the more specific term; atonement is the reconciliation of God to man by the death of His Son. Satisfaction expresses the relation which the work of Christ sustains to the demands of God's law and justice. *A. A. Hodge.*

AVARICE—Effects of.

Avarice isolates man from the great universe and the holy God, deadens the sensibilities to the highest joys, and shuts the soul up in its own dark self, the victim of a thousand miserable suspicions, and the subject of attributes that every generous heart must loathe. *Dr. Thomas.*

AVARICE—Examples of.

My Lord Hardwich, the late Lord Chancellor, who is said to be worth £800,000, sets the same value on half a crown now as he did when he was worth only £100. That great captain, the Duke of Marlborough, when he was in the last stage of life, and very infirm, would walk from the public room in Bath to his lodgings, on a cold dark night, to save a sixpence in chair hire. If the duke, who left at his death more than a million and a half sterling, could have foreseen that all his wealth and honours were to be inherited by a grandson of my Lord Trevor's, who had been one of his enemies, would he have always saved a sixpence?

Sir James Lowther, after changing a piece of silver in George's Coffee House, and paying for his dish of coffee, was helped into his chariot (for he was lame and infirm) and went home; some time after, he returned to the same coffee-house on purpose to acquaint the woman who kept it, that she had given him a bad halfpenny, and demanded another in exchange for it. Sir James had about £48,000 per annum, and was at a loss whom to appoint his heir.

I know one Sir Thomas Colby, who lived in Kensington, and was, I think, in the Victualling Office; he killed himself by rising in the middle of the night, when he was in a profuse sweat, the effect of a medicine which he had taken for that purpose, and walking down stairs to look for the key of his cellar, which he had inadvertently left on a table in his parlour; he was apprehensive that his servant might seize the key and rob him of a bottle of port wine. This man died intestate, and left more than £1,200,000 in the funds, which were shared among five or six day labourers, who were his nearest relations.

Sir William Smythe, of Bedfordshire, was my own kinsman. When he was near seventy, he was wholly deprived of sight; he was persuaded to be couched by Taylor, the oculist, who, by agreement, was to have sixty guineas if he restored his patient to any degree of sight. Taylor succeeded in his operation, and Sir William was able to read and write without the use of spectacles during the rest of his life; but as soon as the operation was performed, and Sir William saw the good effect of it, in

stead of being overjoyed as any other person would have been, he began to lament the loss (as he called it) of his sixty guineas. His contrivance, therefore, was how to cheat the oculist; he pretended he could not see anything perfectly; for that reason the bandage on his eye was continued a month longer than the usual time. By this means he obliged Taylor to compound the bargain, and accept of twenty guineas; for a covetous man thinks no method dishonest which he may legally practise to save his money. *Dr. King.*

AVARICE—Misery of.

"What an unfortunate wretch am I!" complained a miser to his neighbour. "Some one last night has taken away the treasure which I buried in the garden and laid a cursed stone in its place." "And yet you have never used your treasure," answered his neighbour. "Only bring yourself to believe that the stone is still your treasure, and you are none the poorer." "If I am none the poorer," returned the miser, "is not some one else the richer? The thought is enough to drive me mad."

Prof. Lessing.

AVARICE—Pretence of.

"There are those," as our Bromiard observes, "who in a fair pretence of mortification, like soaring kites, fly up from earth and cry, 'Fie, fie!' in their flight, as if they scorned these lower vanities, and yet, when they have done, stoop upon the first carrion that comes in their eye." False Pharisees, that under the colour of long prayers devour widows' houses; pharisaical votaries, that under colour of wilful poverty sweep away whole countries into their corban. *Bp. Hall.*

AVARICE—Selfishness of.

Had covetous men, as the fable goes of Briareus, each of them one hundred hands, they would all of them be employed in grasping and gathering, and hardly one of them in giving or laying out, but all in receiving, and none in restoring; a thing in itself so monstrous, that nothing in nature besides is like it, except it be death and the grave, the only things I know which are always carrying off the spoils of the world and never making restitution. For otherwise, all the parts of the universe, as they borrow of one another, so they will pay what they borrow, and that by so just and well balanced an equality, that their payments always keep pace with their receipts.

J. Dryden.

B.

BABE—Comforts of a.

A babe in a house is a well-spring of pleasure, a messenger of peace and love;
A resting place for innocence on earth; a link between angels and men;
Yet is it a talent of trust, a loan to be rendered back with interest;
A delight, but redolent of care; honey-sweet, but lacking not the bitter.

M. Tupper.

BABIES—Death of.

'Twas summer, and a Sabbath eve,
And balmy was the air;
I saw a sight which made me grieve—
And yet the sight was fair—
Within a little coffin lay
Two lifeless babes, as sweet as May.

Like waxen dolls which infants dress,
Their little bodies were;
A look of placid happiness
Did on each face appear;
And in the coffin short and wide,
They lay together, side by side.

A rose-bud nearly closed I found
Each little hand within;
And many a pink was strew'd around,
With sprigs of jessamine;
And yet the flowers that round them lay,
Were not to me more fair than they.

Their mother, as a lily pale,
Sat by them on a bed—
And bending o'er them, told her tale,
And many a tear she shed;
Yet oft she cried, amidst her pain,
"*My babes and I shall meet again.*"

Dr. J. Todd.

BABIES—Intellect in.

It is well for us that we are born babies in intellect. Could we understand half what mothers say and do to their infants, we should be filled with a conceit of our own importance, which would render us insupportable through life. Happy the boy whose mother is tired of talking nonsense to him, before he is old enough to know the sense of it. *J. C. Hare.*

BABY—Death of a.

The baby wept;
The mother took it from the nurse's arms,
And soothed its grief, and stilled its vain alarms,
And baby slept.

Again it weeps;
And God doth take it from the mother's arms,
From present pain, and future unknown harms,
And baby sleeps. *Hinds.*

BACKSLIDER—Course of a.

As the fig-tree began to wither so his gifts begin to paire, as if a worm were still gnawing at them: his judgment rusts like a sword which is not used: his zeal trembleth as though it were in a palsie: his faith withereth as though it were blasted; and the image of death is upon all his religion. After this, he thinketh like Samson to pray as he did, and speak as he did, and hath no power, but wondereth like Zedekiah how the spirit is gone from him. Now when the good Spirit is gone, then cometh the spirit of blindness, and the spirit of error, and the spirit of fear; and all to seduce the spirit of man. After this, by little and little he falls into error, then he comes unto heresie, at last he plungeth into despair: after this if he inquire, God will not suffer him to learn: if he read, God will not suffer him to understand: if he hear, God will not suffer him to remember: if he pray, God seemeth unto him like Baal, which could not hear: at last he beholdeth his wretchedness, as Adam looked upon his nakedness; and mourneth for his gifts as Rachel wept for her children, because they were not. All this cometh to pass, that the Scripture might be fulfilled, "Whosoever hath not, from him shall be taken that which he seemeth to have."

Henry Smith.

BACKSLIDER—Degradation of a.

It is a just matter of lamentation when souls which have been clad with zeal as with scarlet, constantly forward for the glory of God, fall to such apostasy as with Demas to embrace the dunghill of this world, and with an avarous hausture to lick up the mud of corruption. *T. Adams.*

BACKSLIDER—Lament of a.

Where is the Saviour now,
Whose smiles I once possess'd?
Till He return, I bow,
By heavy grief oppress'd;
My days of happiness are gone,
And I am left to weep alone.

Where can the mourner go,
And tell his tale of grief?
Ah, who can soothe his woe,
Ah, who can give relief?
Earth cannot heal the wounded breast
Or give the troubled conscience rest.

Jesus, Thy smiles impart;
My gracious Lord, return,
Bind up my broken heart,
And bid me cease to mourn;
Then shall this night of sorrow flee,
And peace in heaven be found in Thee.

Anon.

BACKSLIDER—Misery of a.

After poor Sabat, an Arabian, who had professed faith in Christ by the means of the labours of the Rev. H. Martyn, had apostatised from Christianity, and written in favour of Mohammedanism, he was met at Malacca by the late Rev. Dr. Milne, who proposed to him some very pointed questions, in reply to which, he said, "I am unhappy! I have a mountain of burning sand on my head. When I go about, I know not what I am doing." It is indeed "an evil thing and bitter to forsake the Lord our God." *W. Nicholson.*

Terrible is the falling away of any who make profession and act quite contrary to conviction. A lady here (Huddersfield) thus relates her own case. "Once Mr. — and I were both in the right way. I drew him into the world again. I am now the most miserable of beings. When I lie down I fear I shall awake in hell. When I go out full dressed, and seem to have all the world can give me, I am ready to sink under the terrors of my own mind. What greatly increases my misery is the remembrance of the dying speech of my own sister, who told me she had stifled convictions and obstinately fought against light to enjoy the company of the world. 'Sister,' said she, 'I die without hope. Beware this be not your case!' 'But, indeed,' said Mrs. —, 'I fear it will.'" *C. Venn.*

BACKSLIDER—Reflection of a.

Sweet was the time when first I felt
The Saviour's pard'ning blood
Applied to cleanse my soul from guilt,
And bring me home to God.

Soon as the morn the light reveal'd,
His praises tuned my tongue;
And when the evening shades prevail'd,
His love was all my song.

In prayer my soul drew near the Lord,
And saw His glory shine;
And when I read His holy Word,
I called each promise mine.

But now, when evening shade prevails,
My soul in darkness mourns;
And when the morn the light reveals,
No light to me returns. *J. Newton.*

BACKSLIDER—State of a.

As David crieth, How are the mighty overthrown, we may mourn and say, How are the zealous cooled, how are the diligent tired! They which should season others are become like the white of an egg which hath no taste: once they seemed to have fruit, but now they are not hanged with leaves. As God cried unto Adam. "Adam, where art thou?" so they may cry: Zeal, where art thou? Learning, where art thou? Conscience, where art thou? Love, where art thou? They which shined like the

sun, when they rose, seem now to be eclipsed of their light. The world hath won the flesh, the flesh hath won the spirit, and Jordan is turned back.
Henry Smith.

BACKSLIDING—Avoidance of.

To avoid this state or recover from it, we should beware of the first appearance of sin; be much in prayer; attend the ordinances; and unite with the people of God. We should consider the awful instances of apostacy, as Saul, Judas, Demas, &c.; the many warnings we have of it (Matt. xxiv, 13; Heb. x, 38; Luke ix, 62); how it grieves the Holy Spirit; and how wretched it makes us; above all things, our dependence should be on God, that we may always be directed by His Spirit and kept by His power. *C. Buck.*

BACKSLIDING—Causes of.

Was it the spirit of sloth that seized you? Did you shrink from the effort of continued resistance to evil, and of prayerful watchfulness against your own insidious sin? Was it self-complacency which took possession of your heart? Was it anger that seized and shook you in its petulant grasp because you were not appreciated by your fellows, because you were mortified at the hollow preference given to inferior men, because your envied pre-eminence was denied you, because your efforts to do good were met with prejudice or repelled with scorn? Was it the spirit of indifference which exhausted your recent energy? Had you entered upon a work too high for you, demanding sacrifices which your heroism knew not how to reach, and imposing restraints against which your passions fretted in rebellion? Were your convictions superficial, unrealising things, that touched the surface of your nature, but that left the depths within, mere rousings of a narrow and selfish fear, but not an earthquake that shook to the very centre of the soul? Alas! from these, and many similar causes, how many have rested in the luxuriant arbour of their ease until they have lost their roll, or entangled themselves in the skilful toils of the flatterer, or lain down in troubled and almost hopeless slumber upon the world's enchanted ground! *W. M. Punshon.*

The cares of the world; improper connections; inattention to secret or closet duties; self-conceit and dependence; indulgence; listening to and parleying with temptations. *C. Buck.*

BACKSLIDING—Consequences of.

Loss of *character;* loss of *comfort;* loss of *usefulness;* and, as long as any remain in this state, a loss of a *well-grounded* hope of future happiness. *C. Buck.*

BACKSLIDING—Dangerous.

We find in Scripture many desperately sick, yet cured the first time by our Saviour; but where do we read, in all the Scripture, where in all the Gospel, of any blind man's eyes twice enlightened? of any deaf ears twice opened; of any tied tongue twice loosened? of any possessed with devils twice dispossessed? of any dead twice raised? No doubt but that Christ could have done it, but we read not that ever He did it, the reason that we should be most careful to avoid relapses into former sins, the recovery whereof is very uncertain, always difficult, and, in some cases (as the apostle teacheth), impossible. *Spencer.*

BACKSLIDING—Degrees in.

A Christian never falls suddenly from an advanced Christian life to barrenness or open sin. The stages in the descent are slow, and often almost imperceptible. The little foxes spoil the vines. Little negligences of duty bring darkness on the soul, and eat out its spiritual joy. Little temptations betray it to the power of the enemy. By gradual departures from God, and little indulgences in sin, one at length falls into total backsliding and apostacy. The following may serve as an admonitory list of the steps taken in the downward path:

1. Neglect of secret prayer.—Job xv, 4.
2. Disregard of the Bible.—Jer. vi, 19; Hosea iv, 6.
3. Forsaking the means of grace.—Neh. x, 39; Heb. x, 25.
4. Worldly-mindedness.—2 Tim. iv, 10; 1 John ii, 16.
5. Levity in conversation.—Eph. v, 4; 2 Peter iii, 11.
6. A quarrelsome spirit.—Isaiah xxix, 21; 1 Cor. iii, 3.
7. Dwelling on the faults of others.—Matt. vii, 3—5.
8. Readiness to take offence.—Prov. xiv, 17—19.
9. A murmuring, repining spirit.—1 Cor. x, 10; Philip. ii, 14.
10. A critical hearing of the Word.—1 Cor. iii, 4; 2 Tim. iv, 3.
11. Covetousness.—Luke xii, 15; Col. iii, 5.
12. Light thoughts of sin.—1 Kings xvi, 41; Matt. xxii, 5.
13. Intemperance.—Prov. xxii, 29—32.
14. Love of pre-eminence.—Prov. xvi, 18; 3 John 9, 10.
15. Indulgence in secret sin.—Num. xxxii, 23; Eccles. xii, 14.
16. Falling into outward sin.—Prov. xiv, 4; Hosea iv, 17.
17. Into scoffing and infidelity.—2 Peter iii, 3.

18. Persecuting the righteous.—Acts vii, 52.
19. An awful death.—Prov. xiv, 32.
20. FINAL PERDITION.—Matt. xxv, 41.

Dr. Haven.

BACKSLIDING—Gradual.

We warn you against little concessions, little acquiescences, little indulgences, little conformities. Each may only destroy the millionth part of the velocity; but this destruction of a millionth has only to be perpetually repeated, and the planet's march is arrested, and its lustre is quenched. If vital religion be driven out of the soul, it will be as the Canaanites were to be driven before the Israelites, "by little and little." *H. Melvill.*

BACKSLIDING—Nature of.

Backsliding is the act of turning from the path of duty. It may be considered as *partial* when applied to true believers, who do not backslide with the whole bent of their will; as *voluntary*, when applied to those who, after professing to know the truth, wilfully turn from it, and live in the practice of sin; as *final*, when the mind is given up to judicial hardness, as in the case of Judas. *Partial backsliding* must be distinguished from hypocrisy, as the former may exist when there are gracious intentions on the whole; but the latter is a studied profession of appearing to be what we are not. *C. Buck.*

BACKSLIDING—Punishment of.

Shimei was a man condemned to death (1 Kings ii, 26). It is likely some courtiers of Solomon got him his pardon; the king grants it, but requires this one thing of him, that he should build him a house in Jerusalem and dwell there, and go not from thence any whither; and fulfilling this condition, without all peradventure he might have lived happily and safe as the best of his neighbours; but when he must needs be running after his servants, and prefer a small advantage before perpetual safety, he justly suffers the punishment the king appointed for him.

The Son of God by the blood of His cross hath in truth gotten all Christians their pardon, but is resolved none shall enjoy it but those that will forsake their sins and resign themselves to His guidance and direction. A reasonable demand, a condition so equitable, so just, so easy, that no man in his wits but must say as Shimei unto Solomon, "The saying is good, as my lord the king has said, so will thy servant do." But then, if the pardon the Son of God hath obtained for them appear so inconsiderable a thing in their eyes that they do not think it worth enjoying (and certainly they do not think it worth enjoying that will not agree to so reasonable a condition) no marvel if they fall a prey to that wrath from which the Son of God is ready to deliver them; and if their blood be upon their heads that do despite unto the Spirit of Grace, and count the blood of the Covenant, wherewith they were to be sanctified, an unholy thing—an affront so great that no ordinary vengeance can expiate it; and should God ask them, as the prophet Nathan did David, what punishment they themselves thought fit for such offenders (provided they did not know that they were the persons concerned) they would no doubt, doom themselves to as great if not greater plagues than God intends to inflict upon them.

When *Amurath*, emperor of the Turks, had notice given him that a Doctor of Law had cheated a poor pilgrim that was gone to Mecca, and at the man's return would not restore to him the jewels he had entrusted with him, but resolutely denied that he had received any such things from him, the emperor one day, in a third person, asked the doctor what he thought a man that had notoriously betrayed his trust might justly deserve, he answered, "It was fit that so notorious a villain should be pounded alive in a mortar." He had no sooner said the word but the emperor gave order that so it should be done to him who had so notoriously cozened the poor pilgrim. *Dr. A. Horneck.*

BACKSLIDING—Signs of.

Indifference to prayer and self-examination; trifling or unprofitable conversation; neglect of public ordinances; shunning the people of God; associating with the world; thinking lightly of sin; neglect of the Bible; and often gross immorality. *C. Buck.*

BACKSLIDING—Voluntary.

God does not predestinate man to fail. That is strikingly told in the history of Judas. "From a ministry and apostleship Judas fell, that he might go to his own place." The ministry and apostleship were that to which God had destined him. To work out that, was the destiny appointed to him, as truly as to any of the other apostles. He was called, elected to that. But when he *refused* to execute that mission, the very circumstances which, by God's decree, were leading him to blessedness, hurried him to ruin. Circumstances prepared by eternal love became the destiny which conducted him to everlasting doom. He was a predestined man—crushed by his fate. But he went to his *own* place. He had shaped his own destiny. So the ship is wrecked by the winds and waves—hurried to its fate. But the wind and waves were in truth its best friends.

Rightly guided, it would have made use of them to reach the port; wrongly steered, they became the destiny which drove it on the rocks. Failure—the wreck of life, is not to be impiously traced to the will of God. God will have all men to be saved, and come to a knowledge of the truth. God willeth not the death of a sinner.

F. W. Robertson.

BAPTISM—Definitions of.

Baptism is a sacrament, wherein the washing with water in the name of the Father, and the Son and the Holy Ghost, doth signify and seal our ingrafting into Christ, and our partaking of the benefits of the covenant of grace, and our engagement to be the Lord's. *Westminster Catechism.*

Baptism attaches us to the visible Church, admits to *that*, and is its door of entrance; but, while this ordinance unites the recipient to the body of professing believers, no more than the sacrament of the supper does it of necessity form a living attachment between us and the Saviour.

Dr. T. Guthrie.

BAPTISM—Design of.

1. *Primarily*, to signify, seal, and convey to those to whom they belong, the benefits of the covenant of grace. Thus—(1) It symbolises "the washing of regeneration," "the renewing of the Holy Ghost," which unites the believer to Christ, and so makes him a participant in Christ's life and all other benefits (1 Cor. xii, 13; Gal. iii. 27; Titus iii, 5). (2) Christ herein visibly seals His promises to those who receive it with faith, and invests them with the grace promised.

2. Its design was, *secondarily*, as springing from the former—(1) To be a visible sign of our covenant to be the Lord's, *i. e.*, to accept His salvation, and to consecrate ourselves to His service. (2) And hence to be a badge of our public profession, our separation from the world, and our initiation into the visible Church. As a badge, it marks us as belonging to the Lord, and consequently distinguishes us from the world; symbolises our union with our fellow-Christians (1 Cor. xii, 13). *A. A. Hodge.*

BAPTISM—does not Save.

It is a happy thing that baptism is not the door to heaven. Otherwise it had been unhappy for millions, who, dying in earliest infancy, never undergo that rite—never pass on that way. Dying unbaptized, we hold not that they die on that account unsaved; for whoever dare hang God's mercy on any outward rite, we do not, and although we believe that this interesting ordinance is also, when engaged in with faith, an eminently blessed one, we dare not. Thousands go to heaven without baptism. Thousands, alas! perish with it.

Dr. T. Guthrie.

BAPTISMAL REGENERATION—Not true.

We acknowledge no authority in these matters but the word of God. And there I can discover no foundation for the idea, that baptism and salvation—baptism and regeneration—are necessarily linked together, or in any respect inseparably connected. Were it so, baptism were the highest, holiest ordinance of God. Had it been so, surely it is not reasonable to suppose that our Lord would have left a rite of such transcendental importance to be administered in every case by inferiors—by the hands of His servants. Were baptism identified with regeneration and the "new creature," would the apostle Paul, who gloried in preaching, have spoken of it as an inferior ordinance? He declared with manifest satisfaction that he had not been sent to baptize but to preach; and, leaving the administration of the rite to his inferiors, he even thanked God that, with two exceptions, he had baptized none of them. Besides, do the cases, for instance, of Simon Magus and the Ethiopian lend any sanction to this theory of baptismal power? Assuredly not.

[The one *after* baptism proved himself to be in the gall of bitterness and the bond of iniquity; the other proved himself to be a Christian *before* his baptism, by believing with all his heart that "Jesus Christ was the Son of God."]

Besides, does not the sad and melancholy history of thousands prove that the outward ordinance is often administered without any corresponding administration of renewing grace? The altar and the offering are there, but no fire descends from heaven on the sacrifice. Grant that in our case and in that of any other such church as ours, the cause of the failure is to be found in our lack of apostolic succession; grant that in our case the water, if not actually polluted by unconsecrated hands, is deprived of all virtue by the channel through which it flows; grant that we have no commission to baptize, and that therefore what we do in such holy offices is null and void; grant the relevancy of all these allegations (each and all of which we deny)—is it not an undeniable and melancholy fact that the lives of persons in all churches, even the most transcendental in their claims, demonstrate that many are baptized with water who have never experienced the baptism of the Holy Ghost? The question, therefore, that we would urge on your most serious consideration does not concern the sign but the thing signified. If you have got the living element, I care little or nothing through what church, or by what

channel it may flow. Have you got the living grace of God? In the words of an apostle, "Have ye received the Holy Ghost?" *Dr. T. Guthrie.*

BEAUTY—Bodily.

That is not the most perfect beauty, which, in public, would attract the greatest observation; nor even that which the statuary would admit to be a faultless piece of clay, kneaded up with blood. But that is true beauty, which has not only a substance, but a spirit,—a beauty that we must intimately know, justly to appreciate, —a beauty lighted up in conversation, where the mind shines as it were through its casket, where, in the language of the poet, "the eloquent blood spoke in her cheeks, and so distinctly wrought, that we might almost say her body thought." An order and a mode of beauty which, the more we know, the more we accuse ourselves for not having before discovered those thousand graces which bespeak that their owner has a soul. This is that beauty which never cloys, possessing charms as resistless as those of the fascinating Egyptian, for which Antony wisely paid the bauble of a world,—a beauty like the rising of his own Italian suns, always enchanting, never the same.

C. Colton.

BEAUTY—Danger of.

Gaze not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee. If thou like it, it deceives thee; if thou love it, it disturbs thee; if thou hunt after it, it destroys thee. If virtue accompany it, it is the heart's paradise; if vice associate it, it is the soul's purgatory. It is the wise man's bonfire, and the fool's furnace. *F. Quarles.*

BEAUTY—Death destroys.

I saw a dew-drop, cool and clear,
Dance on a myrtle spray;
Fair colours deck'd the lucid tear,
Like those which gleam and disappear
When showers and sunbeams play:
Sol cast athwart a glance severe,
And scorch'd the pearl away.

High on a slender polish'd stem,
A fragrant lily grew:
On the pure petals many a gem
Glittered, a native diadem
Of healthy morning dew;—
A blast of lingering winter came,
And snapped the stem in two.

Fairer than morning's early tear,
Or lily's snowy bloom,
Is beauty in its vernal year;
Gay, brilliant, fascinating, clear,
And thoughtless of its doom!
Death breathes a sudden poison near,
And sweeps it to the tomb.

J. S. M. Anderson.

BEAUTY—Description of.

Beauty is as crystal in the torchlight, sparkling on the poet's page;
Virgin honey of Hymettus, distilled from the lips of the orator;
A savour of sweet spikenard, anointing the hands of liberality;
A feast of angels' food set upon the tables of religion.
She is seen in the tear of sorrow, and heard in the exuberance of mirth;
She goeth out early with the huntsman, and watcheth at the pillow of disease.
Science, in his secret laws, hath found out latent beauty,
Sphere and square, and cone and curve, are fashioned by her rules;
Mechanism met her in his forces, fancy caught her in its flittings,
Day is lightened by her eyes, and her eyelids close upon the night. *M. Tupper.*

BEAUTY—Fading of.

Fragrant the rose, but soon it fades away;
The violet sweet, but quickly will decay;
The lily fair a transient beauty wears;
And the white snow soon weeps away in tears:
Such is the bloom of beauty, cropt by time,
Full soon it fades, and withers in its prime.
Theocritus.

BEAUTY—Power of.

How many monarchs, after they had with horror terrified the world, have been seen to become tributaries to a mortal beauty! Bathsheba was neither a lion, a Goliath, nor a Saul, yet, notwithstanding, with the glance of an eye she powerfully quelled him who tore lions, trampled Goliath under feet, and resisted all the arms, power, and legions of Saul. The Philistines found not cords strong enough to bind robustious Samson, yet Delilah quickly captivated, and fast tied him, with one hair of her head. Solomon had a heart as deep as the sea, yet woman found the bottom of it. *N. Caussin.*

There is none enchantment against beauty,
Magician for all time,
Whose potent spells of sympathy have charmed the passive world;
Verily, she reigneth a Semiramis; there is no might against her;
The lords of every land are harnessed to her triumph.
Beauty is conqueror of all, nor ever yet was found among the nations
That iron-moulded mind, full proof against her power.

Beauty, like a summer's day, subdueth by
sweet influences;
Who can wrestle against sleep?—yet is that
giant very gentleness. *M. Tupper.*

BEAUTY—Short-lived.

Beauty is like an almanack: if it last a year it is well. *T. Adams.*

BEAUTY—Spiritual.

There is a certain period of the soul-culture when it begins to interfere with some of the characters of typical beauty belonging to the bodily frame, the stirring of the intellect wearing down the flesh, and the moral enthusiasm burning its way out to heaven, through the emaciation of the earthen vessel; and there is, in this indication of subduing the mortal by the immortal part, an ideal glory of perhaps a purer and higher range than that of the more perfect material form. We conceive, I think, more nobly of the weak presence of Paul, than of the fair and ruddy countenance of David. *J. Ruskin.*

BEAUTY—True and false.

Hearing a young lady highly praised for her beauty, Gotthold asked: What kind of beauty do you mean? Merely that of the body, or that also of the mind? I see well that you have been looking no further than the sign which nature displays outside the house, but have never asked for the host who dwells within. Beauty is an excellent gift of God, nor has the pen of the Holy Spirit forgotten to speak its praise; but it is virtuous and godly beauty alone which Scripture honours, expressly declaring, on the other hand, that a fair woman which is without discretion, is as a jewel of gold in a swine's snout (Prov. xi, 22). Many a pretty girl is like the flower called the imperial crown, which is admired, no doubt, for its showy appearance, but despised for its unpleasant odour. Were her mind as free from pride, selfishness, luxury, and levity, as her countenance from spots and wrinkles; and could she govern her inward inclinations as she does her external carriage, she would have none to match her. But who loves the caterpillar, and such insects, however showy their appearance, and bright and variegated the colours that adorn them, seeing they injure and defile the trees and plants on which they settle? What the better is an apple for its rosy skin, if the maggot have penetrated and devoured its heart? What care I for the beautiful brown of the nut, if it be worm-eaten, and fill the mouth with corruption? Even so, external beauty of person deserves no praise, unless matched with the inward beauty of virtue and holiness. It is therefore, *far better to acquire beauty than to be born with it.* The best kind is that which does not wither at the touch of fever, like a flower, but lasts and endures on a bed of sickness, in old age, and even at death.

My God! my beauty exists only in the sunshine of Thy grace. Without light, nothing is beautiful, and, unless irradiated by Thy goodness, every object is ugly and hideous. Lord Jesus! Thou fairest of the sons of men, shed on my poor soul the beams of Thy love; that is all the beauty I desire. *Gotthold.*

BEAUTY—Truth in.

Oh, how much more doth beauty beauteous
seem,
By that sweet ornament which truth
doth give!
The rose is fair, but fairer we it deem,
For that sweet odour which doth in it
live. *Shakespeare.*

BEAUTY—Universality of.

For beauty hideth everywhere, that Reason's
child may seek her,
And having found the gem of price, may
set it in God's crown.
Beauty nestleth in the rosebud, or walketh
the firmament with planets;
She is heard in the beetle's evening hymn,
and shouteth in the matins of the sun;
The cheek of the peach is glowing with her
smile, her splendour blazeth in the
lightning;
She is the dryad of the woods, the naiad of
the streams;
Her golden hair hath tapestried the silk-
worm's silent chamber,
And to her measured harmonies the wild
waves beat in time;
With tinkling feet at eventide she danceth
in the meadow,
Or, like a Titan, lieth stretched athwart
the ridgy Alps;
She is rising in her veil of mist a Venus
from the waters,—
Men gaze upon the loveliness,—and lo, it
is beautiful exceedingly:
She, with the might of a Briareus, is drag-
ging down the clouds upon the moun-
tain,—
Men look upon the grandeur,—and lo, it is
excellent in glory.
There is beauty in the rolling clouds, and
placid shingle beach,
In feathery snows, and whistling winds,
and dun electric skies;
There is beauty in the rounded woods, dank
with heavy foliage,
In laughing fields, and dinted hills, the
valley and its lake;
There is beauty in the gullies, beauty on
the cliffs, beauty in sun and shade,
In rocks and rivers, seas and plains,—the
earth is drowned in beauty.

Beauty coileth with the water-snake, and
is cradled in the shrew-mouse's nest,
She flitteth out with evening bats, and the
soft mole hid her in his tunnel;
The limpet is encamped upon the shore,
and beauty not a stranger to his tent;
The silvery dace and golden carp thread
the rushes with her;
She saileth into clouds with an eagle, she
fluttereth into tulips with a humming-
bird;
The pasturing kine are of her company
and she prowleth with the leopard in
his jungle. *M. Tupper.*

BEAUTY AND SUBLIMITY—Influence of.

Sublimity is one thing, beauty is another. Both exert a very powerful influence on the human mind, though an influence in some respects most dissimilar. Both attract, both enchant; but the enchantment of sublimity is reverence: the enchantment of beauty is sympathy. Stationed among the solitudes of some Highland glen, where hill seems piled on hill, and rock on rock, in awful grandeur round and round; or, where the swollen mountain stream, a mighty flood, sweeps on with resistless force; or, where through the black cloud canopy, the thunder leaps from peak to peak; in such situation the spectator feels the influence of sublimity. It is an influence much as if the object that entrances him had placed between itself and him a rigid rod of iron to fix him there in reverential awe and at a reverential distance. Gazing on the sportive gambols of the bleating lamb, or on the opening richness of some lovely flower, listening to the morning melodies of the lark, to the enticing prattle of a little child, or witnessing some kindly, generous, noble action, in such circumstances the observer feels the influence of beauty. It is an influence much as if the object that entrances him had thrown around his heart a hundred cords of love, and drawn him to itself in tenderest sympathy. *R. B. Nichol.*

BEAUTIES—Divine.

All the beauties of all the heavens, and all the angels, have been played forth from their Eternal hiding-place in the Divine Nature. To say that God is in Himself a compacted universe of sweetnesses, beauties, and splendours, is to speak very unworthily, for endless universes lie hidden in the Bosom of the Infinite Nature. Heavens, and heavens of heavens of beauties, are observing a most sacred reserve, in Him. The heavens must improve, and the creatures must mature in wisdom and holiness, yet for ages of ages, before they will be capable of reflecting the higher, not to say the highest, beauties of "the Father of Lights." Beauty is the robe of holiness: the more holiness the more beauty. To all eternity, we can imagine the first and loveliest of all God's creatures praying, "Let the Beauty of the Lord our God be upon us." *J. Pulsford.*

BEGINNING LIFE.

Let me say to every one that is beginning life: Do not begin with exaggerated ideas of your own worth. Do not think that you, without battle, ought to be victor, and walk from the beginning with those laurels about your head which are to be twined there, if at all, only at the end of the campaign. Do not mistake your own turbulent pride. Do not mistake your own false interpreting, lying vanity. Do not begin your life feeling that such a fine fellow as you are—one so spruce, so handsome, so well-dressed, so accomplished in various ways — deserves a high place. Do not flatter yourself that life owes you any more than it owes anybody else. It owes you, in common with all others, just as much as, climbing, you can bring down. It owes you a chance to be something. It will give you that, and nothing more. It is better for every man to begin with this understanding: I have a chance to carve out my own way. This is all I want. Having that, I will take the consequences. *H. W. Beecher.*

BEGINNINGS—Importance of.

Four men had occasion to go from Leeds to attend the winter assizes at York, respecting some trials in which they were nearly interested. Of those four, one overslept himself, lost his train, and did not get into court till after his case was disposed of. The second got into what he supposed (from want of inquiry) was the York train, and was some way on the road to London before he found out his mistake. The third reached York in time, but found he had carelessly left behind him papers which were as essential as his personal presence. The fourth was both diligent and careful, and assisted to win the cause he went to support.

The first three began wrong, and all their efforts to retrieve themselves were vain. So, in spiritual things, let us be careful to "seek the Lord *early*," and "not to sleep, as do others." Let us "ponder the path of our feet;" and let us take care that we do not start on our pilgrimage, and, like Christian, "leave our roll of promise behind us." Life is like a multiplication sum, in which a small error in the amount of the first multiplicand assumes vast dimensions in the total. The beginning enfolds the end, as the acorn enfolds the oak.

I have heard of an insolvent who said he was ruined by a new sofa; and he thus

explained the mode of his ruin. "That sofa was the bad *beginning*—it was too fine for me. It made my old chairs and table look mean, and I had to buy new ones. Then the curtains had to be renewed. Then the furniture in the other rooms had to be sold, and new articles bought to correspond with the parlour. Soon we found the house was not good enough for the furniture, and we removed into a larger mansion; and now, here I am, in the Insolvent Court."

The following couplets, from Trench's Poems, may be useful here;

"Rear highly as you wilt thy branches in the air,
But that thy roots descend as deep in earth, have care."

"Would'st thou go forth to bless,—be sure of thy own ground:
Fix well thy centre first; then draw thy circles round." *Anon.*

BEGINNINGS—Small.

The considerable actions in the world have usually very small beginnings. Of a few letters how many thousand words are made; of ten figures how many thousand numbers! A point is the beginning of all geometry. A little stone flung into a pond makes a little circle, then a greater, till it enlargeth itself to both the sides. So from small beginnings, God doth cause an efflux through the whole world. *S. Charnock.*

BELIEF—Definition of.

The belief of a proposition is the receiving of that proposition as *true* upon evidence, from a supposed preponderance of reasons in its favour. *H. Rogers.*

BELIEF (Religious)—Preference of.

I envy not quality of the mind or intellect in others; not genius, power, wit or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness,—creates new hopes, when all hopes vanish; and throws over the decay, the destruction of existence, the most gorgeous of all lights, awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and far above all combinations of earthly hopes, calls up the most delightful visions and plains and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the sceptic view only gloom, decay, annihilation, and despair.

Sir Humphrey Davy.

BELIEF (Religious)—Surface.

Unless a man values and uses his conception of Christ, or his creed, as a medium of the Spirit, as a lense to condense the radiance of the everlasting world upon his soul, a *perfect* surface-belief is of no account. Some creeds have truth and little power; others have power and not so much truth. The men of science tell us now that there is a very subtle chemical energy in the sunray—as it were, the soul of it—which is different from its light-giving and its heating properties. Certain glasses stained dark-blue will admit scarcely any light, and yet will offer no interruption to the passage of this mysterious force. On the contrary, a yellow glass, which transmits almost undiminished the intensity of the light, will completely cut off this chemical principle, whatever it be. So we cannot fail to see how some head-creeds of darkest blue, that one would think must make the universe dismal and life a bitter bondage, will transmit the vital effluance of the Holy Spirit to many a believer's heart. While other people may diffuse and live in the full intellectual radiance of a true philosophy of the Gospel, and receive through it nothing of that thrilling energy which is twisted in with the pure light of eternity, and in which the Gospel attests its power. So that the important question is, not so much, what we think of the Holy Spirit, as, what the Spirit thinks of us, and of the truth we have worked into form. Does God use it for His regenerative purposes? Does He make it the medium of His most secret and quickening grace. *T. S. King.*

BELIEF—Varieties of.

'Tis with our judgments as our watches; none
Are just alike, yet each believes his own.
Pope.

BELIEF AND FAITH.

Belief without faith in an intelligible sense I can understand; though, if the truth believed be of a *nature* to excite to emotion and dictate action, and fail to do so, I doubt whether men in general would not call that belief spurious. For example, if a man, on being told that his house was on fire, sat still in his neighbour's chimney-corner, and took no notice of the matter, most persons would say that his assent was no true *belief*, for it did not produce its *effects*, did not produce faith. *H. Rogers.*

BELIEVE—The Command to.

Knowing that you would neglect the invitation, he has put it to you in the light of a *command*. "This is the commandment, that ye believe on Jesus Christ whom He hath sent." "Believe on the Lord Jesus Christ, and thou shalt be saved." "He

that believeth and is baptized shall be saved; but he that believeth not shall be damned." He thought you would say, "Ah, but I am not fit to accept the invitation." "Well," says he, "I will command the man to do it." Like a poor hungry man with bread before him, who says, "Ah, it would be presumption on my part to eat;" but the king says "Eat, sir, or I will punish you." What a generous and liberal command; even the threat itself has no anger in it. Like the mother, who when the child is near to die, and nothing will save it but the medicine, and the child will not drink, she threatens the child, but only out of love to it that it may be saved. So the Lord doth add *threatenings* to commands; for sometimes a black word will drive a soul to Christ where a bright word would not draw it. Fears of hell sometimes make men flee to Jesus. The weary wing made the poor dove fly to the ark: and the thunderbolts of God's justice are only meant to make thee fly to Christ the Lord.

C. H. Spurgeon.

BELIEVE—Only.

What had the woman who touched the hem of our Lord's garment heard? Nothing of His kindness towards herself, but towards others, and upon this she believed. So a rope is but cast down into the sea, to a multitude of drowning men, and all are bidden for their life to lay hold on the rope that they may be saved; it were unreasonable and foolish curiosity for any of these poor men, now upon death and life, commanded to hold fast the rope, to dispute whether did the man who cast down the rope intend and purpose to save me or not? and while my mind is perplexed on that point, I will not put out one finger to touch the rope. Fool! dispute not, but lay hold on the remedy *S. Rutherford.*

The simple, constant, exclusive, absolute, duty of the Christian is to believe God in Christ. If he doubt, fear, or disbelieve, he does that which is below duty, and actual sin. *John Bate.*

BELIEVE AND LOVE.

The devils, we are told, *believe* and *tremble*. Our part is to believe and love. But it is hard to convince people that nothing short of this can be true Christian faith. So, because they are something terrified by the thought of God, they fancy they believe, though their hearts are far away from Him. *Hare.*

BELIEVER—a Versatile.

Where evidence is complicated and various, and consists of many opposing or modifying elements, he never troubles himself to compute the sum total, and strike a fair balance. He stands aghast in the presence of an objection which he cannot solve, and loses all presence of mind in its contemplation. He seldom considers whether there are not still greater objections on the *other* side, nor how much farther, if a principle be just, it ought to carry him. The mode in which he looks at a subject often reminds me of the way in which the eye, according to metaphysicians, surveys an extensive landscape. It sees, they say, only a point at a time—*punctum visibile*—which is perpetually shifting; and the impression of the whole is, in fact, a rapid combination, by means of memory, of perceptions all but coexistent; if the attention be strongly fixed upon one object, the rest of the landscape comparatively fades from the view.

H. Rogers.

BELIEVERS—Death of.

What is it to die? To believers, it is to drop the body of this death, and to put on a joyous immortality; to pass from darkness to everlasting sunlight; to cease dreaming, and commence a waking existence; yes, to awake in the likeness of God, satisfied fully and for ever satisfied. What is it to die? To feel the last pang, to shed the last tear, to raise the shield of faith against Satan's last dart. It is to go home to God; to open the eyes on the enthroned Mediator; to close the ears upon all discords, all sounds of woe, all the falsehoods, the maledictions, the blasphemies of earth, and open them to the harmonies of heaven. What is it to die? To lean on the Almighty for a few steps down a narrow valley; to step out of Jordan upon the borders of the Better Land; to pass up to the New Jerusalem; to enter by one of those gates of pearl into the city; to have ten thousand angels come and utter their cordial welcome; to see—O, let me die the death of the righteous!—to see the Saviour smile benignantly, and to hear Him say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Dr. Thomson.

BELIEVERS—Dearth in.

True believers have seasons of unfruitfulness, in which they bring forth no good works, devout thoughts or holy aspirations. They are then like the trees in winter, which are indeed destitute of leaves, but are not destitute of sap and life, and hence when spring returns, bud and blossom, and bear afresh. The ungodly, however, resemble withered trees, which at all seasons alike are without either sap, or life, or fruit, and consequently are fit for nothing but the fire. *Gotthold.*

BELIEVERS—Peace of.

There is a description in the Gospel of a

man who was possessed with a demon, and who cut himself with knives and stones, and in company with other demons, horrible and execrable as himself, he spent his nights amidst the tombs. That is a picture of wretchedness, than which I know of none more consummate and finished. The explanation of that is, the fiend in him boasted of himself that he was no common fiend; he said his name was "Legion." Just as the wretchedness of this man was so deep and consummate because it was no common fiend that possessed him, so is the peace of the believer a profound peace because the name of its author is no common name. Just as all the flower is in the bud, just as all the day is in the dawn, just as all the man is in the child, so all peace is included in the peace of believers—peace with God and with conscience, peace on earth and in heaven; and all sorts of peace are in the peace of believers.

Dr. J. Beaumont.

BELIEVERS—Purposes of.

One day in spring, when the weather was fine, and the fruit-trees showed one mass of blossom, *Gotthold*, walking in his garden, and feasting his eyes with their splendour, made the following observations to a friend; "These trees bear much more blossom than they can possibly ripen into fruit. This shews in them an inward and natural disposition to pay liberally for the ground they occupy, although they are afterwards more or less hindered by outward circumstances from carrying it into effect. It is the same with good men. Ah me! how large, how keen, how many thousand-fold are often their virtuous resolutions, and inward desires to love and serve the Lord! 'O God,' we hear them cry, 'Had I the love of all angels and men, it should burn for Thee alone! Had I ten thousand hearts to Thee should they be consecrated and resigned! Had I the tongues of all mankind, their employment should be to praise and extol Thee, O God of glory! With what alacrity and joy I will henceforth serve Thee! Ah, me! Why did not I know Thee sooner, O Thou pure and eternal love? *Depart from me, ye evil doers, for I will keep the commandments of my God.*' (Ps. cxix, 115.) At such a time the tree is in full blossom; and the inward impulse of the Holy Spirit, and the constraining influence of the love of Christ, are powerfully felt. Scarce a tithe of the blossom, however, ripens into fruit. But as man, notwithstanding, takes pleasure in beholding it upon the tree, even so does God delight in a heart overflowing with fervour and holy resolutions, and also in the fruits of righteousness though these may at first be few." *Gotthold.*

BELIEVERS—Security of.

The only plank between the believer and destruction is *the blood of the incarnate God.* The blood of Jesus did not cause the love of God, but it opened a way by which it could be manifested, for *the love of God* must ever flow in a crystal stream.

J. Evans.

I have seen shrubs and trees grow out of the rocks, and overhang fearful precipices, roaring cataracts, and deep running waters, but they maintained their position and threw out their foliage and branches as much as if they had been in the midst of a dense forest. It was their hold of the rock that made them secure, and the influences of nature that sustained their life. So believers are oftentimes exposed to the most horrible dangers in their journey to heaven, but so long as they are "rooted and grounded" in the Rock of Ages, they are perfectly secure. Their hold of Him is their guarantee; and the blessings of His grace give them life and sustain them in life. And as the tree must die or the rock fall before a dissolution could be effected between *them*; so, either the believer must lose his spiritual life, or the Rock must crumble ere their union can be dissolved. Believer, which shall it be? *John Bate.*

BELIEVERS—Sin in.

By shoving and shaking you may move the magnetic needle from its place, but to that it returns the moment it is left to itself. In like manner, believers may fall into sin and deviate from the line of duty; but no sooner have they leisure for reflection, than they endeavour to mend their ways, and resume a life of godliness. On the contrary, the wicked watch for opportunities of doing evil, and give themselves up to all the temptations of the devil and the world. *Gotthold.*

To good men their sin and infirmity are festering sores, which give them pain, and from which they seek to be relieved. On the contrary, to the ungodly, sin and infirmity are a jewel, and regarded as a distinction and ornament. *Ibid.*

BELIEVERS—Union with Christ.

On the one hand, this union does not involve any mysterious confusion of the persons of Christ with the persons of His people; and on the other hand, it is not such a mere association of separate persons as exists in human societies. Rut it is a union which,—1. Determines our legal status on the same basis with His. 2 Which revives and sustains by the influence of His indwelling Spirit, our spiritual life from the fountain of His life; and which

transforms our bodies and souls into the likeness of His glorified humanity.

It is therefore—

1. A spiritual union. Its actuating source and bond is the Spirit of the head, who dwells and works in the members. 1 Cor. vi, 17; xii, 13; 1 John iii, 24; iv, 13.

2. A vital union, *i. e.*, our spiritual life is sustained and determined in its nature and movement by the life of Christ, through the indwelling of His Spirit. John xiv, 19; Gal. ii, 20.

3. It embraces our entire persons, our bodies through our spirits. 1 Cor. vi, 15, 19.

4. It is a legal or federal union, so that all of our legal or covenant responsibilities rest upon Christ, and all of His legal or covenant merits accrue to us.

5. This union is between the believer and the person of the God-man in His office as mediator. Its immediate organ is the Holy Spirit, who dwells in us; and through Him we are virtually united to and commune with the whole Godhead, since He is the Spirit of the Father as well as of the Son. John xiv, 23; xvii, 21, 23. *A. A. Hodge.*

BELIEVING—Danger of Delay in.

When a man hath to go over a river, though he ride once and again into the water and come out, saying, I fear it is too deep for me, yet, considering that there is no other way for him, he resolves to venture, for, saith he, the longer I stay the higher the waters will rise, and there is no other way for me—I must go through at the last, why not at the first? And so he ventures through. Thus it is with you. You say, "Oh, but my heart is not humbled; oh, but I am a great sinner; and should I venture upon Jesus Christ?" Will this heart be more humbled by keeping from Jesus Christ, and wilt thou be less a sinner by keeping from Him? No, certainly, for the longer you stay from Christ, the harder it will be to venture on Him at the last.

W. Bridge.

BELIEVING—is Coming.

Believing on Jesus is *coming* to Him. Long ago you might have seen two men going out together to cut wood. As they are going on busily and merrily with their work, the axe-head of one of them flies off, and, striking the other, kills him on the spot. What is to be done? if he remains where he is, his own life may have to go for that of the dead man; and if he should go to his home, the avengers of blood may follow him thither. This is what he does. God has appointed so many towns in various parts of the country as places to which, in such cases, men may flee for safety. They are called "Cities of refuge." If the man should be overtaken by the way, he may be put to death; but once within the gates, none dares to touch him. Now these cities of refuge were meant as a picture of Jesus Christ, as the refuge of sinners. "The wages of sin is death." "The soul that sinneth, it shall die." What shall be done? Flee. Whither? To Jesus. Seek shelter there, and once in Him you are safe. Hence you so often find Him using this very word, "Come unto me;" and complaining, "Ye will not come unto me, that ye may have life." *J. H. Wilson.*

BELIEVING—is Looking.

Believing on Jesus is LOOKING to Him—looking to Him for salvation. You see that poor widow with a young family, weeping as if her heart would break. When I ask her what ails her, she tells me she is behind with her rent, and her landlord threatens to turn her to the door, unless she can pay her debt, and find security for the next six months. So I tell her to dry her tears, and do her best to work for her children, and just look to me for her rent. How full of joy she is all at once! How cheerfully she works; and though she has not a penny laid past for the term, she has no fear; and when asked, Why? she says, "I am looking to him, for he bade me, and I know he will not fail me. What he promised is just as sure as if I had it in my hand." Now, believing on Jesus is something like this. If I might so speak, it is the *heart's look* to Jesus—a single glance, indeed, at first, and yet a *constant looking* to Him ever after.

I find one saying, "Mark how simple the way of salvation is. It is, Look, look, look! Four letters, and two of them alike!" It is the turn of *the eye of your heart* to Jesus, and that may be in a moment—immediately—here; to Jesus as the Saviour—the only Saviour—the Saviour for *you*. "Believe on the Lord Jesus Christ." "Looking unto Jesus." "Behold the Lamb of God, who taketh away the sin of the world."

J. H. Wilson.

BELIEVING—is Laying Hold.

A vessel is wrecked; one after another of her crew is swept away and disappears. As she heaves to and fro it seems as if every moment she would break up, and send her shivering passengers down into the deep. There is the cabin-boy, thinking of his mother and his home, and praying, though scarcely hoping to be saved, when a plank floats past. Eagerly he lays hold of it, rests his whole weight upon it, and while others perish, he is safe. That describes you again. As you are just about to go down, the plank floats along, comes near you—within reach—within arm's length. That plank is Christ. Lay hold of Him—rest yourself upon Him. He can bear your whole weight—the whole weight of your sins, which would have sunk you to perdition—the whole weight of your soul. Try

Him; and, like a sailor who tried him, you'll be able joyfully to say, even in dying, "The plank bears! the plank bears!" *J. H. Wilson.*

BELIEVING—Peace of.

If you have believed, then you have experienced what the apostle Paul calls "the peace of believing." Ah! there is no peace like that, just as there is no sweetness like the sweetness of the honeycomb. There are, doubtless, many sweet substances besides honey, but nothing is *so* sweet as it is. Why? Because the little laborious bee all the livelong summer is kissing and collecting from every flower its sweetness as it opens to the summer's sun on the mountain's side or in the stretching glen; and after the labourer has kissed, collected, and collocated all the sweetness from thousands and tens of thousands of flowers, it mixes all up in its little laboratory, and the product is that sweetest of all sweet things—honey; and just because the honey is so sweet because it is made in that particular way, so the "peace of believing" is so very precious because Christ has made it in His way. By the blood of the Cross He obtained and procured it for us, and then handed it over to us by a deed of formal consignment, saying, "Peace I leave with you, my peace I give unto you." *Dr. J. Beaumont.*

BELIEVING—Personal.

I may be the better for another man's charity; the magistrate's justice may do me right; the knowledge of the learned may instruct me; but none of all their believing can save me. Am I the fatter for the meat another eats? or refreshed by his sleep, when rest leaves me? Can another's soul animate my body, when its own forsakes it? Shine the sun never so clear, if we be blind we are still in darkness. The Lord of Life conversed with the Jews, yet were they still dead through want of faith. The alms is bountiful, but what if we have no hand to receive it? The fountain of Christ's blood is open, but faith is the friend that must put us in, or we perish. *T. Adams.*

BELIEVING—is Receiving.

Believing on Jesus is *receiving* Him. This is one of His own expressions. He comes to your door. He wants to get in. He knocks. He waits. Isn't that wonderful? I was lately visiting that part of the country where our beloved Queen stays when she comes to Scotland. She visits among the poor. I saw some of the cottages to which she is in the habit of going. In the house of one of her servants I saw her own likeness, and the likenesses of several of her family—all gifts from themselves. You say, what kindness! what condescension! and so it is. But what would you think if I told you—what I am glad I cannot tell you, for it would not be true—that when they saw the Queen coming, they locked their doors and pretended to be out, and kept her standing knocking at the door, refusing to let her in, though she came to speak kindly to them and to do them good? You would say, surely the people must not be in their right mind. And yet that is just what King Jesus does—Queen Victoria's King. He comes to your door to bless you, to save you. He says, "Behold, I stand at the door and knock." Most people keep Him out and will not have anything to do with Him. They say, "Depart from us, for we desire not the knowledge of Thy ways." Opening the door to Him, saying, "Come in, Lord Jesus, come in"—taking Him to our heart, and only fearing lest He should ever go away again—is believing. The believing heart is the heart that has let in JESUS, and in which He dwells. (Eph. iii. 17.) *J. H. Wilson.*

BELIEVING—is Trusting.

Believing in Jesus is TRUSTING *Him.*—There is a boy whose father was buried yesterday. To-day he is wearing his father's gold watch. Some wicked lads are trying to take it from him. He is struggling to keep it, but they are too strong for him; he is just about to lose it, when I come up and say, "Give it to me, my boy, and I'll keep it safe for you." For a moment he looks at me with doubtful eye, but as I say to him, "Trust me!" and he sees that I am earnest and sincere, he hands it over to me, and I prevent him from being robbed. That is just what the apostle Paul says of himself. He had, as you have, something far more precious than a gold watch—an immortal soul, and he was afraid of losing it—he could not keep it himself. Jesus said, "Give it to me," and he gave it to Him, and then you hear him saying rejoicingly, "I know whom I have believed"—which is the same thing as whom I have *trusted*—"and am persuaded that He will keep that which I have committed to Him, against that day." You, my dear friends, have souls too, and they are in danger of being lost; there is only one way of getting them saved, giving them into the *keeping* of Jesus,—"trusting" Him with them. What warrant have you for trusting Him? Just what Paul had—*His own word;* and that is always enough. *J. H. Wilson.*

BELIEVING—is taking His Word.

Believing on Jesus is TAKING HIM AT HIS WORD. This is one of the plainest and directest meanings which the word has, and is one that all can understand. You do not like your word to be distrusted. I think, even when I go the length of saying, "Are you sure you are speaking the

truth?" that I see you feel deeply, almost to tears; you cannot bear to have your word doubted. And yet how many among us listen to the words of Jesus as if He did not mean what He says—as if not worthy to be trusted!.....A few take Jesus at His word—a happy few—they believe Him; the others make Him a liar. When He offers to save us and to save us freely, He means it, and they give Him credit for what He says. There was one lately who saw herself to be lost; who, when told that Jesus' own word was, that He came to seek and to save the lost, and that He was there—willing to save her, *because He had said it*, exclaimed, "Then I take Him at His word. He is mine." *J. H. Wilson.*

BENEFICENCE—Best.

Doubtless that is the best charity which, Nilus-like, hath the several streams thereof seen, but the fountain concealed. *T. Gouge.*

BENEFICENCE—Blessedness of.

A beneficent person is like a fountain watering the earth, and spreading fertility; it is, therefore, more delightful and more honorable to give than receive. *Epicurus.*

BENEFICENCE—Blessing on.

But believe me, there is a special blessing on being liberal to the poor, and on the family of those who have been so; and I doubt not my children will fair better, even in this world, for real happiness, than if I had been saving £20,000 or £30,000 of what has been given away.

W. Wilberforce.

BENEFICENCE—Constancy of.

The sun is ever pouring his golden light upon numbers of worlds which beg and borrow at his hands. He is ever shedding his genial rays upon mountain summits and wide-spread plains. He is ever sending his influences into the palace of the rich and the cottage of the poor. Were he to cease this work, he would cease to be a sun and hide himself in eternal night. So the Christian's beneficence should ever shine, or he himself becomes unchristianised and lost in the darkness of this world. *John Bate.*

BENEFICENCE—at Death.

He that defers his charity until he is dead is, if a man weighs it rightly, rather liberal of another man's than his own.

Lord Bacon.

BENEFICENCE—Divine.

All the works of nature, grace, and providence present us with boundless illustrations of the fulness, constancy, wisdom, power, and magnificence of the well-doing of our Father which is in heaven.

John Bate.

BENEFICENCE—Duty and Fruit of.

We should remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." The world thinks not so. It chooses rather to receive than give. "By giving much," it says, "a man becomes poor." I say, to give is more blessed than to receive; and it is good to dispense liberally. Two husbandmen sow their seed in different parts of the same field; one abundantly, the other with too sparing a hand. Whether of the two shall receive the largest increase? And is it not so in spiritual things? "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The seed is not lost which is cast into the earth. It springs forth, and bears fruit with much increase. Giving in faith, and from Christian motives, makes no man poor, but many rich. "He that thus giveth, lendeth unto the Lord, and look, that which he layeth out shall be paid him again." "Give, and it shall be given to you." The more you are like unto God the happier you shall be; and God receives not, but gives. God is good; thence His name; and it is the character of goodness to delight in communicating blessings. Why should I not give a few crumbs to my Saviour, who daily supplieth my table, and giveth me all things richly to enjoy? Do you wish to receive more from Him? Then give the more. Whilst blessing others, you are blessed yourself. *H. Müller.*

BENEFICENCE—Examples of.

The clergy of Amida, at the instigation of the bishop, sold all the gold and silver vessels of their churches in order to supply the wants of seven thousand Persian prisoners who were thrown into that city by the Romans, in a most destitute condition.

A certain cardinal once took pity upon a poor woman who applied to him for five crowns to pay her rent, and he gave her five hundred, because of her virtue, honesty, and piety.

Pisistratus the Athenian, always had a servant near him with a bag of silver coin, from which he always supplied the wants of the sickly, the insolvent, &c.

Cyrus said that he had prodigious riches, and the chief end he aimed at in the use of them was to reward those who serve the public faithfully; and to succour and relieve those that would acquaint him with their wants and necessities.

In A.M. 3782, the island of Rhodes suffered great damage by an earthquake. Hiero and Gelon in Sicily contributed two hundred talents towards the wants of the people and repairs of property; Ptolemy of Egypt supplied the people with three hundred talents, one hundred thousand bushels of corn, besides timber and other materials for building. Antigonus, Seleucus, Prusias, Mithridates, came forward in

large and liberal contributions. Private persons emulated each other in their generosity. One lady, Chryseis, furnished from her own substance a hundred thousand bushels of corn.

Pliny, a Roman orator, though not very rich, yet by frugality he bestowed great sums of money upon his friends. A friend of his who became insolvent, he became responsible for. When his friend died, his daughter would have given him all her father's effects; but Pliny generously forgave her all, and besides contributed a large sum of money as an addition to her fortune.

Alfred the Great was a liberal benefactor. He divided his revenue into two parts, sacred and secular. 1. Sacred. (1) To the poor; (2) To religious institutions; (3) Public schools; (4) Rebuilding and repairing monasteries, and other public foundations both at home and abroad. 2. Secular. (1) His household; (2) His workmen; (3) The entertainment and relief of strangers.

Julius Cæsar used to say that there was no music so charming in his ears as the requests of his friends, and the supplications of those in want of assistance.

Marcus Aurelius says that he could not relish a happiness which nobody shared but himself.

Mark Antony, when depressed, and at the ebb of fortune, cried out, "that he had lost all, except what he had given away."

Cato at the close of life declared to his friends that the greatest comfort of his old age, and that which gave him the highest satisfaction, was the pleasing remembrance of the many benefits and friendly offices he had done to others. *L. M. Stretch.*

Later examples of beneficence may be read on the tablets fixed in almost every church in England and in many of the chapels.

The recent and modern examples need only be alluded to, as their names must be familiar with all Christians. *John Bate.*

Princes of Israel (Num. vii, 2); *Boaz* (Ruth ii, 12); *David* (2 Sam. ix, 7, 10); *Barzillai, &c.* (2 Sam. xvii, 28); *Araunah* (2 Sam. xxiv, 22); *Shunammite* (2 Kin. iv, 8, 10); *Judah* (2 Chr. xxiv, 10, 11); *Nehemiah* (Neh. vii, 70); *Jews* (Neh. vii, 71, 72); *Job* (Job xxix, 15, 16); *Nebuzaradan* (Jer. xl, 4, 5); *Joanna, &c.* (Luke viii, 3); *Zaccheus* (Luke xix, 8); *Primitive Christians* (Acts ii, 45); *Barnabas* (Acts iv, 36, 37); *Dorcas* (Acts ix, 36); *Cornelius* (Acts x, 2); *Church of Antioch* (Acts xi, 29, 30); *Lydia* (Acts xvi, 15); *Paul* (2 Cor. xx, 34); *Stephanas*, &c. (1 Cor. xvi, 17.)

Extraordinary examples: Israelites (Exo. xxxvi, 5); *Poor widow* (Mar. xii, 42—44); *Churches of Macedonia* (2 Cor. viii, 1—5). *Anon.*

BENEFICENCE—Gospel.

The heathen moralist said we must use men thus: *Bene velle omnibus, bene, facere amicis,*—wish well to all, and do good only to our friends. But the clear light of nature, which is the Gospel, chargeth us, "while we have opportunity, to do good to all men, especially to the household of faith." (Gal. vi, 10.) *T. Adams.*

BENEFICENCE—Ingratitude for.

A person was lamenting that, though he had done good to many of his fellow-men, he had seldom been rewarded with gratitude, but very often with ingratitude; and he averred, that for this reason he was resolved henceforward to limit and restrain his liberality. *Gotthold* replied: Friend, did you ever see the horses taken to water? They rush into some beautiful stream or tranquil lake, and drink of it to their heart's content; after which, they turn their backs upon it, or stamp in it with their feet, until the water is polluted. This is the price they pay for their refreshing draught. But what, then, does the noble river? It immediately floats away the mud, and continues after, as it was before, full and free of access for the same or other thirsty creatures. And so must you also do. If there be a fountain of genuine charity in your heart, it will constantly and spontaneously overflow, whether those who drink of it are thankful or not. He is a senseless husbandman who expects to reap the produce of his seed before the harvest. This life is the season for sowing and scattering; we shall reap hereafter.

My God, grant that my bounty may be a clear and transparent river, flowing from pure charity, and uncontaminated by self-love, ambition, or interest. Thanks are due not to me, but Thee, from whom all I possess is derived. And what are the paltry gifts for which my neighbour forgets to thank me, compared with the immense blessings for which I have so often forgotten to be grateful to Thee! *Gotthold.*

BENEFICENCE—Jewish.

The Levitical dispensation was distinguished in a remarkable manner by the sanctification of property. The seal of religious charity was put upon almost every article of the Jew's possessions. He paid for the ransom of his first-born son: he paid for the first fruits of his flocks, and the first gatherings of his harvest, the latter being estimated at a sixtieth. He left in the corners of his fields, for the destitute, another sixtieth. Whatsoever dropped from his hand in reaping was left for the poor; and once in every seven years he allowed his lands to produce spontaneously for them. Then there were the sacrificed animals, or

portions of them—the trespass-offerings, the sin-offerings, &c.; the expense of pilgrimage to the temple, thrice in the life of every male; the half-shekels for the sanctuary, and the remission of all debts every seventh year. Besides these, there were numerous expenses for hospitality and relief to the poor; and then come the tithes—the tenth of the produce of the fields—for the Levites; and, finally, the remainder was assessed for another tenth, to be spent for the worship of the temple and for the poor; and then at the end of every third year, in order to secure the integrity of the law, the people made solemn declaration before God that this last tenth had been faithfully provided. It has been estimated that the devout Jew gave away about one third of all his income to the poor and to religion.

Dr. A. Stevens.

BENEFICENCE—during Life.

Do not so do good that we may thank your deathbed for it, and not you. Late beneficence is better than none, but so much as early beneficence is better than late. He that gives not till he dies, shows that he would not give if he could keep it. And God loves a cheerful giver. That which you give thus, you give it by your testament—I can scarcely say you give it by your will. The good man's praise is, "He disperses his goods," not, he left them behind him: and his distribution is seconded with the retribution of God, "His righteousness endureth for ever." Our Saviour tells us that our good works are our light, "Let your light so shine, that men may see your good works:" which of you lets his light go behind him, and hath it not carried before him, that he may see which way it goes, and which way himself goes by it? Do good, therefore, in your life, that you may have comfort in your death, and a crown of life after death.

Bp. Hall.

BENEFICENCE—Nature Teaches.

Human Nature is fallen, and I am not in the habit of unduly exalting it; yet, regarded from this point of view, it presents some vestiges of a departed glory—the last lights of sunset. Let me illustrate this by an example, over which I can fancy the angels bending with admiration. A boat of castaways lay on the lone sea drifting on a shoreless ocean; bread they had none; water they had none; no ship, no sail hove in sight. Among the dead and dying a boy lay clasped in his mother's arms; with looks—for his lips were black and speechless—that seemed to cry—"Mother, mother, give me bread!" A rough sailor, who had kept and concealed a shell-fish for his own last extremity, looked on the child; the tears started to his eye; he raised his rough hand to wipe them from his cheek; and then, drawing out his prized last morsel, put it to the lips of the dying boy. I don't know where he sailed from—perhaps from your own port—I know neither his name nor his creed; but, sir, I know this, that I would rather my soul were bound up in the same bundle with his, than with the souls of those who go to chapel or to church, and, having no bowels of mercy, heap up money while other men are dying of starvation. Till she has sunk into the lowest depths of selfishness and sin, Human Nature could not enjoy the banquet when hungry faces were staring in at the window and not the music of tabret and viol filled the air, but the low moanings of manly suffering, and the weeping of mothers whose children cry for bread and they have none to give them. The Gospel of Jesus Christ directs us to love even our enemies—if they hunger, to feed them; if they thirst, to give them drink; and though human nature may not be great enough to forgive an enemy, she is kind enough to pity a sufferer, and to sympathise with suffering. Give her way, then! Yield to her generous impulses! If not Christians, let us, at least, be men—be brothers! Act here as you would were you in presence of a miserable wreck—men hanging in the shrouds; every wave threatening to engulf them; their hands pitifully stretched to the shore; their cries for help wafted on the wind, and heard above the roar of breakers. If you could do nothing else you would pity them—you would pray for them. But if you could do more, you would gallop off for the life-boat, leap into her, or hire men to man her; follow her with eager interest; and, as now lost in the trough, and now riding on the top of the sea, she came back with her living freight, oh! who would not throw open their houses to the rescued, chafe their limbs, leave their own beds to couch them, and thank God that night on their knees that they had had a hand in saving them that were ready to perish?

Dr. Guthrie.

BENEFICENCE—Practice of.

Never did any soul do good but it came readier to do the same again, with more enjoyment. Never was love, or gratitude, or bounty practised but with increasing joy, which made the practiser still more in love with the fair act. *Earl of Shaftesbury.*

'Tis not enough that we with sorrow sigh,
That we the wants of pleading man supply;
That we a sympathy with sufferers feel,
Nor hear a grief without a wish to heal:
Not these suffice—to sickness, pain, and woe,
The Christian spirit loves with aid to go;

Will not be sought, waits not for want to plead,
But *seeks* the duty—nay, prevents the need. *G. Crabbe.*

BENEFICENCE—Prompt.

You are so to put forth the power that God has given you; you are so to give, and sacrifice to give, as to earn the eulogium pronounced on the woman, "She hath done what she could." Do it *now*. It is not a safe thing to leave a generous feeling to the cooling influences of a cold world. If you intend to do a mean thing, wait till to-morrow: if you are to do a noble thing, do it now—*now!* and like the blacksmith, who at one long stride swings the glowing bar to the anvil, and rings his hammer on it, "strike while the iron is hot."

Dr. Guthrie.

BENEFICENCE—Rewarded.

Not many years ago a person died, leaving a very good estate to his widow and two sons; but the young men were profligate, and the widow, who was a Christian lady, seeing how they were running through the property, and determining that it should not all be lost, sent £20 to a missionary society. The sons complained sorely of it, and told her she might as well have thrown the money into the sea; but she said she had cast it upon the waters and should find it again after many days. The sons enlisted into the army; their regiment was ordered to India, and when the eldest son was several hundred miles up the Ganges, he was, by the preaching of a missionary, brought to the knowledge of the truth. He went down to Calcutta to his younger brother, and died there of cholera almost immediately. The first news his mother heard of all this was of his happy and triumphant death; and she exclaimed, "Here comes my £20 back." But before his death the elder had induced the younger to attend the worship of God, and he also was converted; he took orders, became a missionary, and came to England just before his mother died, closing her eyes in peace, and enabling her to say, "Here again comes my £20 back."

Major Jacob.

One of the wealthiest individuals in a distant city (in America), who spends immense sums for benevolent purposes, was heard to say, that he hardly knew how his property came to him; it seemed to increase without effort on his part, and whether he would or no. The reason may have been because he was not selfishly eager in the pursuit of it, and because he consecrated it to good objects, and therefore God blessed him as he did Solomon.

W. H. Lewis.

Tiberius II was so liberal to the poor, that his wife blamed him for it. Speaking to him once of his wasting his treasure by this means, he told her, he should never want money so long as, in obedience to Christ's command, he supplied the necessities of the poor. Shortly after this, he found a great treasure under a marble table which had been taken up; and news was also brought him of the death of a very rich man, who had left his whole estate to him. *J. Whitecross*

BENEFICENCE—Sphere of.

The sphere of beneficent activity was never so large. To infuse the leaven of purity into the disordered masses—to thaw the death-frost from the heart of the misanthrope—to make the treacherous one faithful to duty—to open the world's dim eye to the majesty of conscience—to gather and instruct the orphans bereft of a father's blessing and of a mother's prayer—to care for the outcast and abandoned, who have drunk in iniquity with their mother's milk, whom the priest and the Levite have alike passed by, and who have been forced in the hotbed of poverty into premature luxuriance of evil,—here is labour which may employ a man's whole lifetime, and his whole soul. *W. M. Punshon.*

BENEFICENCE—Works of.

Churches, chapels, schools, hospitals, asylums, almshouses, religious institutions, charities, visitations of the sick and poor, and in one word, everything that has been done and is being done for the physical, moral, and religious well-being of humanity, by those who have it in their will and their hand, may be included in works of beneficence. *John Bate.*

BENEFICENCE AND BENEVOLENCE.

There is an intimate connection between them in their existence, but a difference in their nature and action. Benevolence is well-willing—beneficence is well-doing. Benevolence says, "*I will* do good;" beneficence says, "*I am* doing good." He is a benevolent man who from the motion of a gracious will makes his plans and forms his purposes for the communication of good things; the same man is beneficent when he in fact communicates the good things which he had benevolently planned to do. We see the benevolence of God in the heart which He had to save the world; we see His beneficence in the actual "Unspeakable Gift," which He bestowed for that purpose.

The connection and difference between them are those which exist between inten-

tion and action, willing and doing, cause and effect. Benevolence in man may exist without beneficence; but beneficence cannot exist without benevolence. A man may have the will to do good, but not the power. He may mourn in his soul over distress, but not be able practically to help it. He may construct his plans for usefulness, but not be equal to their execution, from an unexpected failure of means. Benevolence, too, may be larger in its proportions than beneficence. A Christian may have a good will towards every man, and towards all means and agencies of good in the world, but he may be able practically to communicate only to a few of them. *John Bate.*

BENEFICENCE AND CONSCIENCE.

There cannot be found a better example than I have met with in reading some memoirs of the great and good Colston, the founder of those excellent charities in London, Bristol, and elsewhere. I find this passage in his life:—"It happened that one of his most richly laden vessels was so long missing, and the violent storms having given every reason to suppose she had perished, that Colston gave her up for lost. Upon this occasion, it is said, he did not lament his unhappiness, as many are apt to do, and perpetually count up the serious amount of his losses; but, with dutiful submission, fell upon his knees, and with thankfulness for what Providence had been pleased to leave him, and with the utmost resignation, relinquished even the smallest hope of her recovery. When, therefore, his people came soon afterwards, to tell him that his ship had safely come to port, he did not show the signs of self-gratulation which his friends expected to see. He was devoutly thankful for the preservation of the lives of so many seamen; but as for the vessel and cargo, they were no longer his; he had resigned them; he could not in conscience take them back. He looked upon all as the gift of Providence to the poor; and as such, he sold the ship and merchandise—and most valuable they were—and praying for a right guidance, distributed the proceeds to the poor." How beautiful is such a charity! Here is no false lustre thrown upon the riches and goods of this world, that, reflected, blinds the eyes that they see not aright. The conscience of such a man as Colston was an arbiter even against himself; sat within him in judgment to put aside his worldly interest, and make a steady light for itself to see by, where, naturally, was either a glare or an obscurity, that alike might bewilder less honest vision. *Blackwood.*

BENEVOLENCE—without Beneficence.

Sometimes men are in circumstances where they have to look on a misery which they cannot relieve. This happened a few months ago in Scotland. A vessel laden with bricks and coal was undergoing repairs on the shore of the Solway Firth. The tide there runs like a race-horse. By some gross mismanagement the vessel began to heel over. A cry of alarm was raised; and all escaped but one man. She settled down on his loins, and pinned him to the ground. The neighbourhood was raised; hawsers were attached to the masts; and the power of strong arms and hearts brought to raise her—but in vain. She could not be moved. The tide was making—it would float her soon; but before it floated her, it would float over him. All further effort was abandoned. A minister was brought to the sad scene. He prayed, and the people wept. On and on came the remorseless sea; inch by inch it rose—cold at his heart, at his throat: and now death in the salt foam kisses his lips. He asks that a handkerchief be thrown over his head, that he may not see the waves. It is done; and with a weeping, sobbing crowd around him, but none there to help, at length the wave washes over his head, and washes away the prayer that I hope, through our blessed Saviour, opened the gates of heaven for his departing spirit. They could not help.

Dr. Guthrie.

BEREAVEMENT—Comfort in.

So part we sadly in this troublous world,
To meet with joy in sweet Jerusalem.

Shakespeare.

A lovely young lady, in her near approach to dissolution, observing her father overcome with grief, thus pertinently remonstrated with him: "Why, sir, so much grief? Had an offer of marriage been made me by one who in himself was all you could wish, and whose situation in life was far superior to mine, but whose residence must be in a remote part of the kingdom, perhaps, the consideration of advantage and promotion to me would have reconciled you to my removal, though it would have been little other than a separation for life. But I am now about to be promoted incomparably beyond anything that could have occurred in this world. Then why this reluctance? Our next meeting will be in circumstances of high improvement, joyful and perpetual."

"Parted friends may meet again
When the storms of life are past;
And the spirit, freed from pain,
Bask in friendships that will last.
Worldly cares may sever wide—
Distant far their path may be—
But the bond by death untied,
They shall once again be free.

Parted friends again may meet,
From the toils of nature free;
Crown'd with mercy, oh! how sweet
Will eternal friendship be!"
W. Nicholson.

We have lost a child—nay, she is not lost to you, who is found to Christ; she is not sent away, but only sent before; like unto a star, which, going out of our sight, doth not die and vanish, but shineth in another hemisphere, ye see her not, yet she doth shine in another country. If her glass were but a short hour, what she wanteth of time that she hath gotten of eternity; and ye have to rejoice that ye have now some plenishing (furniture) up in heaven. Build your nest upon no tree here, for ye see God hath sold the forest to Death; and every tree whereupon we would rest is ready to be cut down, to the end that we might flee and mount up, and build upon the Rock, and dwell in the holes of the Rock.
S. Rutherford.

Could those of our Christian children and friends whom we have conveyed to the chambers of the dead, and over whom many sorrowing tears have fallen from our bleeding hearts, speak to us from their shining abodes of blessedness above, they would say, "Weep not for us, we have escaped all sorrow, all sin, all temptation; we are with Jesus. Weep not for us, but rather weep for yourselves, that you are yet in the world of trial and woe; weep for your children that are yet with you, unsaved and unprepared for heaven; weep for your friends who are still without God and hope in the world. Weep not for us, but rather rejoice that through death we have gained such rest and peace in heaven."
John Bate.

BEREAVEMENT—Design of.

The only child of two thoughtless parents died. The parents became on this account not only sorrowful, but disposed to question the goodness of God. They even petulantly inquired of their minister how it could be possible that a God of love could have dealt so hardly with them. To this question the pastor replied as follows:—"You would know from me why God has taken your child from you. Well, then, He is determined to have from your family at least one member in heaven. You parents would not prepare to enter into heaven; and if that child of yours had been allowed to remain, you would also have prevented it from going thither. Hear, further, a parable: There was a good Shepherd, who had prepared costly fodder in his fold for his sheep, but the sheep would not enter. He gave Himself much concern to induce them to enter, but they always retreated further backward from the open door. Then He took a lamb from the flock, and dragged it in; and behold, the parent sheep ran in after it! The good Shepherd is Christ; the open fold is heaven; the lamb, your child. Have ye the hearts of parents? Prepare to follow your child. It has been taken from you on purpose to allure you to the skies."
Anon.

BEREAVEMENT—Joy in.

Thou hast lost thy friend; say rather, thou hast parted with him. That is properly lost which is past all recovery, which we cannot hope to see any more. It is not so with this friend for whom thou mournest. He is only gone home a little before thee; thou art following him. You, too, shall meet in your Father's house, and enjoy each other more happily than you could have done here below. How just is that charge of the blessed apostle, that we should not mourn as men without hope for those who sleep in Jesus. Did we think their souls vanished into air, as a heathen poet profanely expresses it, and their bodies resolved into dust, without all possibility of reparation, we might well cry out our eyes for the utter extinction of those we loved. But if they do but sleep, they shall do well. Why are we impatient at their silent repose in the bed of death, when we are assured of their awaking to glory?
Bp. Hall.

BEREAVEMENT—Reliefs in.

First there are reliefs arising from our *constitution*. There is a self-healing principle in nature. Break a branch from a tree, &c., wound the body, cut the flesh, or break a limb; and you see the self-healing power exude and work. It is so in the soul. Thought succeeds thought like the waves of the ocean, and each tends to wear out the impression its predecessor had made. Secondly, there are *incidental reliefs*. New events, new engagements, new relationships, tend to heal the wound. Thirdly, there are Christian reliefs; the assurance of after life, the hope of a future reunion, &c. Such are the reliefs. These like the flowers and shrubs of a lovely garden spring up around our hearts and cover the grave of our sorrows and trials with the shadow of their foliage. YES; though we have our trials, we have still our blessings.

"Life's dreariest path has some sweet flowers,
Its cloudiest day some sun." *Dr. Thomas.*

BEREAVEMENT—Resignation in.

Dear as thou wert, and justly dear,
We will not weep for thee;
One thought shall check the starting tear,
It is, that thou art free.

And thus shall faith's consoling power
The tears of love restrain;
Oh! who that saw thy parting hour
Could wish thee here again?

Triumphant in thy closing eye
The hope of glory shone;
Joy breathed in thine expiring sigh,
To think the fight was won.

Gently the passing spirit fled,
Sustained by grace divine;
Oh! may such grace on me be shed,
To make my end like thine! *Dale.*

BEREAVEMENT—Support in.

Your dearest Lord hath made you a widow that ye may be a free woman for Christ, who is now suiting for marriage love of you; and, therefore, since you lie alone in your bed, let Christ be as a bundle of myrrh, to sleep and lie all the night betwixt your breasts (Cant. i, 13), and then your bed is better filled than before. And seeing that among all crosses spoken of in our Lord's word, this giveth you a particular right to make God your husband (who was not so yours while your husband was alive), read God's mercy out of this visitation Let God and men and angels now see what is in you. The Lord hath pierced the vessel, it will be known whether there be in it wine or water: let your faith and patience be seen, that it may be known that your only beloved, first and last, hath been Christ; and, therefore, now, were your whole love upon Him, that He alone is a suitable object for your love and all the affections of your soul.

S. Rutherford.

Say, why should friendship grieve for those
Who safe arrive on Canaan's shore?
Released from all their hurtful foes,
They are not lost, but gone before.

How many painful days on earth
Their fainting spirits number'd o'er!
Now they enjoy a heavenly birth;
They are not lost, but gone before.

Dear is the spot where Christians sleep,
And sweet the strain which angels pour;
O, why should we in anguish weep?
They are not lost, but gone before.

Secure from every mortal care,
By sin and sorrow vexed no more;
Eternal happiness they share
Who are not lost, but gone before.

To Zion's peaceful courts above,
In faith triumphant may we soar;
Embracing in the arms of love
The friends not lost, but gone before.

On Jordan's banks whene'er we come,
And hear the swelling waters roar;
Father, convey us safely home
To friends not lost, but gone before.

Anon.

BESETTING SINS.

Almost every tree has its tap-root, which goes down straight into the earth as the trunk goes into the air; and until that root is cut the tree will stand and grow, no matter how the fibres and roots be injured. Besetting sins are often the tap-root of the tree of sin, which bears fruit unto death. One sin unmortified may destroy the soul. One lust maintained, in spite of conscience, and sin still lives.

G. S. Bowes.

BESETTING SINS—Consequence of.

Just as certainly as a single match may explode a whole magazine, or lay a town in ashes—just as surely as a single leak may sink the proudest vessels that ever marched the seas—so one solitary sin, if suffered to invade and rule the heart, will destroy the piety of the holiest saint. If other illustrations of this principle were needed, we have them unhappily in abundance. Look at Solomon. How devout and holy before his "heart went after strange women!" How shameless a libertine thereafter! Look at Judas, the Balaam of the New Testament. So corrupted and accursed did he become, through the sin of greed, that he could sell his Redeemer for thirty pieces of silver. Look at Demas. Nay, look not so far away; look around you, at those whom you know as having once run well, but also, alas! as having been utterly overthrown by some besetting sin. One was overcome by the sin of intemperance. Another fell like Demas. When you first knew him, he was an humble-minded, devoted, zealous Christian; but God greatly prospered him in business, and he was not proof against "the deceitfulness of riches." His love of money increased in the ratio of his increasing possessions, and ate away his piety as doth a canker. Young women also you have known, bidding fair for honorable distinction in the ranks of Christian devotedness, who afterwards yielded to the seductions of worldly pleasures as they solicited them in the voluptuous dance or the drama; who, like other moths, were blinded with the blaze, and at last came forth with the wings of their spiritual life all scorched and shrivelled, if indeed through the mercy of God they did not perish in the flames. *T. Akroyd.*

BESETTING SINS—Cure of.

A traveller in Burmah fell asleep upon the damp hot ground. He was awakened

by pricking pains over all the surface of his body. On getting up he discovered that a swarm of small gray leeches had fastened on his flesh, and were busy sucking his blood. His first impulse was to tear them off with his hand. A native servant, observing his purpose, interposed with earnest entreaties that he should not touch them. He knew that if the creatures were violently torn off, a portion of their bodies would remain, and produce disease by their corruption. Forthwith the servant gathered a quantity of a pungent herb, steeped it in water, and with the water he bathed his master. The leeches all dropped off harmless. The man went through the bath scathless, but it paralysed and destroyed his tormentors.

If the Christian, through worldliness, or any other cause, has contracted any sins which are clinging to him and threatening death, let him awake up to the fact, but not attempt to destroy them in his own strength, or he may produce serious consequences. Let him go to the fountain of the Saviour's blood; there is a remedy which will cleanse them all away; will be destruction to his sins, but life to him.

John Bate.

BESETTING SINS—Danger of.

A man who had gone to California to seek gold was returning with his gains in the "Central America," when she took fire on her passage to New York. Wishful to preserve his hard-earned treasure, he disrobed himself of all his clothing, and tied his precious gold-dust round his waist. With this he plunged in the waters to escape the burning ship, with the hope of reaching land, which was not far away. But, alas! he had not swam far before he found his gold too heavy for him. He could not bear up with it, and as a consequence he sank into the deep waters, never to rise again.

So it will be with those Christians who try to get to heaven with besetting sins about them. Whatever else they give up, if these cling to them, they will ultimately sink them into hell. *Ibid.*

BESETTING SINS—Influence of.

A sailor remarks, "Sailing from Cuba we thought we had gained sixty miles one day in our course; but at the next observation we found we had lost more than thirty. It was an undercurrent. The ship had been going forward by the wind, but going back by the current." So a man's course in religion may often seem to be right and progressive, but the undercurrent of his besetting sins is driving him the very contrary way to what he thinks.

Dr. Cheever.

BIBLE—Adaptation of the.

It is indeed an admirable evidence of the truth and Divine origin of the sacred volume, that for its important practical purposes—especially for the great end of the soul's salvation—it is just as intelligible to the humble but pious cottager, as it is to the most learned and cultivated among mankind. The rough Greenlander and Esquimaux, the untutored inhabitant of New Zealand, or Otaheite, the wandering North American Indian, the superstitious and degraded Hindoo and Chinese, the Hottentot of South Africa, the negro and Malagassee—ignorant and uncultivated man in almost every part of the world—have all been found capable, with the aid of the most simple Christian teaching, of understanding the Holy Scriptures, so far as relates to their main purpose—I mean that of instructing us in the knowledge of God and of Jesus Christ our Lord; and the same book has been the means of imparting the same knowledge to the polite and civilised Greek and Roman, as well as to the Bacons, Lockes, Boyles, Addisons, and Newtons of the modern times—the most refined and philosophical of our species. *J. J. Gurney.*

There is not a son of Adam, whatever his condition may be, whether in prosperity or in adversity, in temptation or deliverance, in health or sickness, but he may find in this Book some balmy comfort to the quieting of his conscience, and to the advancement of his salvation. In short, the Holy Bible is the great light to our paths, our comfort in affliction, our shield and sword against Satan, the school of wisdom, the testimony of God's favour, and the food and nourishment of our souls. *T. Bankes.*

BIBLE—Authenticity of the.

There are four grand arguments for the truth of the Bible. 1. The miracles it records. 2. The prophecies it contains. 3. The goodness of the doctrine. 4. The moral character of the Penman. The miracles flow from Divine power, the prophecies from Divine understanding, the excellence of the doctrine from Divine goodness, and the moral character of the Penman from Divine purity. Thus the Bible stands upon four immovable pillars,—the power, the understanding, the goodness, and the purity of God. *D. Simpson.*

BIBLE—Authenticity and Genuineness of the.

The authenticity refers to the matter in the Bible as being true; the genuineness refers to the writers of the Bible, as being the actual persons to whom the several parts are attributed. *John Bate.*

BIBLE—Circulation of the.

The British and Foreign Bible Society may be adduced as forming the most remarkable illustration of the progress made during the present century, in leavening the world with the Word of God. Previous to its formation, in 1804, there was not one society in existence whose sole object was the distribution of the Bible in all lands. There are now upwards of 50 principal and 9000 auxiliary Bible Societies. In 1804 the Bible was accessible to only 200 millions of men. Now it exists in tongues spoken by 600 millions. The London Bible Society alone sends forth annually upwards of 1,787,000 copies. During the last sixty years it has issued 39,315,226 Bibles in 163 different languages, and in 143 translations never before printed. Its receipts for 1862 amount to £168,443.

It surely cannot fail to fill the heart of every Christian with deepest thankfulness to contemplate the glorious achievement, of the last sixty years, in circulating the Word of God. The Church, like the angel seen in prophetic vision, has been flying with the everlasting gospel to every nation, and kindred, and tongue, and people. It has given the Bible to the inhabitants of the old lands of Egypt, Ethiopia, Arabia, Palestine, Asia Minor, and Persia; to the indomitable Circassian; the mountaineers of Affghanistan; to tribes of India speaking thirty-two different languages or dialects; to the inhabitants of Burmah, Assam, and Siam; to the islanders of Madagascar and Ceylon; to the Malays and Javanese of the eastern seas; to the millions of China, and the wandering Kalmuck beyond her great wall; to the brave New Zealander; to the teeming inhabitants of the island groups which are scattered over the Southern Pacific; to the African races, from the Cape to Sierra Leone; to the Esquimaux and Greenlander within the Arctic Circle; and to the Indian tribes of North America. All are now furnished with a translation of that wonderful volume, which, with the light of the universal living Spirit of God, at once reveals to man, in every age and clime, his lost and miserable condition, and tells him of a remedy that is adapted to meet every want of his being—to redeem him, by a moral power it alone can afford, from all sin and misery, and to bring him into the glorious fellowship of the holiness, the blessedness, and joy of Jesus Christ, and all the family of God in earth and heaven!

The American Bible Society circulates upwards of 600,000 copies of the Word of God annually, at home and abroad. Besides assisting in publishing translations issued by other societies, it has been at the sole expense of publishing the Armenio-Turkish and Modern Syriac New Testament; the entire Bible for the Burmese, and also for the Sandwich Islands; the Ojibbeway New Testament; the Gospels, or some portion of the Bible, into the languages of the Sioux, Mohawk, Seneca, and Cherokee Indians. *Dr. Macleod.*

BIBLE—Company of the.

By opening this volume we may at any time walk in the garden of Eden with Adam; sit in the ark with Noah; share the hospitality or witness the faith of Abraham; ascend the mount of God with Moses; unite in the secret devotions of David, or listen to the eloquent and impassioned address of Paul. Nay, more, we may here converse with Him who spake as never man spake; participate with the spirits of the just made perfect, in the employment and happiness of heaven; and enjoy sweet communion with the Father of our spirits through His Son Jesus Christ. Such is the society to which the Scriptures introduce us; such the examples which they present to our imitation. *Dr. Payson.*

BIBLE—Consolation in the.

Millions now in heaven derived the strongest and most invaluable consolation from this Book; and scarcely can we fix our eyes upon a single passage in this wonderful Book, which has not afforded comfort or instruction to thousands, and been wet with tears of penitential sorrow or grateful joy, drawn from eyes that will weep no more. *Dr. Payson.*

BIBLE—The, in Death.

Newton laid not his dying head on his 'Principia,' but on his Bible; Cowper not on his 'Task,' but on his Testament; Hall not on his wide fame, but on his humble hope; Michael Angelo not on that pencil which alone coped with the grandeurs of the "Judgment," but on that grace which for him shore the judgment of its terrors; Coleridge, not on his limitless genius, but on mercy for praise, to be forgiven for fame. Often must the wanderer mid American forests lay his head upon a rude log, while above him is the abyss of stars. Thus the weary, heavy-laden, dying Christian leans upon the rugged and narrow Cross, but looks up the while to the beaming canopy of immortal life—to those things which are above.

G. Gilfillan.

You see the situation I am in; I have not many days to live: I am glad you have had an opportunity of witnessing the tranquillity of my last moments. But it is not tranquillity and composure alone; it is joy and triumph; it is complete exul-

tation. And whence does this exultation spring? From that book (pointing to a Bible that lay on a table), from that book, too much neglected, indeed, but which contains invaluable treasures! treasures of joy and rejoicing! for it makes us certain that this mortal shall put on immortality.

Dr. Leechman.

The Rev. James Harvey is well known to have been an elegant scholar, and a believer in the Bible, with its most distinguished truths. When he apprehended himself to be on the brink of the grave, with eternity in full view, he wrote to a friend at a distance to tell him what were his sentiments in that awful situation. "I have been too fond," says he, "of reading everything valuable and elegant that has been penned in our language, and been peculiarly charmed with the historians, orators, and poets of antiquity; but were I to renew my studies, I would take my leave of those accomplished trifles; I would resign the delights of wits, amusements, and eloquence, and devote my attention to the Scriptures of truth." *D. Simpson.*

BIBLE—Destruction of the.

Destroy this volume, as the enemies of human happiness have vainly endeavoured to do, and you render us profoundly ignorant of our Creator, of the formation of the world which we inhabit, of the origin and progenitors of our race, of our present day and future destination, and consign us through life to the dominion of fancy, doubt, and conjecture.

Destroy this volume, and you deprive us of religion, with all the animating consolations, hopes, and prospects which it affords, and leave us nothing but the choosing (miserable alternative!) between the cheerless gloom of infidelity and the monstrous shadows of paganism.

Destroy this volume, and you unpeople heaven; bar for ever its doors against the wretched posterity of Adam; restore to the king of terrors his fatal sting; bury hope in the same grave which receives our bodies; consign all who have died before us to eternal sleep or endless misery; and allow us to expect nothing at death but a similar fate.

In a word, destroy this volume, and you take from us at once everything which prevents existence becoming of all curses the greatest; you blot out the sun, dry up the ocean, and take away the atmosphere of the moral world, and degrade man to a situation from which he may look up with envy to that of the brutes that perish. *Dr. Payson.*

BIBLE—Difficulties in the.

That there are difficulties in the Bible no one need deny; but these difficulties do not affect its Divine origin, any more than the difficulties in nature affect the truth of its Divine origin. Because a man cannot comprehend all the difficulties which meet him in very many of the pages of the book of nature, would he be wise in saying that God was not the Creator of it? How, then, can *he* be wise who, for a similar reason, denounces the Bible as the book of God? *John Bate.*

BIBLE—Discoveries of the.

In the fabulous records of pagan antiquity, we read of a mirror endowed with properties so rare, that by looking into it its possessor could discover any object which he wished to see, however remote; and discover with equal ease persons and things above, below, behind, and before him. Such a mirror, but infinitely more valuable than this fictitious glass, do we possess in the Bible; by employing it in a proper manner we may discern objects and events, past, present, and to come. Here we may contemplate the all-enfolding circle of the eternal mind, and behold a perfect portrait of Him whom no mortal eye hath seen, drawn by his own unerring hand.

Dr. Payson.

BIBLE—Dispensing with the.

Many will say, "I can find God without the help of the Bible, or church, or minister." Very well. Do so if you can. The Ferry Company would feel no jealousy of a man who should prefer to swim to New York. Let him do so if he is able, and we will talk about it on the other shore; but probably trying to swim would be the thing that would bring him quickest to the boat. So God would have no jealousy of a man's going to heaven without the aid of the Bible, or church, or minister; but let him try to do so, and it will be the surest way to bring him back to them for assistance. *H. W. Beecher.*

BIBLE—Divinity of the.

I will briefly show, by one illustration, the three kinds of evidence by which we may prove to a Roman Catholic that the Bible is the Word of God. Suppose an individual has been an invalid, and after six weeks' illness has been restored to perfect health and strength by means of a tonic prescribed by some physician; suppose the tonic to be port wine. A stranger comes to this recovered man and says, "It is not port wine which you have been taking, it is merely water from the ditch." What would be his reply? He might say, "I will convince you from three distinct sources that that which I am taking is port wine." First, he brings the wine merchant; and the wine merchant states

that he saw the grapes in the vineyard, he saw them prepared in the wine-press, he saw the wine put into the cask—drawn off into bottles—placed in the chamber of the invalid. This is external evidence. He next calls the chemist, and the chemist states that he has subjected the wine to the usual and appropriate tests, and he is sure it is port wine. That is internal evidence. But the third witness is the recovered patient; and he says, "I can add the experimental to these evidences; I was reduced to the verge of the grave by debility, and this has raised me up, renewed my vigour, imparted strength to my constitution; I am persuaded that it is not water, but an efficacious tonic that I have taken." It is so with this book. All three evidences rest on it as the glory on the mercy-seat; but to a Christian, taught by the Spirit of God, his heartfelt experience is the strongest evidence. "I have felt the glorious Gospel in the inmost recesses of my heart," and "I know in whom I have believed;" no sophistries or subtleties of men can disprove this to be "the wisdom of God, and the grace of God unto salvation." *Dr. J. Cumming.*

The Bible! hast thou ever heard
Of such a book? the author, God himself;
The subject, God and man, salvation, life
And death—eternal life—eternal death—
Dread words! whose meaning has no end, no bounds!
Most wondrous book! bright candle of the Lord!—
This book—this holy book, on every line
Mark'd with the seal of high divinity,
On every leaf bedew'd with drops of love
Divine; and with the eternal heraldry
And signature of God Almighty stamp'd
From first to last; this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and in the night of Time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live. *R. Pollock.*

BIBLE—Experimental Evidence to the.

My next proof consists of experimental evidence. In order to appreciate it, I would bid the objector come with me to some sequestered glen amid the hills and valleys of Scotland. I will take him to the patriarchal occupant of a lonely cabin, where you may behold the gray-headed man, amid intermingling smiles and tears, bending, morning, noon, and night, over one book—"the big ha' Bible." Let us ask him, "How do you know that that book called the Bible is the book of God? You never read the writings of a Paley, the analogy of a Butler; you never studied the credibility of Lardner, nor the eloquent demonstrations of a Chalmers; how came you to believe it?" "Come to believe it?" would the peasant say; "I have felt it in my heart and conscience to be the book of God! it has taught me the truths I never knew before, it has given me a peace the world could never give; it has calmed my beating heart, it has stanched my bleeding wounds, it has kindled within me the love of God and hopes of glory. Not the book of God! I am convinced of it as that I am here a living, breathing man." *Dr. J. Cumming.*

BIBLE—Excellence of the.

The Bible is a rock of diamonds, a chain of pearls, the sword of the Spirit; a chart by which the Christian sails to eternity; the map by which he daily walks; the sundial by which he sets his life; the balance in which he weighs his actions.

T. Watson.

BIBLE—Chief Excellence of the.

The Bible is like Aaron's breastplate, in that it is decked with jewels, and enriched with fair embroidery of gold, and blue, and purple, and scarlet; but what ennobles it far above the flaming gems and cunning workmanship, is the insertion, in the midst, of God's own oracle—the Urim and Thummim—wherein the Holy One vouchsafes to reveal Himself to mortals, in answer to the question, "What must I do to be saved?"

J. Stoughton.

BIBLE—Familiarity with the.

Of this holy book it is truly said that familiarity increases love; and every day's companionship may bring some new enjoyment. Other authors pall upon us in time; but Moses and the prophets, evangelists, and apostles, never. Unlike the fairest productions of human wit, which (as has been well said) wither in our hands, and lose their fragrance like gathered flowers, these plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets extracted from them. He who hath once tasted their excellence will desire to taste them yet again; and he who tastes them oftenest will relish them best.

Dr. G. Osborn.

BIBLE—Fearing the.

Nothing save the essential truths of God's Word can give comfort and true peace either living or dying. And in living, if men are not resting on the Word of God, they can at least have no rest in denying it. The very fear lest the Bible be true is enough to mar all earthly enjoyment. A celebrated infidel said one day to a friend

of his who had imbibed the same principles, "There is one thing that mars all the pleasures of my life." "Indeed!" replied his friend, "what is that?" He answered, "*I am afraid the Bible is true.* If I could know for certain that death is an eternal sleep, I should be happy: my joy would be complete! But here is the thorn that stings me. This is the sword that pierces my very soul;—*if the Bible is true, I am lost for ever.*" *Anon.*

BIBLE—Fulness of the.

The Bible is a sea, having its deep senses, the fulness of prophetic mystery into which many rivers have run. But there are, besides this, sweet and clear rivers, fresh springs, that yield water unto eternal life; good words, a honeycomb, acceptable sentences, which may refresh the mind of the hearers with spiritual drink, and delight them with the sweetness of moral precepts. Various, therefore, are the streams of the Bible. Thou hast what thou mayest drink first, what thou mayest drink second, and what thou mayest drink last. *Ambrose.*

Nearly six thousand years this earth has been producing its fruits, grain, minerals, fishes, birds, beasts, &c., for its ever increasing inhabitants; but with all the constantly accumulating life, power, wealth, and happiness, which come forth from the bosom of earth, there is now no more sign of exhaustion than there was at the beginning. So with all the untold benefits, moral, intellectual, physical, political, and spiritual, which have been drawn from the Bible, it never seemed more replete with blessings for the world than now. The more there is taken the more there is left. *John Bate.*

BIBLE—Gatherings of the.

Shining forth from the excellent glory, its light has been reflected on a myriad of intervening objects, till it has been at length attempered for our earthly vision. It now beams upon us at once from the heart of men and from the countenance of nature...It has gathered new beauty from the works of creation, and new warmth and new power from the passions of clay. It has pressed into its service the animals of the forest, the flowers of the field, the stars of heaven, all the elements of nature. The lion spurning the sands of the desert, the wild roe leaping over the mountains, the lamb led in silence to the slaughter, the goat speeding to the wilderness, the rose blossoming in Sharon, the lily drooping in the valley, the apple-tree bowing under its fruit, the great rock shadowing a weary land, the river gladdening the dry place, the moon and the morning star, Carmel by the sea, and Tabor among the mountains, the dew from the womb of the morning, the rain upon the mown grass, the rainbow encompassing the landscape; the light, God's shadow; the thunder, His voice; the wind and the earthquake, His footsteps; all such varied objects are made as if naturally designed from their creation to represent Him to whom the book and all its emblems point. Thus the quick spirit of the book has ransacked creation to lay its treasures on Jehovah's altar—united the innumerable rays of a far-streaming glory on the little hill Calvary—and woven a garland for the bleeding brow of Immanuel, the flowers of which have been culled from the garden of a universe. *G. Gilfillan.*

BIBLE—God's Ladder.

Sin is Satan's ladder. It has its top on earth, its foot in hell. God's ladder has its foot on earth and its top in heaven. Such a ladder is the Bible. And it is impossible for any human being with understanding, heart and soul, to place foot upon it and traverse it step by step, either to reach hell or even to remain a wicked or worldly minded man. It must, of inevitable necessity, land him in heaven. Just as the sun, which God created to give light, never pours forth darkness; even so the Bible, which God gave to point the way to heaven, never leads to hell, nay, is never content to leave on earth. It always and invariably, like the needle to the north pole, points to heaven, and offers wings to waft the weary wanderer home. *R. B. Nichol.*

BIBLE—a Guide.

Star of Eternity! the only star
By which the bark of man can navigate
The sea of life, and gain the coast of bliss
Securely; only star, which rose on time,
And, on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and, to the hills of God—
The eternal hills—pointed the sinner's eye.
R. Pollock.

BIBLE—in the House.

A pot of manna was laid up beside the ark; some think within it, but rather beside it. Manna was bread given straight from the sky, and was a type of bread for the soul, which does not grow, like corn, out of the earth, but must be sent from God. He has sent it, and wherever Christ is in the house He dispenses it. In what form we get it I need hardly tell you. Our pot of manna that never corrupts or wastes, or palls on a sound taste, is the Bible. The taste of the old manna was

like wafers mixed with honey; but this is "sweeter than honey and the honeycomb." What a difference the Bible in a house makes, especially in a day of sickness and of death! It is like a lamp, then, in a dark night. But I was calling it bread, rather, and I go back to this to say that you should take daily meals of it. You do not like to go without food for the body for even one day. Mind your soul, too. You would think it a very miserable house that had no food in it. To an angel's eye, a house that is without Christ's book, or, having it, does not use it, is far more miserable. *Dr. Edmond.*

A good man once entered a house in Germany, and found it very wretched—no fire, no furniture, no food. Everything bore the appearance of utter poverty. But, glancing round, he saw, in a neglected corner, a copy of the Bible, and, when he went away, he said to the poor inmates, "There is a treasure in this house that would make you all rich." After he had gone, the people began to search the house for what they thought must be a jewel or a pot of gold, and finding nothing, they went to dig up the very floor, in hopes of discovering the hidden store of wealth. All in vain. One day after that the mother lifted up the old Bible, and found written on the fly-leaf of it, taken from its own pages, these words, "Thy testimonies are better to me than thousands of gold and silver." "Ah!" she said, "can this be the treasure the stranger spoke of?" So she told her thought to the rest; they began to read the Bible, became changed in character, and a blessing came in to stay with them. The stranger came back to find poverty gone, contentment and peace in its place, and a hearty Christian welcome, while, with grateful joy, the family told him, "We found the treasure, and it has proved all that you said to us it would." *Ibid.*

BIBLE—Indebtedness to the.

As the profoundest philosophy of ancient Rome and Greece lighted her taper at Israel's altar, so the sweetest strains of the pagan muse were swept from harps attuned on Zion's hill. *Bp. Thomson.*

BIBLE—Independence of the.

In relation to other books the Bible occupies a peculiar and solitary position. It is *independent* of all others; it imitates no other book; it copies none; it hardly alludes to any other, whether in praise or blame; and this is nearly as true of its latter portions, when books were common, as of its earlier, when books were scarce. It proves, thus, its originality and power. Mont Blanc does not measure himself with Jura; does not name her, nor speak, save when in thunder he talks to her of God. Then only, too, does she

> "Answer from her misty shroud
> Back to the joyous Alps."

John never speaks of Plato, nor Paul of Demosthenes, nor Jesus of any writer, save Moses and the Prophets. In those great heights you feel blowing round your temples, and stirring your hair, the free, original, ancient breath of the upper world, unconventional, unmixed, and irresistible as the mountain tempest. It is a book *unlike* all others—the points of difference being these among many others:—There is a certain grand unconsciousness, as in Niagara, speaking now in the same tone to the tourists of a world, as when she spoke to the empty wilderness and the silent sun; as in the Himalayan Hills, which cast the same look of still sovereignty over an India unpeopled after the deluge, as over an India the hive of sweltering nations. *G. Gilfillan.*

BIBLE—Infidels and the.

No matter how infidel philosophers may regard the Bible; they may say that Genesis is awry, and that the Psalms are more than half-bitter imprecations, and the prophesies only the fantasies of brain-bewildered men, and the Gospels weak laudations of an impostor, and the epistles only the letters of a mad Jew, and that the whole book has had its day; I shall cling to it until they show me a better revelation. The Bible emptied, effete, worn out! If all the wisest men of the world were placed man to man, they could not sound the shallowest depth of the Gospel of John. O philosophers! break the shell, and fly out, and let me hear how you can sing. Not of passion—I know that already; not of worldly power—I hear that everywhere; but teach me, through your song, how to find joy in sorrow, strength in weakness, and light in darkest days; how to bear buffeting and scorn, how to welcome death, and to pass through its ministration into the sphere of life; and this, not for me only, but for the whole world that groans and travails in pain; and until you can do this, speak not to me of a better revelation. *H. W. Beecher.*

BIBLE—Influence of the.

The Bible has been expelled for centuries, by atheistic or sacerdotal hate, from the dwellings of many of the European nations. As a matter of course, the domestic virtues have declined; the conjugal relation is disparaged; deception and intrigue have supplanted mutual confidence; and society has become diseased to its very core. The very best thing we can do—the only thing which will be efficient—to

arrest these evils, is to restore to those nations the Word of God; to replace in their houses that Bible of which they have been robbed. Only do for France and Italy, Belgium and Spain, Portugal and Austria, what has been attempted, and to a great extent accomplished, for our country; put a Bible in every family, and a mightier change will pass over Europe than can be effected by all the diplomacy of her statesmen, or all the revolutions projected by her patriots. *Anon.*

The poetry of the Bible has been the forming power of the greatest modern poems; for Tasso, Milton, and Cowper, present in high relief the features of its moving hand. And its high and aspiring spirit, its heavenward tendencies, its ethereal sanctities, its judicial grandeur, have given birth to those sublime creations in architecture and painting which are seen in the works of Michael Angelo, and may be designated the school of Christian art. Nor is there any department of human thought or effort that biblically educated men have not enriched or adorned.

Dr. Beard.

Before this oracle, like Dagon, all
The false pretenders, Delphos, Hammon, fall.
Long since despis'd, and silent, they afford
Honour and triumph to the Eternal Word.
E. Waller.

BIBLE—Inimitability of the.

The pure and noble, the graceful and dignified simplicity of language, is nowhere in such perfection as in the Scriptures and Homer. The whole book of Job, with regard both to sublimity of thought and morality, exceeds, beyond all comparison, the most noble parts of Homer. *A. Pope.*

This book appears to me unexampled and absolutely inimitable. The sublimity of thought; the majesty and simplicity of expression; the beauty, the purity, I could almost say the homogeneity of the doctrine, the importance, the universality, and the expressive brevity and paucity of the precepts; their admirable adaptation to the nature and wants of man; the ardent charity which so generously enforces the observation of them; the affecting piety, force and gravity of the composition; the profound and truly philosophical sense which I discover in it; these are the characters which fix my attention to the book, I examine, and which I do not meet with, in the same degree, in any production of human kind. I am equally affected with the candour, the ingenuousness, the modesty—I should have said the humility—of the writers, and that unexampled and constant forgetfulness of themselves, which never admits their own reflections, or the smallest eulogium in reciting the actions of their Master. *C. Bonnet.*

BIBLE—Inspiration of the.

The Bible must be the invention either of *good men or angels, bad men or devils, or of God.*

It could not be the invention of *good men or angels;* for they neither would nor could make a book, and tell lies all the time they were writing, saying, *Thus saith the Lord,* when it was their own invention.

It could not be the invention of *bad men or devils,* for they could not make a book which commands all duty, forbids all sin, and condemns their souls to all eternity. We, therefore, draw this conclusion:—*The Bible must be given by Divine inspiration.* *D. Simpson.*

The ancient Greeks had one sentence, which they believed, though without foundation, to have descended from heaven; and to evince their gratitude and veneration for this gift, they caused it to be engraved in letters of gold on the front of their most sacred and magnificent temple. We, more favoured, have not one sentence only, but a volume, which really descended from heaven; and which, whether we consider its contents or its author, ought to be indelibly impressed on the heart of every child of Adam. *Dr. Payson.*

BIBLE—Inspiration of the whole.

We say that it is the whole Scriptures that are inspired of God; the historical books as well as the prophecies; the Gospels as well as the Song of Solomon; the Gospels of Mark and Luke, as well as those of John and Matthew; the history of the shipwreck of St. Paul in the waters of the Adriatic, as well as that of the shipwreck of the old world in the waters of the flood; the scenes of Mamre beneath the tents of Abraham, as well as those of the day of Christ in the eternal tabernacles; the prophetic prayers in which the Messiah, a thousand years before His first advent, cries in the Psalms, "My God, my God, why hast Thou forsaken me? they have pierced my hands and my feet, they have cast lots upon my vesture, they look and stare at me," as well as the narratives of them given by St. John, St. Mark, St. Luke, or St. Matthew. *Prof. Gaussen*

BIBLE—Literary Character of the.

God made the present earth as the home of man; but had He meant it as a mere lodging, a world less beautiful would have served the purpose. There was no need for the carpet of verdure or the ceiling of

blue; no need for the mountains, and cataracts, and forests; no need for the rainbow, no need for the flowers. A big, round island, half of it arable, and half of it pasture, with a clump of trees in one corner, and a magazine of fuel in another, might have held and fed ten millions of people; and a hundred islands, all made on the same pattern, big and round, might have held and fed the population of the globe. But man is something more than the animal which wants lodging and food. He has a spiritual nature, full of keen perceptions and deep sympathies. He has an eye for the sublime and the beautiful, and his kind Creator has provided man's abode with affluent materials for these nobler tastes. He has built Mont Blanc, and molten the lake in which its image sleeps. He has intoned Niagara's thunder, and has breathed the zephyr which sweeps its spray. He has shagged the steep with its cedars, and besprent the meadows with its kingcups and daisies. He has made it a world of fragrance and music—a world of brightness and symmetry—a world where the grand and the graceful, the awful and the lovely, rejoice together. In fashioning the home of man, the Creator had an eye to something more than convenience, and built not a barrack, but a palace—not a union-workhouse, but an Alhambra; something which should not only be very comfortable, but very splendid and very fair; something which should inspire the soul of its inhabitant, and even draw forth the "very good" of complacent Deity.

God also made the Bible as the guide and oracle of man; but had He meant it as a mere lesson-book of duty, a volume less various and less attractive would have answered every end. A few plain paragraphs, announcing God's own character and his disposition towards us sinners here on earth, mentioning the provision which He has made for our future happiness, and indicating the different duties which He would have us perform—a few simple sentences would have sufficed to tell what God is, and what he would have us to do. There was no need of the picturesque narrative and the majestic poem—no need of the proverb, the story, and the psalm. A chapter of theology, and another of morals; a short account of the Incarnation and the great Atonement, and a few pages of rules and directions for the Christian life, might have contained the vital essence of Scripture, and have supplied us with a Bible of simplest meaning and smallest size. And in that case the Bible would have been consulted only by those rare and wistful spirits to whom the great Hereafter is a subject of anxiety, who are really anxious to know what God is, and how they themselves may please Him. But in giving that Bible, its Divine Author had regard to the mind of man. He knew that man has more curiosity than piety, more taste than sanctity; and that more persons are anxious to hear some new, or read some beauteous thing, than to read or hear about God and the great salvation. He knew that few would ever ask, "What must I do to be saved?" till they came in contact with the Bible itself; and, therefore, He made the Bible not only an instructive book, but an attractive one—not only true, but enticing. He filled it with marvellous incident and engaging history; with sunny pictures from Old-World scenery, and affecting anecdotes from the patriarch times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sententious wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images—a book of heavenly doctrine, but withal of earthly adaptation. In preparing a guide to immortality, Infinite Wisdom gave not a dictionary, nor a grammar, but a Bible—a book which, in trying to catch the heart of man, should captivate his taste; and which, in transforming his affections, should also expand his intellect. The pearl is of great price; but even the casket is of exquisite beauty. The sword is of ethereal temper, and nothing cuts so keen as its double edge; but there are jewels on the hilt, and exquisite inlaying on the scabbard. The shekels are of the purest ore; but even the scrip which contains them is of a texture more curious than that the artists of earth could fashion it. The apples are gold; but even the basket is silver.

Dr. J. Hamilton.

BIBLE—supposed Loss of the.

It was very early suggested that the whole Bible had again and again been quoted piecemeal in one book or other—that it had impressed its own image on the surface of human literature, and had been reflected on its course as the stars on a stream. But alas! when lost, on investigation, it was found as vain to expect that the gleam of starlight would still remain mirrored in the water, when the clouds had veiled the stars themselves, as that the bright characters of the Bible would remain reflected in the books of men when they had been erased from the book of God. On inspection, it was found that every text, every phrase which had been quoted, not only in books of devotion and theology, but in those of poetry and fiction, had been remorselessly expunged. Never before had I had any adequate idea of the extent to which the Bible had moulded the intellectual and moral life of the last eighteen centuries, nor how intimately it had interfused itself with habits of thought and modes of expression; nor how naturally and ex-

tensively its comprehensive imagery and language had been introduced into human writings, and most of all where there had been most of genius. A vast portion of literature became instantly worthless, and was transformed into so much waste paper. It was almost impossible to look into any book of merit, and read ten pages together, without coming to some provoking erasures and mutilations, some "hiatus valde deflendi," which made whole passages perfectly unintelligible. Many of the sweetest passages of Shakespeare were converted into unmeaning nonsense, from the absence of those words which his own all but divine genius had appropriated from a still diviner source. As to Milton, he was nearly ruined, as might naturally be supposed. Walter Scott's novels were filled with perpetual *lacunæ*. I hoped it might be otherwise with the philosophers, and so it was; but even here it was curious to see what strange ravages the visitation had wrought. Some of the most beautiful and comprehensive of Bacon's Aphorisms were reduced to enigmatical nonsense. *H. Rogers.*

BIBLE—Love of the.

A very poor woman in Edinburgh, who was so nearly blind as not to be able to peruse the Bible, could get no one to read it to her. She was greatly distressed to live day after day without the comfort and direction of this blessed book. She thought of many plans, and made many inquiries, but all in vain. At last she made a bargain with another woman to read to her a chapter every night; and for this service she paid her a penny a week out of her scanty pittance. *J. Whitecross.*

I might show you the first load of Bibles taken to Wales just fifty years ago, the people going out to meet the cart that carried them, as if it had been Israel's ark, drawing it in triumph into the town, bearing away the blessed volume with overflowing heart, young people sitting up all night to read it, and labourers taking it with them to the fields and loving it as I cannot describe.

I might show you the Tahitians, when France took possession of their island not many years ago, hurrying to the mountains and leaving their Bibles with the missionaries till they should come back, to save them carrying them so far; and ere long they were back in the face of all danger, to say *they could not live without their Bibles*, and must have them whatever should befal.

There is an Irish peasant copying with his own hand the entire Scriptures. There is a Hindoo dying, and under his head lies his treasure. What is it? Some dirty scraps of paper, worn and tattered, which he had got years ago—texts of the Bible translated and written by a missionary, before Bibles in the language were to be had. There is a soldier hiding it in his bosom as he goes to the wars, and a sailor tying it round his waist as the most precious thing on board, ere the vessel goes down. There is one calling it his best earthly friend; and another, his book of bank notes; and another, sweeter than honey, better than gold. *J. H. Wilson.*

Lady Jane Grey was once asked, in a tone of surprise, how she could consent to forego the pleasures of the chase, which her parents ever enjoyed, and prefer sitting at home, reading the Bible. She smilingly replied, all amusements of that description are but a shadow of the pleasures which I enjoy in reading this book. *W. Nicholson.*

Before I knew the Word of God in spirit and in truth, for its great antiquity, its interesting narratives, its impartial biography, its pure morality, its sublime poetry, in a word, for its beautiful and wonderful variety, I preferred it to all other books; but since I have entered into its spirit, like the psalmist, I love it above all things for its purity; and desire whatever else I read, it may tend to increase my knowledge of the Bible, and strengthen my affection for its divine and holy truths.

Sir W. Jones.

BIBLE—a Mine.

Some look upon the Bible as a garden of spices, in which you may walk, and at your leisure pluck the flowers and gather the fruits of the Eden of God. But this does not accord with my experience. I have found it more like a mine, in which you must dig and labour, the wealth of which is not to be obtained without labour—a mine rich in gold and precious things, but it must be wrought day and night in order to produce them. *Dr. J. Todd.*

BIBLE—The, a Miracle.

The Bible itself is a standing and an astonishing miracle. Written fragment by fragment, throughout the course of fifteen centuries, under different states of society, and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematical representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer; in short, all rational shapes of human discourse, and treating, moreover, of subjects not obvious, but most difficult. Its authors

are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme. *Maclagan.*

BIBLE—not Obsolete.

There are those who tell us that the Bible is an obsolete book, too far behind this age of swift progress in intellect, science, commerce, &c. This is like saying that the moon and sun are obsolete and of no use, because our system of lighting towns and houses is so far in advance of what it was in the days of the patriarchs or of the ancient Britons. Has intellect so far progressed that it cannot find anything in the Bible to exercise its loftiest and strongest powers? Is morality so far perfected in the world that the Bible morality is beneath it? Are commerce and trade carried on upon principles purer than those which the Bible teach? Is the holiness of the church even more elevated than that which this book requires? Let a comparison answer. The fact is, however fast the world and the church may rise in everything pure in intellect, morality, and religion, the Bible will still occupy a place of pre-eminence, beckoning on to yet higher and nobler attainments. *John Bate.*

BIBLE—Pre-eminence of the.

The Bible is, among other books, as a diamond among precious stones; as the most sparkling, aptest to scatter light; as the most solid, and aptest to make impressions. *J. Stoughton.*

BIBLE—Preservation of the.

The fact that this Book is in my hand is one of the most stupendous miracles that has ever occurred; for it has been more proscribed, and persecuted, and trodden under-foot, than all the books of ancient and modern times together. Were there to come into the midst of this assembly a man who had outlived eighteen centuries—who had been cast into the sea, and not drowned—thrown to the wild beasts and not devoured—made to drink deadly poison, and not killed—shot at and stabbed, and not injured,—would you not believe that the broad shield of Omnipotence must have been over and with him, and that he "lived and moved and had his being" in the heart of a perpetual miracle? *This* is that man. The Bible has been cast into the fires, but not consumed; it has been thrown into the waves, but not overwhelmed; the deadly and deleterious notes of the Douay and Rhenish translators have been forced upon it, but it has not been tainted; it stands before us still, in unshorn and untarnished glory, reflecting the love of our heavenly Father, and the destinies of His believing and happy family. That must be the book of God, which has been enshrined in perpetual miracle. The productions of the Greek and Latin muses which men have been anxious to preserve, because they ministered to corrupt taste, have been lost; but the book that protests against men's sins, and rebukes men's lust—which man hated—has been preserved by man, and in spite of him. *Dr. J. Cumming.*

Cities fall, kingdoms come to nothing, empires fade away as smoke. Where is Numa, Minos, Lycurgus; where are their books, and what is become of their laws? But that this Book no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt; that it should stand unto this day, amid the wreck of all that is human, without the alteration of one sentence so as to change the doctrine taught therein, surely there is a very singular providence claiming our attention in a most remarkable manner. *Bp. Jewell.*

It has been subjected, along with many other books, to the fire of the keenest investigation—a fire which has contemptuously burned up the cosmogony of the Shaster, the absurd fables of the Koran—nay, the husbandry of the Georgics, the historical truth of Livy, the artistic merit of many a popular poem, the authority of many a book of philosophy and science. And yet there this artless, loosely piled book lies unhurt, untouched, with not one page singed, and not even the smell of fire has passed upon it. *G. Gilfillan.*

BIBLE—Reading the.

A great many have a superstitious feeling about reading the Bible. It is the effect that reading the Bible has on a man's life and conduct that makes it beneficial to him; but there is an impression that a man has but to read it to be benefited by it. So men carry texts as Indians carry amulets, with the superstitious idea that God will bless them to their good. The mere reading of the Bible or carrying texts will not do you any good. A man may own a farm and yet go to the poor-house. A man may be so rich in land that a tenth part of what it is capable of producing would be sufficient to support him and yet want the necessaries of life. His land must be cultivated, or it will do him no good. *H. W. Beecher.*

A man may read the figure on the dial, but he cannot tell how the day goes unless the sun shines on the dial; we may read the Bible over, but we cannot learn to purpose till the Spirit of God shine into our hearts. *T. Watson.*

BIBLE—Reading the.

We should read the Bible with all diligence, that, as being good exchangers, we may know the true coin from that which is counterfeit. *Jerome.*

BIBLE—Reading the, by Children.

If it were possible to look at that book apart from its divine revelation, it would still be the choice and flower of all books and have no match in this world. No singer, for example, has since produced the equal of David's Psalms. The reading of this book in childhood lays the best possible foundation for the mind to build on in after life. This is as true in an intellectual as in a spiritual sense. Shakespeare owed some of his proudest thoughts and most pathetic things to his acquaintanceship with the Bible. It leaves impressions that colour the whole life and never pass away. Take, for instance, its narratives, which constitute the religion of childhood—these become a part of every child's mental life, and mix with all his thoughts and feelings. Do not fancy that these Bible stories are in any case merely the history of one person or one people. They are so filled with humanity and so natural that they come home to all of us. They are eternally true, and their meaning is for every land and tongue. *Dr. Macleod.*

BIBLE—Rejecting the.

And can, then, true philosophy reject
As false a book which the same sterling truths
As reason, following closely, brings to light,
Maintains with such corroborations? Seal'd
With the broad signet of the Eternal One,
Stamp'd upon all its pages? Is it true
Philosophy, without examining,
Will scorn a book that purports to entail
Eternal bliss, or everlasting woe,
On its acceptance or rejection? Oh!
I could almost respond the prophet's words,
Would that my head were waters, and my eyes
Fountains of tears, that I might weep
Nightly and daily through life's passing years
For human blindness and for human sin.
T. Ragg.

BIBLE—Religion of the.

God is light. So is the religion of the Bible. It has no fellowship with darkness. Not one of its graces springs from stupidity or ignorance, but all of them from the knowledge of God. False religions are founded in darkness. The religion of the Bible, like its Author, dwells in light. God also is love; and so is the religion of the Bible. "He that dwelleth in love dwelleth in God, and God in Him.
Dr. G. Spring.

BIBLE—Self-perpetuating.

It has a self-perpetuating and multiplying power. Infidels have written books: where are they? Where is Porphyry, Julian? Fragments of them there are; but we are indebted even for this to Christian criticism. Where is Hume, Voltaire, Bolingbroke? It requires the world's reprieve to bring a copy out of the prison of their darkness. Where is the Bible? Wherever there is light. Speaking the language of heaven in seven score and three of the tongues of earth, and giving the Word of God by forty millions of voices, to five times as many million ears, and in tongues spoken by six hundred millions of men; and having swept its path of storm through all time, it still walks triumphant, despite earth's dying malice and hell's eternal wrath; and, like the apocalyptic angel, though it wraps its mantle of cloud around it, calmly looks out upon the world with a face, as it were the sun encircled with the rainbow.
Bp. Thomson.

BIBLE—Superiority of the.

This book is the mirror of the Divinity—the rightful regent of the world. Other books are planets shining with reflected lustre; this book, like the sun, shines with ancient and unborrowed ray. Other books have, to their loftiest altitudes, sprung from earth; this book looks down from heaven high. Other books appeal to understanding or fancy; this book to conscience and faith. Other books solicit our attention; this demands it—it speaks with authority, and not as the scribes. Other books guide gracefully along the earth, or onwards to the mountain summits of the ideal; this, and this alone, conducts up the awful abyss which leads to heaven. Other books, after shining their season, may perish in flames fiercer than those which consumed the Alexandrian library; this, in essence, must remain pure as gold, and unconsumable as asbestos, amidst the flames of general conflagration. Other books may be forgotten in the universe where suns go down and disappear like bubbles in the stream; this book, transferred to a higher clime, shall shine as the brightness of that eternal firmament, and as those higher stars, which are for ever and ever. *G. Gilfillan.*

The Bible contains, independently of a Divine origin, more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and of eloquence, than could be collected within the same compass from all other books that were ever composed in any age or in any idiom. *Sir W. Jones.*

BIBLE—Supremacy of the.

Ah, *Philosophy!* thou hast never yet, as *this* book, taught a man how to die! *Reason!* with thy flickering torch, thou hast never yet guided to such sublime mysteries, such comforting truths as these. *Science!* thou has penetrated the arcana of nature, sunk thy shafts into earth's recesses, unburied its stores, counted its strata, measured the height of its massive pillars, down to the very pedestals of primeval granite. Thou hast tracked the lightning, traced the path of the tornado, uncurtained the distant planet, foretold the coming of the comet, and the return of the eclipse. But thou hast never been able to gauge the depth of man's soul; or to answer the question, "What must I do to be saved?"

No, no! this antiquated volume is still the "Book of books," the oracle of oracles, the beacon of beacons; the poor man's treasury; the child's companion; the sick man's health; the dying man's life; shallows for the infant to walk in—depths for giant intellect to explore and adore! Philosophy, if she would own it, is indebted here for the noblest of her maxims:—Poetry, for the loftiest of her themes. Painting has gathered here her noblest inspiration. Music has ransacked these golden stores for the grandest of her strains. And if there be life in the church of Christ,—if her ministers and missionaries are carrying the torch of salvation through the world,—where is that torch lighted, but at these same undying altar-fires? When a philosophy "falsely so called" shall become dominant, and seek, with its proud dogmas, to supersede this *divine* philosophy; when the old Bible of David, and Timothy, and Paul, is clasped and closed,—the only morality and philosophy worth speaking of will have perished from the earth. Dagon will have taken the place of God's ark—the world's funeral pile may be kindled! *J. A. Macduff.*

BIBLE—Sway of the.

The Bible is read of a Sabbath in all the 10,000 pulpits of our land. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into literature, and it colours the talk of the street. The bark of the merchant cannot sail to sea without it. No ship of war goes to the conflict but the Bible is there. It enters men's closets; mingles in all grief and cheerfulness of life. The aching head finds a softer pillow when the Bible lies underneath. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself. The timid man, awaking from his dream of life, looks through the glass of Scripture, and his eye grows bright. He does not fear to stand alone—to tread the way unknown and distant—to take the death-angel by the hand, and bid farewell to wife and babes at home. Men rest on this their dearest hope. It tells them of God, and of His beloved Son; of earthly duties and of heavenly rest. *T. Parker.*

You find the Bible the patriot's charter-book: the child's delight; the old man's comfort; and the young man's guide. In its pages the sick and weary find the solace which they need, and the tempted meet with timely succour. Its words whisper hope and peace to the dying, and ministers daily food to the healthy and vigorous household. With the pious music of its sublime or plaintive songs, echo the roofs of ten thousand times ten thousand Christian temples, and the child's prayer, night and morn, is lisped forth in the simple and comprehensive words which were dictated by Him who is its central light.

Dr. Beard.

BIBLE—Truths of the.

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold.

H. W. Beecher.

BIBLE—Unity of the.

And if this unity can be shown to exist, none can reply that it was involved and implied in the external accidents of the book, and that we have mistaken the outward aggregation of things similar for the inward coherence of an organic body: seeing that these accidents, if the word may be permitted, are all such as would have created a sense of diversity; and it is only by penetrating through them, and not suffering them to mislead us, that we do attain to the deeper and prevading unity of Scripture. Its unity is not, for instance, that apparent one which might be produced by one language common to all its parts. For it is scarcely possible, I suppose, for a deeper gulf to divide any two of the nobler languages of men than divides the two in which severally the Old and the New Testaments are written. Nor can it be likeness of form which has deceived us into believing that unity of spirit exists; for the forms are various and diverse as can be conceived; it is now song, now history;

now dialogue, now narration, now familiar letter, now prophetic vision. There is scarcely a form of composition in which men have clothed their thoughts and embodied their emotions which does not find its archetype here. Nor yet is the unity of this volume brought about through the parts of it being all the upgrowth of a single age, and so, all breathing alike, the spirit of that age; for no single age beheld the birth of this Book, which was well-nigh two thousand years ere it was fully formed and had reached its final completion. Nor can its unity, if it exists, be accounted for from its having had but one class of men for its human authors: since men not of one class alone, but of many, and those the widest apart, kings and herdsmen, warriors and fishermen, wise men and simple, have alike brought their one stone or more, and been permitted to build them into this august dome and temple which God through so many ages was rearing to its glorious height. Deeper than all its outward circumstances, since these all would have tended to an opposite result, this unity must lie—in the all-enfolding seed out of which the whole book is evolved.

But this unity of Scripture, where is it? from what point shall we behold and recognise it? Surely from that in which those verses which I have taken from the Epistle to the Ephesians will place us (Eph. i, 9, 10); when we regard it as the story of the knitting anew the broken relations between the Lord God and the race of man; of the bringing the First-begotten into the world, for the gathering together all the scattered and the sundered in Him; when we regard it as the true *Paradise Regained*—the true *De Civitate Dei*,—even by a better title than those noble books which bear these names—the record of that mystery of God's will which was working from the first, to the end "that in the dispensation of the fulness of times He might gather together in one all things in Christ." *Archbishop Trench.*

In the vast domain of nature there are intimate connection and indissoluble unity, making one complete volume of material things from which man may gather all he requires for this world; so, in the Bible, there is an inseparable unity between all its parts, doctrines, precepts, promises, &c., constituting an entire and perfect revelation of spiritual things, from which every man may gather all that is necessary for the effectual salvation of his soul.

John Bate.

As in Beethoven's matchless music there runs one idea, worked out through all the changes of measure and of key, now almost hidden, now breaking out in rich natural melody, whispered in the treble, murmured in the bass, dimly suggested in the prelude, but growing clearer and clearer as the work proceeds, winding gradually back until it ends in the key in which it began, and closes in triumphant harmony; so throughout the whole Bible there runs one great idea: man's ruin by sin, and his redemption by grace; in a word, Jesus Christ, the Saviour. This runs through the Old Testament, that prelude to the New, dimly promised at the fall, and more clearly to Abraham; typified in the ceremonies of the law; all the events of sacred history paving the way for His coming; His descent proved in the genealogies of Ruth and Chronicles; spoken of as Shiloh by Jacob, as the Star by Balaam, as the Prophet by Moses; the David of the Psalms; the Redeemer looked for by Job; the Beloved of the Song of Songs. We find Him in the sublime strains of the lofty Isaiah; in the writings of the tender Jeremiah; in the mysteries of the contemplative Ezekiel; in the visions of the beloved Daniel; the great idea growing clearer and clearer as the time drew on. Then the full harmony broke out in the song of the angels, "Glory to God in the highest; on earth peace, good will towards men." And Evangelists and Apostles taking up the theme, the strain closes in the same key in which it began: the devil, who troubled the first paradise, for ever excluded from the second; man restored to the favour of God; and Jesus Christ the key-note of the whole.

H. W. Beecher.

BIBLE—How to Use the.

I use the Scriptures, not as an arsenal to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.

Hon. R. Boyle.

BIBLE—The Use of a.

It was customary in Cromwell's time for his soldiers to carry each a Bible in his pocket. Among others, a profligate young man was ordered to attack some fortress. During the engagement a bullet had perforated his Bible, and gone so far as to rest opposite these words in Ecclesiastes:—"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." The words, so appropriate to his case, powerfully affected his mind, and proved by the blessing of God the means of his conversion. He used to observe, that the Bible had been the

happy means of saving both his soul and body. *J. Evans.*

BIBLE—Value of the.

I have many books that I cannot sit down to read; they are indeed good and sound; but, like halfpence, there goes a great quantity to a small amount. There are silver books, and a very few golden books; but I have one book worth them all, called the Bible. *J. Newton.*

This holy book I'd rather own
Than all the gold and gems
That e'er in monarchs' coffers shone,
Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This book was worth them all.

Ah, no, the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health.

But here a blessed balm appears
To heal the deepest woe,
And those who read this book in tears
Their tears shall cease to flow.

Anon.

From the register of Alnwick, Bishop of Norwich, it appears that a Testament of Wickliff's version, in the year 1429, cost four marks and forty pence (£2 16*s.* 8*d.*)—equal to more than twenty pounds of our present money; a large sum in those days, when five pounds was considered sufficient for the annual maintenance of a respectable tradesman, or a yeoman, or one of the inferior clergy. *Ibid.*

BIBLE—Variety in the.

Whether we look at the Old or New Testament, the same richness and variety of form reveal themselves, until it may truly be said, that out of the ground of this paradise also the Lord God has made "to grow every tree that is pleasant to the sight and good for food;" all that the earth has fairest appearing here in fairer and more perfect form—the fable, only here transformed into the parable—the ode transfigured into the psalm—oracles into prophecies—histories of this world into histories of the kingdom of heaven. Nor is tragedy wanting, though for Œdipus we have the man of Uz; nor epos, though for "the tale of Troy divine," ours is the story of the New Jerusalem, "coming down out of heaven as a bride adorned for her husband." I would willingly show how this also was needful, if the book whereof we are speaking should indeed leaven the world, should offer nutriment, not merely for some men, but for all men; and far from all tyrannous lopping of all to one and the same length, should encourage in every man the free development of whatever had been given him of God. Thus it must needs have been, if the Spirit by this Word was to sanctify all in every man which was capable of being sanctified; all which, coming originally from God, could be redeemed from the defilement of this world, and in purer shape be again restored unto Him. *Archbishop Trench.*

BIBLE—Worthless.

What a pin is when the diamond has dropped from its setting, that is the Bible when its emotive truths have been taken away. What a babe's clothes are when the babe has slipped out of them into death, and the mother's arms clasp only raiment, would be the Bible if the Babe of Bethlehem and the truths of deep-heartedness that clothed His life should slip out of it. *H. W. Beecher.*

BIBLE—Writers of the.

Although good men wrote the Bible, our faith in the Bible does not rest on the goodness of the men who wrote it. The fatal facility with which men glide into the worship of men may suggest another reason why some of the channels chosen for conveying the mind of God were marred by glaring deficiencies. Among many earthen vessels, in various measures purged of their filthiness, may not the Divine Administrator in wisdom select for actual use some of the least pure, in order by that grosser argument to force into grosser minds the conviction that the excellency of the power is all of God?—if no stain of sin could be traced on their character, no error noted in their life, it is certain that the Bible would not have served all the purposes which it now serves among men. It would have been God-like, indeed, in matter and in mould, but it would not have reached down to the low estate of man—it would not have penetrated to the sores of a human heart. For engraving the life-lessons of His Word, our Father uses only diamonds; but in every diamond there is a flaw, in some a greater and in some a less. *Dr. Arnot.*

Not a line of Solomon's writings tends to palliate Solomon's sins. *Dr. Arnot.*

The glaring imperfections of Solomon's life have been used as dark ground to set off the lustre of that pure righteousness which the Spirit has spoken by his lips. *Dr. Arnot.*

It is certain that in the main, the vessels which the Spirit used were sanctified vessels. "Holy men of God spake as they

were moved by the Holy Ghost." But as they were all corrupt at first, so there were diversities in the operation whereby they were called and qualified for their work.

Dr. Arnot.

BIBLE AND NATURE.

The God of nature and the Bible is one. He who inspired histories, and psalms, and prophecies, and epistles, was He who made stars and flowers; and the works of His hands never look so fair as when studied in the light of His Word. Nature is not so much a book by which we can find out God as a book from which we may gather illustrations of what God is, having learned His perfections from His revealed truth. It is said of Archbishop Usher, when he grew old, and spectacles could not help his failing sight, that a book was dark except beneath the strongest light of the windows. And the aged man would sit against the casement, with his outspread volume before him, till the sunshine flitted to another opening, when he would change his place, and put himself again under the brilliant rays; and so he would move about with the light till the day was done, and his studies ended. And truly, we may say our weak eyes will not suffice to make out the inscription on the page of nature, unless we hold it up in a Divine light—unless we get near the window of Scripture, where God pours in upon us the radiance of His spirit. And wherever it shines let us follow it, knowing that nowhere but in its illumination can we study the spiritual meanings of nature so well. *J. Stoughton.*

BIBLE AND SCIENCE.

I have been blamed by men of science, both in this country (America) and in England, for quoting the Bible in confirmation of the doctrines of physical geography. The Bible, they say, was not written for scientific purposes, and is therefore of no authority. I beg pardon; the Bible *is* authority for everything it touches. What would you think of the historian who should refuse to consult the historical records of the Bible because the Bible was not written for the purpose of history? The Bible is true, and science is true; and when your man of science, with vain and hasty conceit, announces the discovery of a disagreement between them, rely upon it, the fault is not with the witness or his records, but with the "worm" who essays to interpret evidence which he does not understand.

When I, a pioneer in one department of this beautiful science, discover the truths of revelation and the truths of science reflecting light one upon the other, and each sustaining the other, how can I, as a truth-loving, knowledge-seeking man, fail to point out the beauty, and rejoice in the discovery? And were I to suppress the emotions with which such discoveries ought to stir the soul, the waves of the sea would lift up their voice, and the very stones of the earth cry out against me.

As a student of physical geography, I regard the earth, sea, air, and water, as pieces of mechanism not made with hands, but to which, nevertheless, certain offices have been assigned in the terrestrial economy. It is good and profitable to seek to find out these offices, and point them out to our fellows. And when, after patient research, I am led to the discovery of any one of them, I feel with the astronomer of old, as though I had "thought one of God's thoughts," and tremble.

Lieut. Maury.

BIGOTRY—Absurdity of.

The Church Ecclesiastical is like a vast water company chartered to supply the Church of Life. But how absurd it would be for a water company to claim the right to interdict rain from heaven, or to say to the inhabitants of a particular city or district, "You shall receive no water except it pass through the hydraulic machinery which I have constructed." *Dr. Gordon.*

BIGOTRY—Blindness of.

Some time ago, a countryman said to me, "I was extremely alarmed this morning, sir; I was going down to a lonely place, and I thought I saw a strange monster. It seemed in motion, but I could not discern its form. I didn't like to turn back, but my heart beat; and the more I looked, the more I was afraid. But as I approached I saw it was a man; and who do you think it was?" "I know not." "Oh, it was my brother John!" Ah, said I to myself, as he added that it was early in the morning, and very foggy, "how often do we thus mistake our Christian brethren!"

W. Jay.

BIGOTRY—Cruelty of.

Francis I, King of France, used to declare, "that if he thought the blood in his arm tainted with Lutheran heresy, he would have it cut off, and that he would not spare even his own children, if they entertained sentiments contrary to the Catholic Church." *Anon.*

BIGOTRY—Definition of.

Bigotry consists in being obstinately and permanently attached to our own opinions; or, as some have defined it, "a tenacious adherence to a system adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ."

C. Buck.

BIGOTRY—Envy of.

In the reign of Abdallah the Third, there was a great drought at Bagdad; the Mahomedan doctors issued a decree that the prayers of the faithful should be offered up for rain; the drought continued. The Jews were then permitted to add their prayers to those of the *true* believers; the supplications of *both* were ineffectual; as famine stared them in the face, those dogs, the Christians, were at length enjoined also to pray; it so happened that torrents of rain immediately followed. The whole *Conclave*, with the Mufti at their head, were now as indignant at the cessation of the drought, as they were before alarmed at its continuance. Some explanation was necessary to the people, and holy convocation was held; the members of it came to this unanimous determination:—That the God of their Prophet was highly gratified by the prayers of the faithful; that they were as incense and as sweet smelling savours unto him, and that he refused their requests that he might prolong the pleasure of listening to their supplications; but that the prayers of those Christian infidels were an abomination to the Deity, and that He granted their petitions, the sooner to get rid of their loathsome importunities.

C. Colton.

BIGOTRY—Evils of.

Of all the detestable evils that disgrace the Christian world, sectarian bigotry is certainly the most pernicious—the most to be dreaded. It is fashionable to declaim against the evils of enthusiasm and fanaticism, and perhaps with some reason; where they exist they are deeply to be deplored; we do not defend or palliate them. But what are these compared with the dark malignant spirit of bigotry? Enthusiasm has the glory of the sun to kindle up its mists and clouds with beauty. Fanaticism has thunder and lightning and meteors in its gloom, and the tempest which it threatens may soon be dispersed; but bigotry is the palpable obscure, the solid temperament of darkness, mixed with drivelling rain; its pestilential vapours blast the lovely fruits of piety and goodness, while all noxious, all prodigious things crawl forth, and increase the horror of the night.

Anon.

BIGOTRY—Folly of.

It would be folly in England saying to the Shetland Isles, You do not belong to God's earth because you are so small and seas run between us. So it would be for America to say to England, You are not of God's earth because you are only as a speck in creation, and a great ocean rolls between us. It would be folly in the European to say to the African, You are not of the human species, because you are coloured in your skin and born in another part of the world. It would be folly in the American to declare to the Chinese, You are not of the race of men because you do not speak our language and follow our customs. It would be folly in a number of travellers of different ages, dress, circumstances, and appearances, going on the high road to London, to be telling each other they were on the wrong road and not going to London, because they were not all of the same age, dress, circumstances, and appearances.

It is equally foolish in the Episcopalian to shut out the Presbyterian, because he varies from him in some of the external things of the church, or for any denomination of Christians to be exercising any bigoted feelings towards another. As all continents, islands, seas, rivers, races of men, &c., are bound up in one creation of God, by currents, underlying rocks, elements of nature, laws, &c., and cannot be isolated into so many creations, so the various bodies of Christians. *John Bate.*

BIGOTRY—Narrow-minded.

Mr. T— sees religion not as a *sphere*, but as a *line*; and it is the identical line in which *he* is moving. He is like an African buffalo—sees right forward, but nothing on the right hand or the left. He would not perceive a legion of angels or of devils at the distance of ten yards on the one side or the other. *J. Foster.*

BIGOTRY—Selfishness of.

The following lines, though quaint and unpoetic, well represent this feature of bigotry:

"Lord, bless me and my wife,
My son John, and his wife;
We four,
And no more. Amen." *John Bate.*

BLASPHEMY—Definitions of.

Blasphemy properly denotes calumny, detraction, reproachful or abusive language, against whomsoever it be vented. It is in Scripture applied to reproaches not aimed against God only, but man also. (Rom. iii, 8; xiv, 16; 1 Pet. iv, 4.) It is, however, more peculiarly restrained to evil or reproachful words offered to God.

C. Buck.

Blasphemy is an injury offered to God, by denying that which is due and belonging to Him, or attributing to Him what is not agreeable to His nature. *Linwood.*

BLASPHEMY—Elements of.

"Three things," says a divine, "are essential to this crime: 1. God must be the object. 2. The words spoken or written, independent of consequences which others

may derive from them, must be injurious in their nature. And, 3. He who commits this crime must do it knowingly. This is *real* blasphemy; but there is a *relative* blasphemy, as when a man may be guilty *ignorantly*, by propagating opinions which dishonour God, the tendency of which he does not perceive. A man may be guilty of this *constructively*; for if he speak freely against received errors, it will be construed into blasphemy." *C. Buck.*

BLESSED—Description of the.

The Scriptures pronounce the following as those who are blessed:

"Those whom God chooses; whom God calls; who know Christ; who know the Gospel; who are not offended at Christ; who believe; whose sins are forgiven; to whom God imputes righteousness without works; whom God chastens; who suffer for Christ; who have the Lord for their God; who trust in God; who fear God; who hear and keep the word of God; who delight in the commandments of God; who wait for the Lord; whose strength is in the Lord; who hunger and thirst after righteousness; who frequent the house of God; who avoid the wicked; who endure temptation; who watch against sin; who rebuke sinners; who watch for the Lord; who die in the Lord; who have part in the first resurrection; who favour saints; the undefiled; the pure in heart; the just; the children of the just; the righteous; the generation of the upright; the faithful; the poor in spirit; the meek; the merciful; the bountiful; the peace-makers; holy mourners; saints at the judgment day; who shall eat bread in the kingdom of God." *John Bate.*

Who are the bless'd?

They who have kept their sympathies awake.
And scattered joy for more than custom's sake—
Stedfast and tender in the hour of need,
Gentle in thought, benevolent in deed;
Whose looks have power to make dissentions cease—
Whose smile is pleasant and whose words are peace;
They who have lived as harmless as the dove,
Teachers of truth and ministers of love;
Love for all moral power—all mental grace—
Love for the humblest of the human race—
Love for that tranquil joy that virtue brings—
Love for the Giver of all goodly things;
True followers of that soul exalting plan
Which Christ laid down to bless and govern man;
They who can calmly linger to the last,
Survey the future and recall the past;
And with that hope which triumphs over pain,
Feel well-assured they have not lived in vain;
Then wait in peace their hour of final rest—
These are the only bless'd! *Prince.*

BLESSING—Asking a.

Learn to ask God's blessing on little things, as well as great. There is nothing which it is right for us to do, but it is also right to ask that God would bless it; and, indeed, there is nothing so little but the frown of God can convert it into the most sad calamity, or His smile exalt it into a most memorable mercy; and there is nothing we can do, but its complexion for weal or woe depends entirely on what the Lord will make it. It is said of Matthew Henry, that no journey was undertaken, nor any subject or course of sermons entered upon, no book committed to the press, nor any trouble apprehended or felt, without a particular application to the mercy seat for direction, assistance, and success. . . . It is recorded of Cornelius Winter, that he seldom opened a book, even on general subjects, without a moment's prayer. The late Bishop Heber, on each new incident of his history, or on the eve of any undertaking, used to compose a brief Latin prayer, imploring special help and guidance. . . . A late physician, of great celebrity, used to ascribe much of his success to three maxims of his father's, the last and best of which was "Always pray for your patients." *Dr. J. Hamilton.*

BLESSINGS—Cursed.

Even the best things, ill used, become evils, and contrarily, the worst things, used well, prove good. A good tongue used to deceit; a good wit used to defend error; a strong arm to murder; authority to oppress; a good profession to dissemble; are all evil. Even God's own word is the sword of the Spirit, which, if it kill not our vices, kills our souls. Contrariwise (as poisons are used to wholesome medicine) afflictions and sins, by a good use, prove so gainful as nothing more. Words are as they are taken, and things are as they are used. There are even cursed blessings.

Bp. Hall.

BLESSINGS—For Cursings.

"Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." You must not only chain these thoughts of hatred, and put them down

into the dungeon, but you must call up a choir of sweet singers in their places. Every time your enemy fires a curse, you must fire a blessing, and so you are to bombard back and forth with this kind of artillery. The mother grace of all the graces is Christian good-will.

H. W. Beecher.

BLIND—Examples of the Eminent.

Homer, Ossian, Milton, Blacklock, were poets. Sanderson, celebrated mathematician and Lucasian Professor at Cambridge (blind before one year old). Euler, a mathematician. Huber, author of a work on the 'Habits of Bees.' M. Phefel, of Colmar, also a poet, his works fill six octavo volumes. Miss Frances Brown, a poetess of considerable excellence. Holman travelled round the world. William Metcalf, builder of roads and bridges. John Metcalf, of Manchester, guide to those travelling through intricate roads by night, when covered with snow; afterwards a projector and surveyor of roads in difficult mountainous parts: most of the roads about the Peak, and near Buxton, were altered by his direction. Laura Bridgman could neither see, hear, nor speak, yet she learned herself a sinner and Christ a Saviour. Milburn was chaplain for some time to the American Congress; is a writer, lecturer, and traveller. Prescott was a famous historian. Goodrich, an excellent writer for the young. Rev. J. Crosse was vicar of Bradford. John Gough, of Kendal, was a famous mathematician, and an accurate botanist and zoologist. Dr. Moyes, of Kirkaldy, was an itinerant lecturer on chemistry and optics, though blind. Lord Cranbourne, blind from his childhood, published a few years ago, a history of France for children. Giovanni Gambassio became an excellent statuary. The present king of Hanover is blind; and Zisca, the Bohemian general, performed great acts of valour after the loss of his sight. *Anon.*

BLINDNESS—An Affliction.

It would be a dreadful thing to me to lose my sight; to see no more the faces of those I love, nor the sweet blue of heaven, nor the myriad stars that gem the sky, nor the dissolving clouds that pass over it, nor the battling ships upon the sea, nor the mountains with their changing lines of light and shade, nor the loveliness of flowers, nor the burnished mail of insects. But I should do as other blind men have done before me; I should take God's rod and staff for my guide and comfort, and wait patiently for death to bring better light to nobler eyes. Oh ye who are living in the darkness of sin! turn before it is too late to the light of holiness, else death will bring to you, not recreation, but retribution. Earthly blindness can be borne, for it is but for a day; but who could bear to be blind through eternity?

H. W. Beecher.

BLINDNESS—Fortitude in.

Nor to these idle orbs doth sight appear
Of sun, or moon, or stars throughout the year,
Or man or woman. Yet I argue not
Against heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward. *Milton.*

BLINDNESS—Privations of.

Thus with the year
Seasons return, but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But clouds instead, and ever-during dark
Surrounds me, from the cheerful ways of man
Cut off, and for the book of knowledge fair
Presented with an universal blank
Of nature's works to me expung'd and ras'd,
And wisdom at one entrance quite shut out.
Milton.

BLOOD OF JESUS—Application of the.

It was not enough, under the Levitical sacrifices, that the blood of the victim was shed and poured out; it must be put into a basin, and the blood of the paschal lamb was required to be sprinkled upon the lintels and sideposts of the door of the house; it was the *sprinkled blood* that was the sign to the destroying angel to pass over. My fellow sinner, it is not enough for us that the very Paschal Lamb was slain; it is indispensably necessary that the blood should be sprinkled and applied to our guilty souls, to purify us from our sins. "For if the blood of bulls and goats was sprinkled upon the unclean to the purifying of the flesh," its design was to teach us how much more the blood of Christ must be applied "to purge our conscience from dead works to serve the living God."

Dr. R. Newton.

BLOOD OF JESUS—Blessings in the.

It is in the blood of Jesus that God has laid up these blessings for us, as in a storehouse. This is true, not only of spiritual blessings, but of all blessings whatsoever. That the elements still wait upon us sinners, that things around us are so bright and beautiful, that pain has so many balms, that sorrow has so many alleviations, that the common course of daily providence is so kindly and so patient, that the weight, the frequency, and the bitterness of evils are so

much lightened,—is owing to the precious blood of Jesus. It is by this blood He has created over again His frustrated creation. It is out of this blood that all graces of the Spirit flow to us. It is this blood which merits all good things for every one. The unhappy would be more unhappy were it not for this blood. The wicked would be more wicked were it not for this blood.

Dr. F. W. Faber.

I dare assert, without fear of successful contradiction, that the inspired writers attribute all the blessings of salvation to the precious blood of Jesus Christ. If we have *redemption* it is through His blood; if we are *justified*, it is by His blood; if washed from our moral stains, it is by His blood, which cleanseth us from all sin; if we have *victory over the last enemy*, we obtain it not only by the word of the Divine testimony, but through the blood of the Lamb; and if *we gain admittance into heaven*, it is because we "have washed our robes and made them white in the blood of the Lamb, and therefore are we before the throne of God." Everything depends on the blood of Christ, and "without shedding of blood is no remission."

Dr. R. Newton.

BLOOD OF JESUS—Cleanses.

Sins as red as scarlet, sins as numerous as the stars, or as the sands by the sea-shore innumerable, and nature as black as hell, a heart as wicked as the devil, the Divine and eternally precious blood of Jesus can so cleanse and purify, that not one spot shall remain; for He is Almighty, He has all power in heaven and earth to pardon sin. If I had been guilty of all the sins of Adam and Eve, and of all their descendants to this day, yet, believing in Him, I should be safe, because His blood cleanseth from all sin. *Romaine.*

You waste precious time in attempting, independently of the blood of God's Son and the aid of His Spirit, to change your heart and save your soul. In you so unprofitably engaged, I see a negro, black and tawny, seated by a running stream, a laughingstock to some, an object of pity to others, while he labours and toils to wash himself white, and remove the dark colour from his skin. Rise, throw "soap and nitre" into the stream, and, turning your back on all self-righteous appliances, go, seek the blood that cleanseth from sin. Day by day are you busy and painstaking in the attempt to work out a righteousness of your own? Leave that loom, your vows and promises. Gossamer threads! are they not ever snapping in your hand, and breaking at each throw of the shuttle? The white linen that robes the saint, the raiment meet for thy soul, and approved of God, was woven upon the cross: and there, with colour more enduring than Tyrian purple, it was dyed in the blood of the Son of God.

Dr. Guthrie.

BLOOD OF JESUS—Efficacy of the.

Let us think of the innumerable stars. Let us multiply their actual millions by millions of imaginary millions more. Let us suppose them all to be densely inhabited for countless ages by races of fallen beings. We have no figures to show the number of the individual souls, still less to represent the multiplied acts of sin of all those single souls or spirits. But we know this—that the blood of Jesus would have been more than sufficient to cleanse all those countless fallen creations, and to absolve every separate sinner from every one of his multitudinous sins. *Dr. F. W. Faber.*

We are told that there is no power of chemistry, or art, or genius, or all combined, that can convert scarlet and crimson rags into *white* paper: hence these generally make the red blotting paper. Sin thus defies all human power to change it or wash it away. But the Almighty says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And how is this marvellous change effected—a change of which there is no analogy in nature? Let us see: "The blood of Jesus Christ His Son cleanseth us from all sin." The multitude which St. John saw before the throne, washed their robes, crimson and scarlet with sins as they were, and defying all human means to change them, and made them WHITE in the BLOOD *of the Lamb.* *John Bate.*

BLOOD OF JESUS—Salvation in the.

Whither shall we look for deliverance from sin? Not to ourselves; for we know the practical infinity of our weakness, and the incorrigible vitality of our corruption. Not to any earthly power, for it has no jurisdiction here. Not to philosophy, literature, or science; for in this case they are but sorry and unhelpful matters. Not to any saint, however holy, nor to any angel however mighty, for the least sin is a bigger mountain than they have faculties to move. Neither may we look for deliverance direct from the patience and compassion of God Himself; for in the abyss of His wisdom it has been decreed that without shedding of blood there shall be no remission of sin. It is from the precious blood of Jesus Christ alone that our salvation comes. Out of the immensity of its merits, and the inexhaustible treasures of its blessings; because of its

resistless power over the justice and the wrath of God, because of its priceless worth and its prevalent intercessions, we miserable sinners are raised out of the depth of our wretchedness, and restored to the peace and favour of our Heavenly Father. *Dr. F. W. Faber.*

BLOOD OF JESUS—Shed Six Times.

First when he was circumcised; at eight days old, His blood was spilt. Then in His agony in the garden, where He sweat drops of blood. Then in His scourging, when the merciless tormentors fetched blood from His holy sides. Next when He was crowned with thorns; those sharp prickles raked and harrowed His blessed head, and drew forth blood. Then in His crucifying when His hands and feet were pierced, blood gushed out. Lastly, after His death, "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." All His members bled, to show that He bled for all His members. Not one drop of this blood was shed for Himself, all for us; for His enemies, persecutors, crucifiers, ourselves. *T. Adams.*

BLOOD OF JESUS—Speaketh.

"The blood of sprinkling which speaketh better things than the blood of Abel." The allusion is to a pleader and advocate. How forcible is the expression. The blood of sprinkling speaking *unto God for us;* to His wisdom, that contrived the wondrous redeeming scheme;—to His mercy and goodness, that prompted wisdom to the contrivance; to His holiness, which must show its abhorrence of sin by some awful manifestation; to His truth that required the penalty of the law to be inflicted, if not on the transgressors, on their substitute; to eternal justice, showing cause why a penitent believer in Jesus can be pardoned and sanctified, and saved. It speaketh as an advocate before the throne of God. For Christ, our High Priest, has entered into the Holy Place with His own blood, now to appear in the presence of God for us. And then it speaketh *from God to us.* It speaketh *peace* to the troubled conscience, for if we have true peace, it is by the "sprinkling of the blood of Jesus Christ." It speaketh *pardon* to the penitent believer; for "if we confess our sins, He is faithful and just to forgive us our sins," since Christ has died. It speaketh to the heart of the Christian, *purity;* it "cleanseth us from all unrighteousness." O! what cannot this blood speak? It can speak our fears to flight, our doubts to silence, our unbelief to annihilation: it can speak our sins into oblivion, and it can speak the faithful up to heaven. *Dr. R. Newton.*

BLOOD OF JESUS—Sprinkling of the.

Filthiness needs sprinkling; *guiltiness* (such as deserves death) needs sprinkling of blood; and the death it deserves being everlasting death, the blood must be the blood of Christ, the eternal Lord of Life, dying to free us from the sentence of death.

The very tears of the purest repentance, unless they be sprinkled with this blood, are impure; all our washings without this are but washings of the Ethiopian—it is labour in vain.

There are none truly purified by the love of Christ, who do not endeavour after purity of heart and conversation; but yet it is the blood of Christ by which they are all made fair, and there is no spot in them.

There is nothing in religion further out of nature's reach, and out of its liking and believing, than the doctrine of redemption by a Saviour, and a crucified Saviour,—by Christ, and by His blood first shed on the cross in His suffering and then sprinkled on the soul by His spirit. *Leighton.*

BLOOD OF JESUS—Voice of the.

Poets have loved the music of the mountain stream, as it tinkled down the hills amidst the stones, or murmured under leafy shades. Scripture speaks of the Voice of God as the voice of many waters. So it is with the precious blood of Jesus. It has a Voice which God hears, speaking better things than the blood of Abel, more than restoring to Him again the lost music of His primeval creation. *Dr. F. W. Faber.*

BLUSHING—Moral Beauty of.

A young girl was one day censured by her mother for some fault, upon which she deeply blushed, burst into tears, and retired into a corner. *Gotthold* was present, and observed to the mother; "How beautiful your reproof has made your daughter! That crimson hue, and silver tears become her better than any ornament of gold and pearls. These may hang on the neck of a wanton, but those are never seen disconnected with moral purity. A full-blown rose, besprinkled with the purest dew is not so beautiful as this child blushing beneath her parent's displeasure, and shedding tears of sorrow for her fault. A blush is the sign which nature hangs out to show where chastity and honour dwell." *Gotthold.*

BLUSHING—Nature's Alarm.

The blush is nature's alarm at the approach of sin—and her testimony to the dignity of virtue. *T. Fuller.*

BOASTING—Dangers of.

In a well-known town, a slater had to mount the tall spire of a church, and repair some injury done by the wind. Having reached the top, he stood upright upon the ball, holding in his hand a jug of wine, and filling a glass, drank to the health of the dignitaries of the place. The people stood below, wondering at his boldness and danger, in which he seemed to glory. But they forgot that the next moment might hurl him from that eminence; and then how changed would be his fate! Thus it is with "vain boasters;" they are in equal danger. "Let him that thinketh he standeth take heed lest he fall." *G. S. Bowes.*

BOASTING—Effects of.

Lord Bacon told Sir Edward Cooke when he boasted, "The less you speak of your greatness, the more I shall think of it." Mirrors are the accompaniments of dandies, not heroes. The *men* of history were not perpetually looking in the glass to make sure of their own size. Absorbed in their work they did it, and did it so well that the wondering world saw them to be great, and labelled them accordingly.

S. Coley.

BOASTING—Empty.

What art thou? Have not I
An arm as big as thine? A heart as big?
Thy words, I grant, are bigger, for I wear not
My dagger in my mouth. *Shakespeare.*

BOASTING—Vain.

No one can go into any of our large towns without being struck with the frequent noises of people calling attention to the goods which they have to sell. The wealthy and noble go quietly along without intruding on one's attention; and the great merchants and tradesmen make no pompous ado. This reminds one of two classes of people: those who cannot possess the least amount of goodness without, like the Pharisees, making a loud, boasting display of it; and those, who, like the Saviour, possessing the largest measure of goodness, make the smallest display of it.

John Bate.

A gourd had wound itself around a lofty palm, and in a few weeks climbed to its very top.

"How old mayest thou be?" asked the new-comer.

"About a hundred years."

"About a hundred years, and no taller! Only look: I have grown as tall as you in fewer days than you count years!"

"I know that well," replied the palm; "every summer of my life a gourd has climbed up around me, as proud as thou art, and as short lived as thou wilt be."

Anon.

BODY—Changes in the.

The body is constantly undergoing change in all its parts. Probably no person at the age of twenty has one single particle in any part of his body which he had at ten; and still less does any portion of the body he was born with continue to exist in or with him. All that he before had has now entered into combinations, forming parts of other men, or of animals, or of vegetable or mineral substances, exactly as the body he now has will afterwards be resolved into new combinations after his death. Yet the mind continues one and the same, "without change or shadow of turning." None of its parts can be resolved; for it is one and single, and it remains unchanged by the changes of the body. *Lord Brougham.*

Our bodies are at all times like the fire which was shown to the hero of the Pilgrim's Progress, in Interpreter's house, which had water poured on it on one side of the wall against which it blazed, and oil on the other. Here one tissue is burning like fuel, and there another is becoming the depository of combustible matter. We have as it were, millions of microscopic wind furnaces, converting into carbonic acid, water, vapour, and other products of combustion, all the combustible elements of the body; and millions of blast furnaces, reducing the starch and sugar of the food, and the sulphates and phosphates of the body, into inflammable oils and other fuels, which are finally transferred to the wind furnaces, and burned there. Burning, and what we must call in contradistinction, unburning, thus proceed together: the flame of life, like a blow-pipe flame, exhibiting an oxidizing and a reducing action, at points not far distant from each other. Such is the human body, ever changing, ever abiding. A temple always complete, and yet always under repair. A mansion which quite contents its possessor, and yet has its plans and materials altered each moment. A machine which never stops working, and yet is taken to pieces in the twinkling of an eye, and put together in the other. A cloth of gold, to which the needle is ever adding on one side of a line, and from which the scissors are ever cutting away on the other. Yes; life, like Penelope of old, is ever weaving and unweaving the same web, whilst her grim suitors, disease and death, watch for her halting; only for her there is no Ulysses, who will one day in triumph return. *Dr. G. Wilson.*

BODY—before the Fall.

Adam was then no less glorious in his externals; he had a beautiful body as well as an immortal soul. The whole compound was like a well-built temple, stately without, and sacred within. The elements were at perfect union and agreement in his body and their contrary qualities served not for the dissolution of the compound, the variety of the composure. Galen, who had no more divinity than what his physic taught him, barely upon the consideration of this so exact frame of the body, challenges any one, upon a hundred years' study, to find how any the least fibre or most minute particle might be more commodiously placed, either for the advantage of use or comeliness. His stature erect, and tending upwards to his centre; his countenance majestic and comely, with the lustre of a native beauty that scorned the poor assistance of art or the attempts of imitation; his body of so much quickness and agility, that it did not only contain but also represent the soul; for we might well suppose, that where God did deposit so rich a jewel, He would suitably adorn the case. It was a fit workhouse for sprightly, vivid, faculties to exercise and exert themselves in; a fit tabernacle for an immortal soul, not only to dwell in but to contemplate upon; where it might see the world without travel; it being a lesser scheme of the creation, nature contracted, a little cosmography or map of the universe. Neither was the body then subject to distemper—to die by piecemeal, and languish under coughs, catarrhs, and consumptions. Adam knew no disease so long as temperance from the forbidden fruit secured him. Nature was his physician; and innocence and abstinence would have kept him healthful to immortality. *Dr. South.*

BODY—after the Fall.

Take the picture of a man in the greenness and vivacity of his youth, and in the later date and declensions of his drooping years, and you will scarce know it to belong to the same person; there would be more art to discern than at first to draw it. The same and greater is the difference between man innocent and fallen. He is, as it were, a new kind or species; the plague of sin has even altered his nature, and eaten his very essentials. The image of God is wiped out, the creatures have shook off His yoke, renounced His sovereignty, and revolted from His dominion. Distempers and diseases have shattered the excellent frame of his body, and by a new dispensation, immortality is swallowed up of mortality. The same disaster and decay, also, has invaded his spirituals. The passions rebel, every faculty would usurp and rule; and there are so many governors, that there can be no government. The light within us is become darkness; and the understanding, that should be eyes to the blind faculty of the will, is blind itself, and so brings all the inconveniences that attend a blind follower under the conduct of a blind guide. He that would have a clear, ocular demonstration of this, let him reflect upon that numerous litter of strange, senseless, absurd opinions, that crawl about the world, to the disgrace of reason, and the unanswerable reproach of a broken intellect. *Dr. South.*

BODY—Frailty of the.

But so have I seen a rose newly springing from the depths of its hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a ruder breath forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age; it bowed the head and broke its stalk; and, at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds and outworn faces. *Bp. Taylor.*

The morning flowers display their sweets,
And gay their silken leaves unfold,
As careless of the noon-tide heats,
As fearless of the evening cold.

Nipt by the wind's unkindly blast,
Parch'd by the sun's directer ray,
The momentary glories waste,
The short-lived beauties die away.

So blooms the human face divine
When youth its pride of beauty shows;
Fairer than spring the colours shine,
And sweeter than the virgin rose.

Or worn by slowly-rolling years,
Or broke by sickness in a day,
The fading glory disappears,
The short-lived beauties die away.
S. Wesley.

BODY—Glorify God in the.

Glorify God in your bodies, for they are His. Beware of regarding them as a number of organs and senses to be pampered, or as stately forms to be adorned and admired. "What, know ye not that your bodies are the temples of the Holy Ghost?" The Spirit dwells not in an impure shrine, the Holy Ghost tenants not an unhallowed temple. In your bodies, therefore, glorify God, by temperance, soberness, chastity, and the practice of every Christian virtue; by doing without weariness, and by suffering without murmuring; by letting your hands be active in the service, and your feet swift in the way of His commandments: thus may your bodies participate and be used by the spirits which

tenant them, in this hallowed service. Dust they are, but they can bring praise to Him who formed them. Dull and tuneless in themselves, they can become glorious harps upon which the music of a grateful piety may be struck to heaven.

W. M. Punshon.

BODY—Heavenly.

The bodies of the elect, after this life, in the kingdom of heaven shall be like the glorious body of Christ. So Paul saith, "Christ Jesus, our Lord, shall change our vile bodies, that they may be like His glorious body." Now, the resemblance between Christ's body and ours standeth in these things: as Christ's body is incorruptible, so shall our bodies be void of all corruption; as Christ's body is immortal, so ours in the kingdom of heaven shall never die; as Christ's body is spiritual, so shall ours be made spiritual, as the Apostle saith, "It is sown a natural body, it is raised a spiritual body;" not because the body shall be changed into a spirit, for it shall remain the same substance, and that for ever; but because it shall be preserved by a spiritual and divine manner. For in this life it is preserved by meat, drink, clothing, sleep, physic, rest, and diet; but after, without all these means, the life of the body shall be continued, and body and soul keep together by the immediate power of God's Spirit for ever and ever. Thus the body of Christ is now preserved in heaven, and so shall the bodies of the saints be after the day of judgment. Furthermore, as Christ's body is now a shining body, as doth appear by His transfiguration in the Mount, so in all likelihood, after the resurrection, the bodies of the elect shall be shining bright, always remaining the same substance. Lastly, as Christ's body, after it rose again from the grave, had this property of agility beside swiftness, to pass from earth to the third heaven, being in distance many thousand miles from us, and that without a violence; so shall the bodies of the saints. For being glorified they shall be able as well to ascend upward, as to go downward, and to move without violence, and that very swiftly. *W. Perkins.*

This poor, sinful, perishable body, which now creeps languidly on the earth, is the sport of every adverse element, trembles at every storm-blast, and faints under the oppressive heat of the sun,—which is enervated by time, withered by age, wasted by disease, humbled to dust by death, and becomes meet food for grave-worms,—shall yet be "clothed upon" with more than

"An angel's floating pomp—a seraph's floating grace;"

Yea, be assimilated to that "glorious body" which is at once the everlasting wonder and light of heaven. What an unspeakably delightful sound do the words—"We shall be like Him"—carry with them! These images of clay raised more beautiful than love ever fancied or poet ever sang! This brown dust springing up into forms infinitely superior to that on which Adam gazed with mute astonishment, when, for the first time, he caught the image of himself mirrored in some glassy lake of Paradise! These sinful forms transformed into the very likeness of the holy Deity! Were the most stupendous and poetical transformations assured realities, were the coarsest dust of the earth turned into the brightest stars of the sky, this would be far from equalling the wonder, the greatness, and the glory of this mighty change. Well might a devout saint exclaim—"Lord, was there no lower pattern than Thyself—Thy glorious and blessed Self—according to which to form a worm!" *E. Davies.*

BODY—Honour of the.

The Lord did not hesitate to take on Him man's body; for He knew that at first it was not, and that in the end it will not be, foreign to Him. Can any honour exceed the honour which has been conferred upon the human body? Can any powers exceed the powers? Can any glory exceed the glory with which it is invested? What wonder that the Holy Ghost should beseech men to present their *bodies* a living sacrifice to God! Know you not that your *bodies* are the members of Christ?

J. Pulsford.

BODY—Humiliation of the.

Imperious Cæsar, dead and turned to clay,
Might stop a hole, to keep the wind away:
O! that the earth, which kept the world in awe,
Should patch a wall, to expel the Winter's flaw! *Shakespeare.*

Death lies on her, like an untimely frost
Upon the sweetest flower of all the field.
Shakespeare.

BODY—Marvellous.

See a blind girl reading with her finger-end, and say whether there is not something Divine still lingering about the body. Think that the very skin, the outer skin, by light and rapid touches, should be able to gather up the Divine sense from the holy page; and that from the extremity of her finger she should feel that Divine sense filling, charming, and comforting her whole soul and body. You have perhaps heard the story of the blind girl, whose hard work had blunted her fingers, so that she could no longer read her Bible. Her Bible was her most precious companion, her

dearest friend, and the voice of God to her soul: how could she lay aside her Bible? She took a pen-knife, pared away the thick skin, and read again; but now she could not work. What is she to do? She *must* work; there is, therefore, no alternative, she must keep her blunt fingers and lay aside her Bible. In despair she took it up, saying to it, "Dearly as I love thee, we must part," and putting it to her lips, to give it a farewell kiss, she discovered to her unspeakable joy, that there was nerve enough in her lips to read the precious Book. There is a direct relation, and when all the links are active, and the channels open, a living communication between the eternal God and the outermost cuticle of the body. Marvellous body! Marvellous in its ruin! What shall it be in its restoration? *J. Pulsford.*

BODY—Organisation of the.

God made the human body, and it is by far the most exquisite and wonderful organization which has come to us from the Divine hand. It is a study for one's whole life. If an undevout astronomer is mad, an undevout physiologist is still madder. The stomach that prepares the body's support; the vessels that distribute the supply; the arteries that take up the food and send it round; the lungs that aerate the all nourishing blood; that muscle-engine which, without fireman or engineer, stands night and day pumping and driving a wholesome stream with vital irrigation through all the system, that unites and harmonises the whole band of organs; the brain, that dwells in the dome high above, like a true royalty; these, with their various and wonderful functions are not to be lightly spoken of, or irreverently held.

H. W. Beecher.

BODY—Sanctified.

If there be anything common to us by nature, it is the members of our corporeal frame; yet the Apostle taught that these, guided by the Spirit as its instruments, and obeying a holy will become transfigured; so that, in his language, the body becomes a temple of the Holy Ghost, and the meanest faculties, the lowest appetites, the humblest organs, are ennobled by the Spirit-mind which guides them. Thus he bids the Romans yield themselves unto God as those that are alive from the dead, and their members as instruments of righteousness unto God. *F. W. Robertson.*

BODY AND SOUL.

However deformed, afflicted, mangled, tortured, imprisoned, enslaved, the body may be, it does not affect the form, nature, and duration of the soul. That maintains its identity in the condition in which nature or grace may find it. *John Bate.*

BODY AND SOUL—Connection of.

The body is more than a shell, more than a garment, more than a house: it is the married, co-operating partner of the spirit. As the soul is fitted to be a habitation of God, so is the body fitted to be the habitation of the soul. The soul is no sooner affected by the presence of God, than the body also is affected. In a moment, in the twinkling of an eye, the body takes on the condition of the spirit. If the soul be in distress, the body also is in distress and refuses food, or, if food be taken, the stomach has not spirit enough to digest it. In hours of social delight, the body is as much helped and comforted as the spirit; all its senses become keen, the appetite is lively, the digestion is vigorous. Every hour of life the body is receiving its condition from the spirit. If you pray, not only the soul but the body also receives Divine influence. If you sin, the curse fulfils itself in your soul and body at the same time. The blood and brains of a meek, humble, heavenly-minded man carry qualities in it which the blood and brains of a worldly-minded man do not. Two men being dead, the one a regenerate, and the other an unregenerate man, not only their souls are in different conditions and different worlds, but their flesh and bones retain the distinctive qualities of their two souls. There are virtues latent in all bodies corresponding with the souls which lived in them. If I may say so, Elisha slumbers in his bones; that is, as the man was, such the bones are. Joseph's bones do not belong to Egypt. *J. Pulsford.*

BODY IN THE GRAVE—as Seed.

I. Seed in the ground lies a time before it springs up: so the bodies of men lie in the grave a time before the resurrection; some, as seed, will be longer than others—Adam's, Noah's, Abraham's, &c.—longer than those which are buried now.

II. Seed, that it may not abide alone, is first sown and dies, and then rises again (John xii. 24). So the body of man must die, and be changed, before it rise at the last day. As seed loses nothing by being sown and passing through its earthly changes, but rather comes forth in beauty and bears fruit; so the bodies of the saints shall lose nothing in the grave that is good, and by passing through its grave-changes, but shall rather rise a glorious body and reap the fruits of a heavenly paradise.

III. The body of the same seed that is sown rises again; so the same body that is buried shall rise to everlasting shame or glory (1 Cor. xv, 38; Job xix, 26, 27).

B. Keach.

BOLDNESS—Christian.

Simeon was once summoned to the death-bed of a dying brother. Entering the room,

the relative extended his hand, and, with some emotion, said, "I am dying, and you never warned me of the state in which I was, and of the great danger I was in of neglecting the salvation of my soul." "Nay, my brother," said Simeon; "but I took every reasonable opportunity of bringing the subject of religion before you, and frequently alluded to it in my letters." "Yes," said the dying man; "but you never came to me, closed the door, and took me by the collar of my coat, and told me I was unconverted, and that if I died in that state, I should be lost; and now I am dying, and, but for the grace of God, I might have been for ever undone." It is said Simeon never forgot this scene.

Anon.

BOLDNESS IN DUTY.

It is wonderful what strength of purpose and energy of will are communicated by the assurance that we are doing our duty. Many persons constitutionally timid, and averse to incurring danger, will manfully brave every opposition in its discharge. They feel confident that God is able and willing to protect them, and, should they fall, they know that they will receive their reward. The Bible, history sacred and profane, and our own observation, furnish many examples of this boldness of the righteous.

SHADRACH, &c. — Shadrach, Meshach, and Abednego, when threatened and asked by king Nebuchadnezzar, "Is it true, do ye not serve my gods, nor worship the golden image which I have set up?" replied, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy Gods, nor worship the golden image which thou hast set up" (Dan. iii, 16—18). Daniel "kneeled upon his knees three times a day, and prayed and gave thanks before his God," although he knew that for so doing he would be cast into the den of lions (Dan. vi, 10.) When Peter and John were "commanded not to speak at all, nor teach in the name of Jesus," they answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts iv, 18—20). "I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts xxi, 13), was the exclamation of the Apostle Paul when entreated by his friends not to go thither.

CAIUS.—In Livy, the celebrated Roman historian (Book v, chap. 46), we have an account of an action performed by a worshipper of false gods, illustrative of our text. The circumstances under which it was done were such as would have deterred any but those actuated by a high sense of duty, and strong feelings of piety. It was when the Romans, after their disgraceful defeat at the river Allia by the Gauls, had shut themselves up in their capitol, their last and only refuge, and lay, to all apearance, at the mercy of their besiegers, who prevented all ingress or egress, and hoped to force them to surrender by reducing them to the utmost extremities. Among the besieged was a member of the Fabian family, which had a stated yearly sacrifice on the Quirinal hill, one of the seven hills of Rome. The time of its observance had now returned. Nothing daunted by the terrors which surrounded him, Caius Fabius Dorso took the sacred utensils in his hand, descended from the Capitol, walking through the midst of the enemy's sentinels, and came to the hill selected for the purpose. Having there solemnly gone through all his religious exercises he returned to the Capitol. Neither in his countenance nor in his manner of walking did he betray the slightest fear. He hoped that the gods, whose worship not even the fear of death could make him neglect, would be propitious to him, and in this he was not disappointed. For the Gauls, either amazed at his extraordinary boldness, or respecting his religious ceremonies, allowed him to go and return unmolested.

LUTHER.—Luther was a remarkable instance of the boldness of the righteous. Single-handed, we may say, he fought against popes, and kings, and cardinals, and a host of inferior, but not less dangerous enemies. Oftentimes he was left alone, unsupported by his most intimate friends. Still he remained unshaken. "Ah," said some to him when on his way to Worms, "there are so many cardinals and bishops, at Worms! . . . They will burn you, they will consume your body to ashes as they did that of John Huss." But nothing daunted the monk. "Although they should make a fire that should reach from Worms to Wittemberg, and that should flame up to heaven, in the Lord's name I would pass through it, I would appear before them; I would enter between the jaws of this Behemoth; I would break his teeth, and would confess the Lord Jesus Christ." At a subsequent period of his journey, his friend Spalatin sent a messenger to him to say "that he must not think of entering Worms!" The imperturbable Luther looked steadily at the messenger, and replied, "Go tell your master that even although there were as many devils at Worms as there are tiles

upon the roofs, I would enter it." "I was then a fearless man," said Luther, a few days before his death; "I dreaded nothing. God can inspire a man with so much daring. I know not if at present I should have so much freedom and joy." "When the cause is good," adds his disciple Mathesius, "the heart is enlarged, and gives courage and energy to evangelists and soldiers."

HOWARD.—In later times we have almost innumerable examples. Take the case of John Howard. "Talk not of generals leading their troops to battle as an evidence of bravery. What is this to the calm collected determination that led Howard to explore the noisome dungeon, to visit the crowded hospital, to be immured in the loathsome lazaretto, and to dwell in the habitations of pestilence? In other ways his bravery was shown. When a mutiny prevailed at Savoy, the prisoners had killed two of their keepers, and no one dared to approach them until the intrepid Howard insisted on entering their prison. In vain his friends, in vain the jailers tried to dissuade him, in he went among two hundred ruffians, where, such was the effect of his mild and benign manner, that they soon listened to his remonstrances, represented their grievances, and at last allowed themselves to be reconducted to their cells."

WILLIAMS.—Consider now John Williams, the celebrated missionary to the islands of the Pacific Polynesia. With his "Messenger of Peace" he visited those lovely islands, at that time inhabited by a race of savages. In one of these voyages he and his infant child almost found a watery grave. Still he persevered. "Fear seems to have been a stranger to his intrepid spirit. Strong in the strength of the Lord Jesus, he was led to do all, and dare all, in the sacred work he had undertaken." He fell at last a martyr to his zeal and boldness. "Full of his usual energy, he landed on the fatal shores of Erromanga, accompanied by his friend Mr. Harris. From the deck of the missionary ship which lay in the offing, a frightful scene was witnessed. The infuriated natives rushed upon their benefactor, pursued him with their murderous spears into the water, and put a violent end to that life which had been passed in works of faith, and labours of love." We conclude by citing the language of the Psalmist in time of danger, "I laid me down and slept: I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people that have set themselves against me round about" (Ps. iii, 5, 6). "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this I will be confident" (Ps. xxvii, 1—3). Let us then always go boldly on in the discharge of our duty, not having the fear of man which bringeth a snare, but putting our trust in God; "for in the Lord Jehovah is everlasting strength" (Is. xxvi, 4). *Anon.*

BOLDNESS—Examples of.

Abraham (Gen. xviii, 22-32); *Jacob* (Gen. xxxii, 24-29); *Moses* (Exod. xxxii. 31, 32; xxxiii, 18); *Aaron* (Num. xvi, 47, 48); *David* (1 Sam. xvii, 45); *Elijah* (1 Kings xviii, 15, 18); *Nehemiah* (Neh. vi, 11); *Shadrach* (Dan. iii, 17, 18); *Daniel* (Dan. vi, 10); *Joseph* (Mark xv, 43); *Peter and John* (Acts iv, 8-13); *Stephen* (Acts vii, 51); *Paul* (Acts xi, 27, 29: xix, 8); *Barnabas* (Acts xiv, 3); *Apollos* (Acts xviii, 26). *Anon.*

BOLDNESS IN GOD.

Satan, I confess, rageth; but potent is He that promised to be with us, in all such enterprises as we take in hand at His commandment, for the glory of His name, and for the maintenance of His true religion. And, therefore, the less fear we any contrary power; yea, in the boldness of our God, we altogether contemn them, be they kings, emperors, men, angels, or devils. For they shall never be able to prevail against the simple truth of God which we openly profess; by the permission of God they may appear to prevail against our bodies; but our cause shall triumph in despite of Satan. *John Knox.*

BOLDNESS—Ministerial.

A minister, without boldness, is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove. *Gurnall.*

BOOK—Authenticity and Genuineness of a.

We should distinctly observe the difference between the genuineness and the authenticity of a book. A genuine book is that which was written by the person whose name it bears as the author of it; an authentic book is that which relates matters of fact as they really happened. A book may be genuine without being authentic, and authentic without being genuine: for instance, the books written by Richardson and Fielding are genuine books, though the histories of Clarissa and Tom Jones are fables, and so they are not authentic; on the contrary, Anson's voyage is an authentic book, as it contains a true narrative, but it is not genuine, for it was

not written by Walters, to whom it is ascribed, but by Mr. Robins. *Bp. Watson.*

BOOK—First English.

The first book printed in English (about the year 1490) was a translation. Caxton was both the translator and printer of it. It was 'The Destruction of Troye'; a book which, in that infancy of learning, was considered as the best account of the fabulous ages. *Dr. Johnson.*

BOOK—Importance of a.

Among the varied external influences amidst which the human race is developed, a book is incomparably the most important, and the only one that is absolutely *essential*. Upon it the collective education of the race depends. It is the sole instrument of registering, perpetuating, transmitting thought. *H. Rogers.*

BOOK—Use of a.

We should make the same use of a book that the bee does of a flower; she steals sweets from it, but does not injure it. *C. Colton.*

BOOK—Wonderfulness of a.

Consider! except a living man, there is nothing more wonderful than a book! a message to us from the dead; from human souls whom we never saw, who lived perhaps thousands of miles away; and yet these, in those little sheets of paper, speak to us, amuse us, terrify us, teach us, comfort us, open their hearts to us as brothers. *C. Kingsley.*

BOOK (Bad)—Influence of a.

About twenty-five years ago, I formed a most intimate acquaintance with a young man of fine education and commanding talents, and we soon became bosom friends. One morning after school, at a street corner, he handed me a book which he said he could lend to me for only one quarter of an hour, We stood at that corner a few moments, while I looked at the obscene pictures, and read a few pages in that polluting volume. I handed it back to him and never saw it again; but the poison took effect, "the sin left its mark." I cannot erase the effects of the impure thoughts which in that quarter of an hour that vile book lodged in my heart, and which, may God forgive me, I harboured there. I can and do pray against the sin, and for God's grace yet to conquer it; but it is a thorn in my flesh, and still causes me great bitterness and anguish.

Young men, as a lover of your souls, I tell you in all sincerity that there is nothing which I would not willingly give to have the veil of oblivion cast over the scenes and the sentiments of that corrupt volume, which still haunt me like foul spectres during my hours of private devotion, in the sanctuary, and at the communion table. Oh, what sad work did that quarter of an hour make upon a human soul. *Young man, beware of bad books, and beware also of evil companions.*

My early friend, after well-nigh accomplishing my ruin, became a dissolute man, imbibed evil sentiments, and at last, as I greatly fear, died by his own hand. "Let him that thinketh he standeth, take heed lest he fall." *Anon.*

BOOK (Good)—Value of a.

As good almost kill a man as kill a good book; who kills a man kills a reasonable creature—God's image; but he who destroys a good book kills reason itself—kills the image of God, as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life. 'Tis true no age can restore a life whereof, perhaps, there is no great loss; the revolutions of ages do not often recover the loss of a rejected truth, for the want of which whole nations fare the worse. *Milton.*

BOOKS—Common of.

How large a portion of the material that books are made of, is destitute of any *peculiar* distinction. "It has," as Pope said of women, just "no character at all." An accumulation of sentences and pages of vulgar truisms and candle-light sense, which any one was competent to write, and which no one is interested in reading, or cares to remember, or could remember if he cared. This is the *common* of literature—of space wide enough, of indifferent production, and open to all. The pages of some authors, on the contrary, give one the idea of enclosed gardens and orchards, and one says, "Ha! that is the man's own." *J. Foster.*

BOOKS—Company of.

I go into my library, and, like some great panorama, all history unrolls before me. I breathe the morning air of the world, while the scent of Eden's roses yet linger in it, when it was thickened only by the sigh of Eve. I see the pyramids building; I hear Memnon murmur, as the first morning sun touches him; I see the Sphinx when she first began to ask her eternal question. I sit as in a theatre; the stage is time, the play is the play of the world. What a spectacle it is! what kingly pomp, what processions pass by, what cities burn to heaven, what crowds of captives are dragged at the wheels of conquerors! I hiss or cry "bravo" when the great actors come on shaking the stage. In my solitude I am only myself at intervals. I am a Roman emperor when I look at a Roman coin. I lift Homer, and I shout with Achilles in

the trenches. The silence of the unpeopled Syrian plains, the outcomings and outgoings of the patriarchs, Abraham and Ishmael, Isaac in the fields at eventide, Rebekah at the well, Jacob's guile, Esau's face reddened by desert sun-heat, Joseph's splendid funeral procession,—all these things I can find within the boards of my Old Testament. What a silence in these old books, what green pastoral rest, and yet what indubitable human existence. Across the brawling centuries of blood and war that lie between, I can hear the bleating of Abraham's sheep, the tinkling of the bells of Rebekah's camels. O men and women, so far separated yet so near, so strange yet so well-known, by what miraculous power do I know you all! Books are the true Elysian fields where the spirits of the dead converse, couched on flowers, and to these fields a mortal may venture unappalled. What king's court can boast such company? What school of philosophy such wisdom? All the wit of all the world is glancing and flashing there. There is Pan's pipe, there are the songs of Apollo. Sitting in my library at night, and looking on the silent faces of my books, I am occasionally visited by a strange sense of the supernatural. They are not collections of printed pages, they are ghosts. I take one down, and it immediately speaks with me, it may be in a tongue not now heard on earth; it may be of men and things of which it alone possesses knowledge. I call myself a solitary, but sometimes I think I misapply the term. No man sees more company than I do. I travel with mightier cohorts around me than ever did Tamerlane or Genghis Khan on their fiery marches. I am a sovereign in my library, but it is the dead not the living that attend my levees.

Æneas Sage.

There you may walk and talk with the kings and queens of thought on a perfect equality. They do not ask you how much money you possess, what was the cost of your clothing, or what is the size of the house you dwell in. They only want you to bring an understanding heart, sceing eye, and listening ear, and they will make you perfectly at home, giving you a royal welcome there. At home with David the king, sitting on his throne in his gorgeous palace, who can say the very things you want to hear, because he was once a shepherd-boy, and saw and felt what poor men still see and feel. At home with Solomon in that magnificent Temple, like some vast shape of beauty, taking life in music, and all aglow with precious stones, metals, and colours, for the glory of God! At home with Milton, as he sits telling the marvels that he sees, since God had closed his outer sight. At home with Shakespeare, in whose mind we may see, as in some magic crystal, the many-moving forms of mirrored humanity! At home with Newton — the Shakespeare of astronomy — ranging the starry spaces at will, and reading the laws of the Creator for us. At home with Hugh Miller, piercing the mysteries under our feet, as Newton revealed them overhead!

Æneas Sage.

BOOKS—Company of.

They are immortal; they cannot die; they are all soul; reason without passion, and eloquence without noise or clamour. Indeed, they do not eat and drink, by which only argument some men prove themselves to be alive, as Cyrus proved the divinity of his god Bel. But these are kept without cost, and yet retain the same countenance, and are always cheerful and diverting. Besides, they have this peculiar quality, that a man may have their company or lay them aside at pleasure, without offence.

Dr. Goodman.

BOOKS—Devouring.

It is recorded of Madame de Stael Holstein, that before she was fifteen years of age she had "devoured" 600 novels in three months, so that she must have read more than six a-day upon an average. Louis XVI, during the five months and seven days of his imprisonment immediately preceding his death, read 157 volumes, or one a day. If this species of gluttony is pardonable in circumstances like those of Louis, it is less so in those of a young lady of fourteen or fifteen. No one can have time for reflection who reads at this rapid rate; and, whatever may be thought, these devourers of books are guilty of abusing nature to an extent as much greater than those who overcharge their stomachs, as the intellectual powers are higher than the animal propensities. Thousands of young people spend their time in perpetual reading, or rather in devouring books. It is true, the food is light; but it occupies the mental faculties for the time in fruitless efforts, and operates to exclude food of a better quality. *Anon.*

BOOKS—Necessity for.

Without books, God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness.

Bartholin.

BOOKS—Quintessence of.

Were all books reduced to their quintessence, many a bulky author would make his appearance in a penny pamphlet, and there would be scarce any such thing as a folio: the works of an age would be contained on a few shelves, not to mention millions of volumes that would be utterly destroyed. *Addison.*

BOOKS—The Three.

The 'Bible,' 'Shakspeare,' and 'Pilgrim's Progress,' are the three books most read and most felt in the English language, and there seems as little likelihood that the last two will go out of print as the first and greatest. Perhaps there are no three books in the language so little understood, or so inadequately appreciated; no three about which there are such varieties of opinion, and such conflicting interpretations. And yet each originally and intrinsically is really simple, comprehensive, natural, and addressed to the common human understanding, and the universal heart of mankind. A noted English critic has said, there are not three other books in the world to compare with this immortal triad. *H. W. Beecher.*

BOOKS—Three Useful.

God hath left three books in the world, in each of which He may easily be found: the book of the creatures, the book of conscience, and His written word. The first shows His omnipotence; the second, His justice; the third, His mercy and goodness. In these are all that good, that ever either the heathen, or the Christian, hath published abroad. In the first is all natural philosophy; in the second, all moral philosophy; in the third, all true divinity.
J. Beaumont.

BOOKS—Titles of.

There is a kind of physiognomy in the titles of books no less than in the faces of men, by which a skilful observer will as well know what to expect from the one as the other. *S. Butler.*

BOOKS (Good)—Influence of.

It is recorded that Bunny's 'Resolution' roused Richard Baxter to concern, and Sibbes' 'Bruised Reed' led him to the Saviour. Baxter then wrote the 'Call to the Unconverted,' which was blessed to Philip Doddridge, who afterwards wrote the 'Rise and Progress of Religion in the Soul.' This book gave the first religious impressions to William Wilberforce, then M.P. for the county of York, who produced the 'Practical View of Christianity,' which was blessed to Lady Colquhoun, whose Christian efforts are recorded in her biography by Rev. Dr. Hamilton; it was also blessed to the Rev. Leigh Richmond, who in his turn wrote the 'Dairyman's Daughter,' and 'Young Cottager,' which have been the means of saving many souls. The 'Practical View' was further instrumental in bringing Thomas Chalmers to the knowledge of the truth; and who can estimate the effects of his eloquence and the worth of his books? *Dr. Thomas.*

BOOKS (Good)—Use of.

And in good sooth it may well be said, that unto true Christians, good and holy books are as ladders to climb up to heaven, as sparks to kindle the heat of the Spirit, when it is quenched or waxed cold in them, and as props to stay up their faith, that it may increase. *Anon.*

BOSOM-SIN—One.

One bosom-sin, determinately retained, will harden the heart, stupify the conscience, darken the mind, and damn the man! It will resist and overcome inward monitions; it will frustrate and render nugatory all influences from without. "Herod feared John because he was a good and a holy man." He heard him and was touched; "he heard him often and heard him gladly," and "did many things" in consequence; but *there was one thing he would not do;*—he would not put away Herodias. And she—his bosom-sin personified and embodied—led him at least to send an executioner to behead John in prison. *T. Binney.*

BOSOM-SINS—Deception of.

Persons afflicted with cancer, or similar complaints, are not themselves sensible of the loathsomeness and offensiveness of their disease; it is to them endurable, though it is eating into their vitals; whereas others can hardly be in their neighbourhood without a sensation of nausea. And bosom sins have a similar property of inoffensiveness to their possessor—to the very person in whose nature they are a great gangrene. The man cannot, except by special grace, stand apart from himself, and judge his bosom-sin as he would judge it in another. *Dr. E. M. Goulburn.*

BROTHERHOOD—Christian.

But there is, and must be, brotherhood in the body of Christ. There only it glows with brightness and flows forth with affection. In one Saviour, who died for men of every nation, colour, rank, and class, it has its centre; and in one Spirit, who pervades them all, it has its strong emotion. Covet earnestly this gift. Christ was not ashamed to call you brethren. The God-Man walked through a world of sin and in the likeness of sinful flesh, restoring nature to its harmony by His miracles of love, and man to his God by His bloody cross, and man to man by His life of labour and death of substitution. That was a Brother! Then be ye brotherly. Seek to make a brother of every man. Bid him return to your Father and his Father, to your God and his God, to your Brother and his Brother. Bid him come home with you. Show him the brotherhood which reigns among the

members of Christ's body, and welcome him to its fellowship and joy. Be not distant to your own flesh and blood. Be like those whose philanthropy we have sketched in the preceding pages — like Cranfield among tailors, Pounds among cobblers, Page among joiners, Miller among copperplate printers, Reeves among coach-builders, Dober among potters, Paterson among ploughmen, Sarah Martin among dressmakers, Elizabeth Gow among domestic servants, and Harriet Stoneman among the suffering poor. Or if your station be higher, be such a brother as Last among farmers, Moggridge among literateurs, Vicars in the camp, Gardiner in the ship, Mackenzie in the college, Kelly at the counter, Thorneycroft at the forge, Golding Bird in the hospital, Perthes among publishers, Townley among lawyers, Budgett among merchants, Adelaide Newton in the sick-chamber, and Elizabeth Fry in the prison. Or if you possess higher rank, show such brotherhood as did Haldane and Wilberforce, Sir Edward Parry, Sir Andrew Agnew, and Lord Teignmouth; as did Madame Guyon, Lady Colquhoun, and the Countess of Huntingdon. Almost all of these were recently in our midst, working for Christ in doing good to souls. They coveted earnestly the best gifts, and in their useful labour show with what success. These were brothers and sisters of our suffering humanity. *R. Steel.*

BUSINESS—Christian in.

The Christian must not only mind heaven, but attend to his daily calling. Like the pilot, who while his eye is fixed upon the star, keeps his hand upon the helm. *T. Watson.*

Diligence in business should not hinder fervency in spirit. Like the pure mettled sword, that can bend this way and that way, and turn to its straightness again, and stands not bent, that heart is of the right make that can stoop and bend to the lowest action of its worldly calling, but then return to its fitness for communion with God. *Gurnall.*

BUSINESS—Failure in.

A merchant some few years ago failed in business, he went home in great agitation. "What is the matter?" asked his wife. "I am ruined; I am beggared! I have lost my all!" he exclaimed, pressing his hand upon his forehead.

"All!" said his wife. "No; I am left." "All, papa," said his eldest boy, "here am I." "And I too," said his little girl, running up and putting her arms round his neck. "I'm not lost, papa," repeated Eddie. "And you have your health left," said his wife. "And your hands to work with," said his eldest: "and I can help you." "And your two feet, papa, to carry you about, and your two eyes to see with, papa," said little Eddie. "And you have God's promises," said the grandmother. "And a good God," said his wife. "And heaven to go to," said his little girl. "And Jesus who came to fetch us there," said his eldest.

"God forgive me!" said the poor merchant, bursting into tears; "I have not lost my all. What have I lost to what I have left!" And took comfort, and began the world afresh. *Cameron.*

BUSINESS—Religion in.

It was a beautiful truth which our forefathers have symbolised, when, in most of our old market-towns, they have erected a market-cross, as if to teach the buyers and sellers to rule in their actions, and sanctify their gains, by the remembrance of the Cross. The Israelites were taught the same in their encampment: every part of the camp looked toward the tabernacle. So the Chinese, though in superstition and ignorance, set up their idols in their shops.

"Prayer and provender hinder no man's journey. There is no time lost in sharpening the scythe." *G. S. Bowes.*

BUSY-BODIES—Description of.

There are some whose restless, insinuating, searching humour will never suffer them to be quiet, unless they dive into the concerns of all about them; they are always outward bound, but homeward never; they are perpetually looking about them, but never within them; they can hardly relish or digest what they eat at their own table, unless they know what, and how much, is served up to another man's; they cannot sleep quietly themselves unless they know when their neighbour rises and goes to bed; they must know who visits him, and who is visited by him; what company he keeps; what revenues he has, and what he spends; how much he owes, and how much is owed to him. *Dr. South.*

BUSY-BODIES—Female.

But never more than once
Let me repeat it, never let the wise
Give females licence to frequent his house,
And hold free converse with his wife; for these
To ill are shrewd instructors: through the hope
Of sordid lucre one corrupts his wife;
One, who hath fallen from virtue, like herself
Wishes to make her vile; and many urge,
Through wanton frowardness, their pleas to ill:

Hence the pure fountain of domestic bliss
The husband finds polluted: these against
Let him guard well his gates with locks
and bolts;
For nothing good these female visitants
Work by their converse, but abundant ill.
Euripides.

BUSY-BODIES—Repentance of.

In private life I never knew any one interfere with other people's disputes, but that he heartily repented of it.
Lord Carlisle.

BUSY-BODY—Description of the.

His tongue, like the tail of Samson's foxes, carries firebrands, and is enough to set the whole field of the world on a flame. Himself begins table-talk of his neighbour at another's board, to whom he bears the first news, and adjures him to conceal the reporter; whose choleric answer he returns to his first host, enlarged with a second edition; so, as it used to be done in the fight of unwilling mastiffs, he claps each on the side apart, and provokes them to an eager conflict. *Bp. Hall.*

BUSY-BODY—Mischief of the.

He is a treacherous supplanter and underminer of the peace of all families and societies. This being a maxim of an unfailing truth, that nobody ever prys into another man's concerns but with a design to do, or to be able to do him a mischief.
Dr. South.

C.

CALAMITIES—Persons under.

The willow, which bends to the tempest, often escapes better than the oak, which resists it; and so in great calamities it sometimes happens that light and frivolous spirits recover their elasticity and presence of mind sooner that those of a loftier character. *Sir W. Scott.*

CALAMITY—Times of.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm. *C. Colton.*

CALLING—Abiding in our.

He which meddleth with that he hath not to do is compared to one that catcheth a dog by the ears, and dare neither hold him still nor let him go; so he can neither go forward for want of skill, nor backward for want of shame. *Henry Smith.*

CALLINGS—Corruption of our.

For although the actual occupation in which many men are engaged is in itself the very line of their duty, yet they themselves make it unworthy of an heir of immortality by the spirit with which they enter on it. Earthly things are precious when we use them as the materials with which we may build up for ourselves an heavenly habitation; and the humblest and most ordinary trade or employment may be carried on with such a temper and such a heart, that it may advance us daily on our way to heaven; and the angels themselves may behold us engaged in it with respect and love. But when pursued only for its own sake, without a single thought or hope reaching beyond it, and the practice of it sullied with all the unworthy principles and bad passions of the world, then what was before sound and wholesome becomes at once corrupt and injurious, like the manna, which, although given by God for the support of His people in their way through the wilderness, yet bred worms and became loathsome so soon as it was not used according to the will of its Giver.
Dr. Arnold.

CALLINGS—Mistakes in.

One man, perhaps, proves miserable in the study of the law, who might have flourished in that of physics or divinity. Another runs his head against the pulpit, who might have been very serviceable to his country at the plough. And a third proves a very dull and heavy philosopher, who possibly would have made a good mechanic, and have done well enough at the useful philosophy of the spade or the anvil. *Dr. South.*

CALUMNY—Defeating.

1. Despise it. To seem disturbed at it is the way to make it believed; and stabbing your defamer will not prove you innocent. 2. Live an exemplary life, and then your general good character will overpower it. 3. Speak tenderly of every one, even of your defamer, and by so doing you will show the world that you are innocent.
Anon.

CALUMNY—Description of.

Apelles painted her thus:—There sits a man with great and open ears, inviting *Calumny*, with his hand held out, to come to him; and two women, *Ignorance* and *Suspicion*, stand near him. *Calumny* breaks out in a fury; her countenance is comely and beautiful, her eyes sparkle like fire, and her face is inflamed with anger; she holds a lighted torch in her left hand, and with her right twists a young man's neck, who holds up his hands in prayer to the gods. Before her goes *Envy*, pale and nasty; on her side are *Fraud* and *Conspiracy*; behind her follows *Repentance*, clad

in mourning, and her clothes torn, with her head turned backwards, as if she looked for *Truth*, who comes slowly after.

Andrew Tooke.

CALUMNY—Evils of.

It is like the Greek fire used in ancient warfare, which burnt unquenched beneath the water; or like the weeds which, when you have extirpated them in one place, are sprouting forth vigorously in another spot, at the distance of many hundred yards; or, to use the metaphor of St. James, it is like the wheel which catches fire as it goes, and burns with fiercer conflagration as its own speed increases; "it sets on fire the whole course of nature" (literally, the wheel of nature). *F. W. Robertson.*

CALUMNY—Exposed to.

Be thou as chaste as ice, as pure as snow,
Thou shalt not escape calumny.

Shakespeare.

CANDOUR—Definition of.

Candour is a disposition to form a fair and impartial judgment on the opinions and actions of others; or a temper of mind unsoured by envy, unruffled by malice, and unseduced by prejudice; sweet without weakness, and impartial without rigour.

C. Buck.

CANDOUR—Literary.

The freest possible scope should be given to all the opinions, discussions, and investigations of the learned; if frail, they will fall; if right, they will remain: like steam, they are dangerous only when pent in, restricted, and confined. These discordancies in the moral world, like the *apparent* war of the elements in the natural, are the very means by which wisdom and truth are ultimately established in the one, and peace and harmony in the other. *C. Colton.*

CANDOUR—Transparent.

Making my breast
Transparent as pure crystal, that the world,
Jealous of me, may see the foulest thought
My heart doth hold. *Buckingham.*

CAPABILITY—Greater than Action.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent. *Horace Walpole.*

CARDS—Unmanliness of.

The 'Spectator' gives us the following anecdote of Mr. Locke:—"Being invited to dine with the then Lords Halifax, Anglesey, and Shaftesbury, directly after dinner, instead of conversation, the cards were called for, when the bad or good success produced the usual passions of gaming. Mr. Locke retiring to a window, and writing, my Lord Anglesey desired to know what he was writing. "Why, my Lords," answered he, "I could not sleep last night for the pleasure and improvement I expected from the conversation of the greatest men of the age." This so sensibly stung them, that they gladly compounded to throw their cards into the fire if he would his paper; and so a conversation ensued fit for such persons.

From this anecdote it appears that good sense, a liberal education, and a taste for mental improvement, disqualify a person for the enjoyment of the childish tattle of the card table. Pernicious game! to enjoy which persons must sacrifice the duty and pleasure of improving their minds by useful conversation, must abuse their precious time, and bury their talents, to engage in peevish debates, petty wrangles, low chatter, and the most silly triumphs. The conversation of such persons at best is insignificant; often it is composed of envious falsehoods and profane sarcasms, or of unchaste wit and false intimations of absent characters; and sometimes, to make sport and enliven the game, the person who is the greatest liar and the greatest fool is the fiddle of the company. *W. Cooke.*

CARE—Description of.

Rude was his garment, and to rags all rent,
Ne better had he, ne for better cared;
With blistered hands among the cinders brent,
And fingers filthy, with long nayles unpared,
Right fit to rend the food on which he fared:
His name was *Care*—a blacksmith by his trade—
That neither day nor night from working spared,
But to small purpose yron wedges made:
Those be unquiet thoughts that careful minds invade. *E. Spenser.*

CARE—Divine.

The care of God is that attention and concern which He feels and manifests for the welfare of His creatures (1 Pet. v, 7). This care is shown in a variety of ways. 1. From the temporal blessings which we enjoy. 2. From the constitution of things, so as to conduce to our general happiness. 3. From the institution of Christianity, which, in its doctrines, means, ordinances, promises, grace, Saviour, and Spirit, are calculated to make us holy and happy on earth and for ever. 4. The care of God extends to us at all times, through all changes of life, and even into eternity. 5. It is universal, extending to *all* creatures. 6. It is altogether unmerited. 7. It is superior to

all human or angelic care. He cares for us when others will not or cannot, or when we cannot, or will not, care for ourselves.

John Bate.

There are who sigh that no fond heart is theirs,
None loves them best. O vain and selfish sigh!
Out of the bosom of His love He spares—
The Father spares the Son, for thee to die:
For thee He died—for thee He lives again;
O'er thee He watches in His boundless reign.

Thou art as much His care as if beside
Nor man nor angel lived in heaven or earth:
Thus sunbeams pour alike their glorious tide
To light up worlds, or wake an insect's mirth;
They shine, and shine with unexhausted store—
Thou art thy Saviour's darling—seek no more.

J. Keble.

CARE—Lawful and Sinful.

Care is *lawful* when it consists in a serious thought and earnest endeavour to please God; to embrace His Son, obey His commands, submit to His providence, to promote our neighbour's temporal or spiritual advantage, and to gain the goods of this life so far as necessary for our health, family comfort, and usefulness. It is *sinful* when it leads us to immoderate concern about earthly things, to be discontented with our lot, to make use of unlawful means to obtain worldly good, or when exercised in a way of vain curiosity (John xxi, 22). *C. Buck.*

CARELESS PEOPLE.

The world is full of careless people, and consequently the newspapers are full of "dreadful accidents," and "shocking casualties." Children are expected to be rattle-brained and careless; but for their fathers and mothers there is *no* excuse!

Only the other day our nerves were worked up to explosion point by an account of a perilous surgical operation, by which a woman's trachea was opened to remove a silver dime which had lodged there. And how on earth did a silver dime ever get into a woman's windpipe? Simply because she was careless, and laughed with her mouth full of small coins. Was there no other place where she could keep her three-cent pieces?

We do feel sorry for a creeping baby when it gets hold of the bars of the grate by mistake, or cuts its fingers, or bumps its head; but for grown people who suffer from their own recklessness we have very little patience!

What is the use of a woman's converting her mouth into a pincushion, and then expecting our sympathy, when a sudden sneeze or an unexpected cough imperils her life?

What is the use of a man's balancing himself on an oscillating chair instead of sitting up straight like a Christian? Are we expected to find vinegar and brown paper for the contusion on the back of his head, when finally he comes down with a crash (and serves him right!)?

What is the use of a woman's picking her ears with a long knitting needle, as half the women do, when a child running against her would send the instrument three inches into her brain, if she has got any?

What is the use of a man's handling a loaded gun as though it were a broom-handle, and then accuse Providence because the charge goes into his head or foot, as he might have known it would?

What is the use of a woman's buying arsenic to poison rats, and putting it just where the children will be sure to get at it? What does she suppose her reasoning faculties were given to her for?

What is the use of leaving children to play by themselves in a room where there is fire, or of postponing the sweeping of that dangerous chimney until "to-morrow?"

What is the use of endangering life by the use of the fiend camphine, as long as anything else will give light? Those who persist in this practice must have a greater fancy for being burned to death than the rest of the world!

In short, what is the use of careless people? *T. S. Arthur.*

CARES—Brooding over.

But can the noble mind for ever brood—
The willing victim of a weary mood—
On heartless cares that squander life away,
And cloud young Genius bright'ning into day?

T. Campbell.

Come, rouse thee, dearest: 'tis not well
To let the spirit brood
Thus darkly o'er the cares that swell
Life's current to a flood.
As brooks and torrents, rivers, all
Increase the gulf in which they fall,
Such thoughts, by gathering up the rills
Of lesser griefs, spread real ills;
And with their gloomy shades conceal
The landmarks Hope would else reveal.

Mrs. Dinnies.

CARES—Good of.

The cares and infelicities of life, which

are spoken of as "hindrances to grace," may be hindrances, but they are the only helps it has in this world. The voice of provocation is the voice of God calling us to the practice of patience.

A man in old age is like a sword in a shop window. Men that look upon the perfect blade do not imagine the process by which it was completed. Man is a sword. Daily life is the workshop, and God is the artificer, and those cares which beat upon the anvil, and file the edge, and eat in, acid-like, the inscription upon his hilt—these are the very things that fashion the man. *H. W. Beecher.*

CARES—Relief of.

Man is a child of sorrow, and this world
In which we breathe has cares enough to plague us,
But it hath means withal to soothe these cares;
And he who meditates on others' woe,
Shall in that meditation lose his own.
Cumberland.

Casting all your care upon Him, for He careth for you. *St. Peter.*

Commit thou all thy griefs
And cares into His hands;—
To His sure truth and tender love
Who earth and heaven commands.
J. Wesley.

CARES—Nursing.

Men do not avail themselves of the riches of God's grace. They love to nurse their cares, and seem as uneasy without some fret as an old friar would be without his hair girdle. They are commanded to cast their cares upon the Lord; but even when they attempt it, they do not fail to catch them up again, and think it meritorious to walk burdened. They take God's ticket to heaven, and then put their baggage on their shoulders, and tramp, tramp the whole way there afoot. *H. W. Beecher.*

CARES AND HONOURS.

The emblem of King Henry VII, in the windows of all his buildings, was a crown in a bush of thorns; wherefore, or with what historical allusion he did so, is uncertain; but surely it was to imply thus much, that great places are not free from great cares; that no man knows the weight of a sceptre but he that sways it. This made Saul hide himself among the stuff when he should have been made a king. Many a sleepless night, many a restless day, and many a busy shift, will their ambition cost them that affect such places of eminence; besides, high places are slippery, and as it is easy to fall, so the ruin is deep, and the recovery difficult. *Spencer.*

CARNAL MIND—The.

The carnal mind, which is enmity, fortifies the soul against God as with bars and doors; averts it from Him; carries with it a horrid, guilty consciousness, which fills it with eternal despair and rage; and enwraps it in the blackness of darkness for ever. *Howe.*

CARNAL MIND—Heaviness of the.

For, in the language of Heracleitus, the virtuous soul is pure and unmixed light, springing from the body as a flash of lightning darts from the cloud. But the soul that is carnal and immersed in sense, like a heavy and dank vapour, can with difficulty be kindled, and caused to raise its eyes heavenward. *Plutarch.*

CARNAL MIND—No Judge in Religion.

The ways of religion are not, and cannot be, pleasant to irreligious men. It is to renewed and holy persons that the assertion refers, and to them only; for our pleasures must be suitable to our prevailing disposition and predominant temper. Light itself affords no pleasure to the blind; nor can the most exquisite music yield any gratification to the deaf. An idle man has no enjoyment in labour; nor a glutton or a drunkard in temperance and sobriety. Those very things which the spiritual mind most relishes and desires are to the carnal mind distasteful and offensive.
Dr. Bunting.

CASUISTRY—Definition of.

Casuistry is the doctrine and science of conscience and its cases, with the rules and principles of resolving the same; drawn partly from natural reason or equity, and partly from the authority of Scripture, the canon law, councils, fathers, &c. To casuistry belongs the decision of all difficulties arising about what a man may lawfully do or not do; what is sin or not sin; what things a man is obliged to do in order to discharge his duty, and what he may let alone without breach of it. *C. Buck.*

CAUTION, WARINESS, CIRCUMSPECTION.

Caution is the effect of fear; *wariness* of danger; *circumspection* of experience and reflection. The *cautious* man reckons on contingencies, he guards against the evils that may be, by pausing before he acts; the *wary* man looks for the danger which he suspects to be impending, and seeks to avoid it; the *circumspect* man weighs and deliberates; he looks around and calculates on possibilities and probabilities; he seeks to attain his ends by the safest means. A tradesman must be *cautious* in his dealings with all men; he must be *wary* in his

intercourse with designing men; he must be *circumspect* when transacting business of particular importance and intricacy. The traveller must be *cautious* when going a road not familiar to him; he must be *wary* when passing over slippery and dangerous places; he must be *circumspect* when going through obscure and winding passages.

A person ought to be *cautious* not to give offence; he ought to be *wary* not to entangle himself in ruinous litigations; he ought to be *circumspect* not to engage in what is above his abilities to complete. It is necessary to be *cautious* not to disclose our sentiments too freely before strangers; to be *wary* in one's speech before busybodies and calumniators; to be *circumspect* whenever we speak on public matters, respecting either politics or religion.

G. Crabb.

CENSOR—The.

Plutarch tells us of an idle and effeminate Etrurian who found fault with the manner in which Themistocles had conducted a recent campaign. "What," said the hero in reply, "have you, too, something to say about war, who are like the fish that has a sword, but no heart." He is always the severest censor on the merits of others who has the least worth of his own.

E. L. Magoon.

CENSORIOUSNESS—Description of.

Censoriousness is a compound of many of the worst passions; latent pride, which discovers the mote in our brother's eye, but hides the beam in our own; malignant envy, which, wounded at the noble talents and superior prosperity of others, transforms them into the objects and food of its malice—if possible, obscuring the splendour it is too base to emulate; disguised hatred, which diffuses, in its perpetual mutterings, the irritable venom of the heart; servile duplicity, which fulsomely praises to the face, and blackens behind the back; shameless levity, which sacrifices the peace and reputation of the absent, merely to give barbarous stings to a jocular conversation; altogether forming an aggregate the most desolating on earth, and nearest in character to the malice of hell. *E. L. Magoon.*

CENSURE—Effects of.

Some men's censures are like the blasts of rams' horns before the walls of Jericho; all a man's fame they lay level at one stroke, when all they go upon is only conceit, without any certain basis.

J. Beaumont.

CEREMONIES—Imply Defect.

Because we could not serve God in that simplicity we ought, therefore we have these helps. Hence it is that the nearer to perfection the fewer ceremonies; as it were, the more light the less shadow. In the Law were abundant ceremonies, in the Gospel far fewer, in heaven none at all.

T. Adams.

CEREMONIES—Legal.

Paul calls legal ceremonies "beggarly rudiments;" such are the popish—like a beggar's cloak, full of patches. When the debt is paid, it is unjust to keep back the bond: Christ being come, and having discharged all, it is injurious to retain the bond of ceremonies. In the spring we make much of buds and flowers to delight the eye and cheer the sense of smelling; but in autumn, when we receive the fruits to content our taste and appetite, and to nourish us, the other are nothing worth. The affianced virgin esteems every token her lover sends her, and solaceth her affections with those earnests of his love in his absence; but when she is married, and enjoys himself, there is no regard of the tokens. It was something to have a ceremony or a sacrifice, representing a Saviour; but this "made nothing perfect;" and all the life which those things had was from that Saviour whom now we have.

T. Adams.

CEREMONY—Effects of.

Ceremony leads her bigots forth,
Prepared to fight for shadows of no worth;
While truths on which eternal things depend
Find not, or hardly find, a single friend;
As soldiers watch the signal of command,
They learn to bow, to kneel, to sit, to stand;
Happy to fill religion's vacant place
With hollow form, and gesture, and grimace.

Cowper.

CHANCE—Definition of.

Chance is a term we apply to events to denote that they happen without any necessary or foreknown cause. When we say a thing happens by chance, we mean no more than that its cause is unknown to us, and not, as some vainly imagine, that chance itself can be the cause of anything.

C. Buck.

CHANCE—Explanation of.

The case of the painter who, unable to express the foam at the mouth of the horse he had painted, threw his sponge in despair at the piece, and by chance did that which he could not do before by design, is an eminent instance of what is called chance. Yet it is obvious all we here mean by chance is, that the painter was not aware of the effect, or that he did not throw the sponge with such a view; not but that he actually did everything necessary to produce the effect; insomuch that, considering the direction wherein he threw the sponge, together with its form and specific gravity, the colours where-

with it was smeared, and the distance of the hand from the piece, it was impossible, on the present system of things, that the effect should not follow. *A. W. Chambers.*

Chance is but the pseudonyme of God for those particular cases which He does not choose to subscribe openly with His own sign manual. *S. T. Coleridge.*

CHANCE—Weakness of.

Chance never writ a legible book; chance never built a fair house; chance never drew a neat picture; it never did any of these things, nor ever will; nor can it be without absurdity supposed able to do them; which yet are works very gross and rude, very easy and feasible, as it were, in comparison to the production of a flower or a tree. *Dr. Barrow.*

Can that which is not shape the things that are?
Is chance omnipotent? Resolve me why
The meanest shell-fish, and the noblest brute,
Transmit their likeness to the years that come? *D. Sladden.*

CHANCE, FORTUNE, AND FATE.

Chance neither forms, orders, nor designs; neither knowledge nor intention is attributed to it; its events are uncertain and variable: *fortune* forms plans and designs, but without choice; we attribute to it an intention without discernment; it is said to be blind: *fate* forms plans and chains of causes; intention, knowledge, and power are attributed to it; its views are fixed, its results decisive. A person goes as *chance* directs him when he has no express object to determine his choice one way or other; his *fortune* favours him if, without any expectation, he gets the thing he wishes; his *fate* wills, if he reaches the desired point, contrary to what he intended. *G. Crabb.*

CHARACTER—Commencement of.

For character groweth day by day, and all things aid it in unfolding,
And the bent unto good or evil may be given in the hours of infancy;
Scratch the green rind of a sapling, or wantonly twist it in the soil,
The scarred and crooked oak will tell of thee for centuries to come;
Even so mayst thou guide the mind to good, or lead it to the moorings of evil,
For disposition is builded up by the fashioning of first impressions. *Tupper.*

CHARACTER—Decisive.

I wish a character as decisive as that of a lion or a tiger, and an impetus towards the important objects of my choice as forcible as theirs towards prey and hostility; wish to have an extensive atmosphere of consciousness; a soul which can mingle with every element in every form, which, like an Æolian harp, arrests even the vagrant winds, and makes them music. *J. Foster.*

CHARACTER—Development of.

An English barrister, who was accustomed to train students for the practice of law, and who was not himself a religious man, was once asked, why he put students, from the very first, to the study and analysis of the most difficult parts of the sacred Scriptures? "Because," said he, "there is nothing else like it, in any language, for the development of mind and character." *Dr. Haven.*

CHARACTER—Energy of.

O how many precious moments are wasted in "softness and needless self-indulgence," in frivolous pursuits, in idle conversation, in vague and useless revelry, which, if rightly improved, might tell upon the world's destiny and the Redeemer's glory! How many a noble and godlike statue might have adorned the gallery of the Church's honoured ones, had not industry been wanting to perfect its proportions and polish its surface? Distant as may seem the summit here unveiled to your view, it is not inaccessible. He need never despair who possesses the energy of character to work out his own destiny. No extraneous circumstances can keep such a man down; he will surmount them all. He may be a child of penury—cradled upon the barren rock—but, by the force of his own solitary genius, aided by the Divine blessing, he will at length compel the homage of the church and the world. The hero toils for fame, the scholar labours and pines that his name may live on the tablet of immortality: how much nobler thy aim, O thou man of God! thou art living for eternity, toiling for an immortal crown! Angels and men are witnesses how thou workest for thy God! Arise, gird thyself for the contest!
Dr. W. D. Clark.

CHARACTER—Equanimity of.

The equanimity which a few persons preserve through the diversities of prosperous and adverse life reminds me of certain aquatic plants which spread their tops on the surface of the water, and with wonderful elasticity keep the surface still if the water swells or if it falls. *J. Foster.*

CHARACTER—Excellence of.

The humblest trade has in it elbow-room for all the virtues. That huckster can be true, and honest, and honorable—

what more can Rothschild be? The excellence of a circle lies in its roundness, not its bigness. The rim of a threepenny bit is a true circle, and would not be mended, but only magnified, if swelled till it equalled in size the tire of a cart-wheel, or dilated till it touched the outline of a planet. *S. Coley.*

CHARACTER—Formation of.

So build we up the being that we are.
Thus deeply drinking in the soul of things,
We shall be wise perforce; and while inspired [free,
By choice, and conscious that the will is
Unswerving shall we move, as if impelled
By strict necessity along the path
Of order and of good. Whate'er we see,
Whate'er we feel, by agency direct
Or indirect, shall tend to feed and nurse
Our faculties, shall fix in calmer seats
Of moral strength, and raise to loftier heights
Of love divine, our intellectual soul.
Wordsworth.

CHARACTER—Gone Before.

A young man's character was such as to excite universal disapprobation. He could no longer resist the pressure of public sentiment. He disposed of his property and attempted to resume business in a distant part of the country. But his character, or rather his reputation, had gone before him. Men regarded him with suspicion. He was unable to secure the confidence and countenance necessary to success.

In this case his sins went before him to his new place of residence. The sins of men go before them still further. They go before them to the judgment, and will be ready to meet them there. What a fearful meeting! How impossible to escape from their accusings and consequences.

It is related of a prisoner that, after he had toiled for months in constructing a mine from his dungeon, by means of which he hoped to escape, when at last he broke ground and let in the light of day, which he had so fondly hoped to enjoy, the first object he saw was an armed jailor waiting to arrest him! That jailor struck far less dismay and despair to the heart of the prisoner than meeting with his sins will strike to the heart of the sinner at the day of judgment. *Dr. Jeffers.*

CHARACTER—Power of.

Benjamin Franklin attributed his success as a public man, not to his talents or his power of speaking—for these were but moderate—but to his known integrity of character. "Hence it was," he says, "that I had so much weight with my fellow-citizens. I was but a bad speaker, never eloquent, subject to much hesitation in my choice of words, hardly correct in my language, and yet I generally carried my point." Character creates confidence in men in high stations, as well as in human life. It was said of the first Emperor Alexander of Russia, that his personal character was equivalent to a constitution. During the wars of the Fronde, Montaigne was the only man among the French gentry who kept his castle gate unbarred; and it is said of him that his personal character was worth more to him than a regiment of horse. That character is power, is true in a much higher sense than that knowledge is power. Mind without heart, intelligence without conduct, cleverness without goodness, are powers, if they may be powers, only for mischief. We may be instructed or amused by them; but it is sometimes as difficult to admire them as it would be to admire the dexterity of a pickpocket, or the horsemanship of a highwayman. Truthfulness, integrity, and goodness—qualities that hang out on any man's breath—form the essence of manly character, or, as one of our writers has it, "that inbred loyalty unto virtue that can serve her without livery." When Stephen of Colonna fell into the hands of his base assailants, and they asked him in derision, "Where is your fortress?" "Here!" was his bold reply, placing his hand upon his heart. It is in misfortune that the character of the upright man shines forth with the greatest lustre, and when all else fails he takes a stand upon his integrity and courage. *Dr. Haven.*

CHARACTER—Seat of.

Deeper than the judgment, deeper than the feelings, lies the seat of human character—in that which is the mystery of all beings and all things, in what we call their "nature," without knowing where it lies, what it is, or how it wields its power. All we know is, that it does exert a power over external circumstances, bending them all in its own direction, or breaking its instruments against what it cannot bend. The nature of an acorn turns dews, air, soils, and sunbeams to oak; and though circumstances may destroy its power, they cannot divert it while it survives. It defies man, beast, earth, and sky, to make it produce elm. Cultivation may affect its quality, and training its form; but whether it shall produce oak, ash, or elm, is a matter into which no force from without can enter—a matter not of circumstances, but purely of nature. To turn nature belongs to the Power which originally fixed nature. *W. Arthur.*

CHARACTER—Social.

Ego. There is a want of *continuity* in

your social character; you seem broken into fragments. *H.* Well, I sparkle in fragments. *Ego.* But how much better to shine *whole,* like a mirror? *J. Foster.*

CHARACTER—Superficial.

Shallow soil is like superficial character. You meet with such persons in life. There is nothing deep about them—all they do, and all they have, is on the surface. The superficial servant's work is done; but lazily, partially—not thoroughly. The superficial workman's labour will not bear looking into, but it bears a showy outside. The very dress of such persons betrays the slatternly, incomplete character of their minds. When religion comes in contact with persons of this stamp, it shares the fate of everything else. It is taken up in a superficial way. *F. W. Robertson.*

CHARACTER—Truthfulness in.

Truthfulness is a *corner-stone* in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation. *J. Davis.*

CHARACTER—Upright.

A character should retain always the upright vigour of manliness; not let itself be bent and fixed in any specific form. It should be like an upright elastic tree, which bends, accommodating a little to each wind on every side, but never loses its spring and self-dependent vigour. *J. Foster.*

CHARACTERS OF PEACE AND WAR.

Luther loved to fight on the deck of the Church's ship out on the high seas, against the fleet that came sailing from the ports of the enemy. Leighton preferred the peaceful toils of the fisherman, to mend the Church's nets under some shady rock, and to cast them out into the still waters for a draught of fishes. Luther's faith was more of the soldier's sword, and Leighton's more of the pilgrim's staff. The one was eager, like Peter; the other retiring, like John. But both were faithful servants, loved their Lord, and have long since embraced in heaven. *J. Stoughton.*

CHARACTERS—Perfect.

There are some men who, like pictures, would be perfect in their moral characters, were it not for some blemish which you discover on the *eye,* or the *ear,* or the *mouth,* or some other part of the exposed person. *John Bate.*

CHARACTERS—Pure.

Thank God, there are several cases of unsoiled character in the sacred history. No flaw was ever alleged against the beautiful Abel, the chaste and upright Joseph, the faithful Obadiah, with the heavenly seers Elijah and Elisha, or against Daniel, Ezra, and Nehemiah; and if Moses erred, it was only that "he spake unadvisedly with his lips;" and if this was set down as a sin by the Divine Lawgiver, it only shows how rigid and severe is His test, especially considering how many temptations and provocations the meekest man had to contend with. But what shall we say of Job, whom God himself calls a perfect man, or of John, "the beloved disciple," or of St. Paul, against whom no flaw can be alleged? for we deny all fault or appearance of fault in him in the "sharp contention" between him and Barnabas, about John Mark, who was sister's son to Barnabas, for the fault was all with Barnabas, and Paul was blameless; and he was commended by the brethren to the grace of God, while nothing of the sort is said about Barnabas. But, after all, how many, of whom better things might have been expected, have been painful specimens of the frailty of human nature and its fatal tendency to sin. Beginning with our first parent, Adam, and passing over Cain, his first-born son, to Noah, and then to Abraham, Isaac, and Jacob, to Aaron, and David, and Solomon, how do all tend to humble us, to show how frail is humanity without God? Surely, looking at such failures, one is disposed to cry out with David, "I have seen an end of all perfection: but Thy commandment is exceeding broad" (Psalm cxix, 96). *Dr. Holdich.*

CHARACTERS—Semi-transparent.

There are minerals, such as gypsum, selenite, and quartz, through which objects may be seen, but with no distinctness of outline. Gypsum was used, under the name of phengites, by some of the most hateful of the Roman emperors—Nero, for example—for windows of their palaces. So nearly transparent was it that these tyrants could look out and see what the people were doing, while the latter could not look in and see what was going on there. And this is just what jealous and cruel despots and others of like disposition desire. Others they wish to scrutinise with eagle's eyes, while they themselves keep in the dark, and from thence give the assassin's stab. *Dr. Thomas.*

CHARACTERS—Two.

We place two characters before you. Here is one—he is decided in his devotedness to God—painstaking in his search for truth—strong in benevolent purpose and holy endeavour—wielding a blessed influence—failing oft, and ceasing never—ripening with the lapse of years—the spirit mounting upon the breath of its parting prayer—the last enemy destroyed—his

memory green for ages—and grateful thousands chiselling on his tomb, "HE, BEING DEAD, YET SPEAKETH." There is another—he resists religious impression—outgrows the necessity for prayer—forgets the lessons of his youth and the admonitions of his godly home—forsakes the sanctuary—sits in the seat of the scorner—laughs at religion as a foolish dream—influences many for evil—runs to excess of wickedness—sends, in some instances, his victims down before him—is stricken with premature old age—has hopeless prospects, and a terrible death-bed—rots from the remembrance of his fellows—and angel hands burn in upon his gloomy sepulchre the epitaph of his blasted life—"AND THAT MAN PERISHED NOT ALONE IN HIS INIQUITY."

W. M. Punshon.

CHARITY—Christian.

Christian charity is friendship to all the world; and when friendships were the noblest thing in the world, charity was little, like the sun drawn in at a chink, or his beams drawn into the centre of a burning glass. But Christian charity is friendship expanded like the face of the sun when it mounts above the eastern hills.

Bp. Taylor.

CHARITY—Endurance of.

"Charity," as saith St. Paul, "never faileth." Stars, and suns, and systems! ye are appointed to endure but for a time; notwithstanding your appearance of permanence, ye carry with you, in your glorious marchings, the sentence that ye shall end stamped upon you all! But "charity never faileth." The man who, actuated by the love of the Creator and Redeemer, drives out "by little and little" all selfishness from his soul, shall shine hereafter amidst stars which are never to be quenched, when "there shall be no more light of the sun, neither of the moon." The faithful, in whom faith has wrought by love, shall have their place in a firmament spread out for eternity, and move in an orbit which, if it change, will change only through increasing speed in performing the will of their Lord. *H. Melvill.*

CHARITY—Excellence of.

Irenæus calleth charity a most excellent present from heaven, the top and zenith of all virtues, gifts, and favours of God. Maximus saith, it is the gate of the sanctuary, which leadeth us aright to the vision of the Holy Trinity. It is the double spirit which Elvieus required, wherewith to love God and our neighbour. Behold the whole law! behold all perfection! You are not much to afflict yourself, saith Augustine, to become perfect. Love God, and then do what you will; for if you desire to know whether your love to God be real and not counterfeit, mark how you love your neighbour. By how much the lines draw nearer one to another, so much the more they approach to the centre; by how much the nearer you approach to your neighbour in love, by so much the nearer you are to God. *N. Caussin.*

CHARITY—No Excess in.

In all other human gifts and passions, though they advance nature, yet they are subject to excess; but charity alone admits no excess. For so we see, by aspiring to be like God in power, the angels transgressed and fell; by aspiring to be like God in knowledge man transgressed and fell; but by aspiring to be like God in goodness or love, neither man nor angel ever did, or shall, transgress. For unto that imitation we are called. *Lord Bacon.*

CHARITY—Looking at Others in.

Those of us who have read classic history may remember an incident in the history of the Macedonian emperor. A painter was commanded to sketch the monarch. In one of his great battles he had been struck with the sword upon the forehead, and a very large scar had been left on the right temple. The painter, who was a master hand in his art, sketched him leaning on his elbow, with his finger covering the scar on his forehead, and so the likeness of the king was taken, but without the scar. Let us put the finger of charity upon the scar of the Christian as we look at him, whatever it may be—the finger of a tender and forbearing charity, and see in spite of it and under it the image of Christ notwithstanding. *Dr. Cumming.*

CHARITY—Touchstone of.

Never to despise, never to judge rashly, never to interpret other men's actions in an ill sense; but to compassionate their infirmities, bear their burdens, excuse their weaknesses, make up and consolidate the breaches of charity happened by their fault, to hate imperfections, and ever to love men, yea, even your enemies; therein the touchstone of true charity is known. *N. Caussin.*

CHARITY AND FRIENDSHIP.

Charity commands us, where we know no ill, to think well of all; but friendship, that always goes a step higher, gives a man a peculiar right and claim to the good opinion of his friend. *Dr. South.*

CHASTISEMENT—Design of.

This is the manner of God's proceedings—to send good after evil, as He made light after darkness; to turn justice into mercy, as He turned water into wine: for as the beasts must be killed before they could be sacrificed, so men must be killed before

they can be sacrificed; that is, the knife of correction must prune and dress them, and lop off their rotten twigs before they can bring forth fruit; these are the cords which bind the ram unto the altar, lest when he is brought thither he should run from thence again; this is the chariot which carrieth our thoughts to heaven, as it did Nebuchadnezzar's. This is the hammer which squareth the rough stones till they be plain and smooth and fit for the temple. *H. Smith.*

CHASTITY—Nature of.

Chastity consists in a fixed abhorrence of all forbidden sensual indulgences, a recollection of past impurities with shame and sorrow: a resolute guard over our thoughts, passions, and actions for the future; a steady abstinence from the distant approaches of evil desires and indecency. *J. Beaumont.*

Chaste as the icicle
That's curdled by the frost of purest snow,
And hangs on Dian's temple. *Shakespeare.*

Chaster than the crystal of the Scythian cliffs,
The more the proud winds court it, still the purer. *Beaumont.*

CHASTITY—Power of.

In thy fair brow there's such a legend writ
Of chastity, as blinds the adult'rous eye;
Not the mountain ice,
Congeal'd to crystal, is so frosty chaste
As thy victorious soul, which conquers man,
And man's proud tyrant, passion. *Dryden.*

CHASTITY—Preserving.

1. To keep ourselves fully employed in labours either of the body or the mind; idleness is frequently the introduction to sensuality. 2. To guard the senses, avoiding everything which may be an incentive to lust—certain meats and drinks—reading certain books, indulging the eyes in looking at certain things, frequenting public plays, dancings, &c. 3. To implore the Divine Spirit, which is a Spirit of purity; and by the utmost regard to His presence and operations to endeavour to retain Him with us. *Grove.*

CHASTITY—Saintly.

So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liv'ried angels lacquey her,
Driving far off each thing of sin and guilt.
Milton.

CHEERFULNESS IN AGE.

As oft as I hear the robin-redbreast chant as cheerfully in September, the beginning of winter, as in March, the approach of the summer, why should not we (think I) give as cheerful entertainment to the hoary, frosty hairs of our age's winter, as to the primroses of our youth's spring? Why not to the declining sun in adversity, as (like Persians) to the rising sun in prosperity? I am sent to the ant to learn industry; to the dove to learn innocency; to the serpent to learn wisdom; and why not to this bird to learn equanimity and patience, and to keep the same tenor of my mind's quietness as well at the approach of calamity's winter as of the spring of happiness? *Warwick.*

CHEERFULNESS—Benefits of.

Of all the virtues, cheerfulness is the most profitable. It makes the person who exercises it happy, and renders him acceptable to all he meets. While other virtues defer the day of recompense, cheerfulness pays down. It is a cosmetic, which makes homeliness graceful and winning; it promotes health, and gives clearness and vigour to the mind. It is the bright weather of the heart, in contrast to the clouds and gloom of melancholy. *S. G. Goodrich.*

CHEERFULNESS—Consistency of.

It honours religion, it proclaims to the world we serve a good Master: cheerfulness is a friend to grace; it puts the heart in tune to praise God. Uncheerful Christians, like the spies, bring an evil report on the good land; others suspect there is something unpleasant in religion, that they who profess it hang their harps upon the willows and walk so dejectedly. Be serious, yet cheerful. Rejoice in the Lord always. *T. Watson.*

CHEERFULNESS—Fruits of.

Cheerfulness and a festival spirit fill the soul full of harmony; it composes music for churches and hearts; it makes and publishes glorifications of God; it produces thankfulness, and serves the end of charity; and when the oil of gladness runs over, it makes bright and tall emissions of light and holy fires, reaching up to a cloud, making joy round about: and therefore since it is so innocent, and may be so pious and full of holy advantage, whatsoever can innocently minister to this holy joy does set forward the work of religion and charity. *Bp. Taylor.*

CHEERFULNESS—of Mind.

Try it for a day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshipper of passion, the sun-worshipper of clear self-possessions, and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up; and

you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate; truly you will wonder at your own improvement. *Richter.*

CHILD—Cost of a.

"How much that little girl costs!" said a mother, as she and I passed a little child leaning against an iron railing, eagerly watching some boys playing at marbles.

"Costs!" I said; "what, her shoes and socks, her plaid dress and gay ribbons, her hat and feathers, her —— ?"

"That is her least cost," replied the mother; "nor was I thinking of that, but what pain and suffering she costs; what fatigue and watching; how much of a mother's anxiety; how much of a father's toil; how many prayers; how many fears; how many yearnings; how much patience; how much responsibility; how much instruction; how much correction; how much love; how much sorrow; how many teachers; how many sermons; how many Sabbaths! She costs, too, a dying Redeemer!" *Cameron.*

CHILD—Death of a.

One Sabbath evening, soon after, as she was sitting beside her parents at the door of their hut, looking first for a long while on their faces, and then for a long while on the sky, though it was not yet the stated hour of worship, she suddenly knelt down, and leaning on their knees, with hands clasped more fervently than her wont, she broke forth into tremulous singing of that hymn which from her lips they never heard without unendurable tears:

"The hour of my departure's come,
I hear the voice that calls me home;
At last, O Lord, let trouble cease,
And let Thy servant die in peace!"

They carried her fainting to her little bed, and uttered not a word to one another till she revived. The shock was sudden, but not unexpected, and they knew not that the hand of death was upon her, although her eyes soon became brighter and brighter, they thought, than they had ever been before. But forehead, cheeks, lips, neck, and breast, were all as white, and to the quivering hands that touched them, almost as cold as snow. Ineffable was the bliss in those radiant eyes; but the breath of words was frozen, and that hymn was almost her last farewell. Some few words she spake—and named the hour and day she wished to be buried. Her lips could then just faintly return the kiss, and no more; a film came over the now dim blue of her eyes; the father listened for her breath, and then the mother took his place, and leaned her ear to the unbreathing mouth, long deluding herself with its life-like smile; but a sudden darkness in the room, and a sudden stillness, most dreadful both, convinced their unbelieving hearts at last, that it was death.

Professor Wilson.

A delicate child, pale, and prematurely wise, was complaining, on a hot morning, that the poor dewdrops had been too hastily snatched away, and not allowed to glitter on the flowers, like other happier dewdrops that live the whole night through, and sparkle in the moonlight, and through the morning onwards to noonday. "The sun," said the child, "has chased them away with his heat, or swallowed them in his wrath." Soon after came rain and a rainbow, whereupon his father pointed upwards: "See," said he, "there stand thy dewdrops, gloriously reset, a glittering jewellery in the heavens, and the clownish foot tramples on them no more. By this, my child, thou art taught, that what withers on earth blooms again in heaven." Thus the father spoke, and knew not that he spoke prefiguring words; for soon after, the delicate child, with the morning brightness of his earthly wisdom, was exhaled, like a dewdrop into heaven. *Richter.*

A shepherd was mourning over the death of his favorite child, and, in the passionate and rebellious feelings of his heart, was bitterly complaining that what he loved most tenderly, and was in itself most lovely, had been taken from him. Suddenly a stranger of grave and venerable appearance stood before him, and beckoned him forth into the field. It was night, and not a word was spoken till they arrived at the fold, when the stranger thus addressed him:—"When you select one of these lambs from the flock, you choose the best and most beautiful among them. Why should you murmur because I, the Good Shepherd of the sheep, have selected from those which you have nourished for me the one that was most fitted for my eternal fold?" The mysterious stranger was seen no more, and the father's heart was comforted. *Anon.*

CHILD—Description of a.

Thou little child,
Thy mother's joy, thy father's hope—thou bright,
Pure dwelling, where two fond hearts keep their gladness;
Thou little potentate of love, who comest
With solemn sweet dominion to the old,
Who see thee in thy merry fancies charged
With the grave embassage of that dear past,

When they were young like thee—thou vindication
Of God—thou living witness against all men
Who have been babes—thou everlasting promise
Which no man keeps—thou portrait of our nature,
Which in despair and pride we scorn and worship—
Thou household god, whom no iconoclast
Hath broken! *Dobell.*

CHILD—A Dying.

A child lay dying. Feeling unusual sensations, she says, "Mamma, what is the matter with me?"

Mother.—My child, you are dying!

Child.—Well, mamma, what is dying?

Mother.—To you, dear child, it is going to heaven.

Child.—Where is heaven?

Mother.—It is where God is, and Christ, and the Holy Ghost, and the angels, and the good men made perfect.

Child.—But, mamma, I am not acquainted with any of those, and I do not like to go alone; won't you go with me?

Mother.—O, Mary, I cannot; God has called you only, not me now.

Turning to the father, she asked the same question; then, piteously appealing to each of her brothers and sisters, she repeated the same interrogatory, and received the same response. She then fell into a gentle slumber, from which she awoke in a transport of joy, saying, "You need not go to heaven with me; I can go alone. I have been there, and grandmamma is there, and grandpapa is there, and aunt Martha;" and with a sweet smile, and a countenance bright as with the glory of opening heaven, looking upward, and whispering, "Yes, I am coming," she passed away. *Dr. Thomson.*

Put your arm around me, mother,
Draw your chair beside my bed;
Let me lean upon your bosom
This poor weary, aching head.

Once I thought I could not leave you,
Once I was afraid to die;
Now I feel 'tis Jesus calls me
To His mansions in the sky. *Anon.*

CHILD—A Happy.

Befurchte, gardener to Elizabeth, consort of Frederick II, had one little daughter, with whose religious instruction he had taken great pains. When this child was five years of age, the queen saw her one day while visiting the royal gardens at Shonhausen, and was so much pleased with her that a week afterwards she expressed a wish to see the little girl again. The father accordingly brought his artless child to the palace, and a page conducted her into the royal presence. She approached the queen with untaught courtesy, kissed her robe, and modestly took the seat which had been placed for her, by the queen's order, near her own person. From this position she could overlook the table at which the queen was dining with the ladies of her court, and they watched with interest to see the effect of so much splendour on the simple child. She looked carelessly on the costly dresses of the guests, the gold and porcelain on the table, and the pomp with which all was conducted; and then, folding her hands, she sang, with a clear, child-like voice, these words:—

"Jesus, Thy blood and righteousness
Are all my ornament and dress;
Fearless, with these pure garments on,
I'll view the splendours of Thy throne!"

All the assembly were struck with surprise at seeing so much feeling, penetration, and piety in one so young. Tears filled the eyes of the ladies, and the queen exclaimed, "Ah, happy child! how far are we below you!" *Dr. Haven.*

CHILD—Loveliness of a.

A lovely being, scarcely formed or moulded,
A rose with all its sweetest leaves yet folded. *Lord Byron.*

CHILDHOOD—Flight of.

Gather the rosebuds while ye may,
Old time is still a-flying;
And that same flower that blooms to-day
To-morrow shall be dying. *Herrick.*

CHILDHOOD—Foreshadowing of.

The childhood shows the man,
As morning shows the day. *Milton.*

CHILDHOOD—Happiness of.

Thine was the shout, the song, the burst of joy,
Which sweet from childhood's rosy lip resoundeth;
Thine was the eager spirit nought could cloy,
And the glad heart from which all grief reboundeth. *Mrs. Norton.*

CHILDHOOD—Mystery of.

It is a mystery to us whether the acorn which is now wafted by the sportive winds into the cleft of the yawning precipice shall moulder to dust on its hard bed, or whether it shall take root, spring up, and, in the lapse of ages, become the stately oak to adorn the mountain's brow, or to form part of the noble vessel destined to plough the billows of ocean, or to yield material for ceiling the roof of palaces;—a mystery

whether the grain of corn which is now borne under the plumage of the bird of passage shall drop into the pathless deep, and there perish amidst its restless waves, or whether it shall be carried to some distant desert land, there to grow up, and bear fruit, and, in the sweep of time, to cover the vast regions of the globe with the glorious honours of harvest; and it is a mystery whether the forest foliage which yesterday fell at your feet shall lie and rot amidst the rubbish of centuries, or whether it shall be deeply treasured up for geological ages in the bowels of the earth, until it petrify into that combustible mineral which shall warm the hearths, and cheer the homes, of unborn generations: and so it is a mystery whether the babe of a span long, who now lies in the lap of its mother's love, shall turn out for weal or for woe, shall prove a blessing or a curse to herself and to the world.

J. Hutchinson.

CHILDHOOD—Recollection of.

Ah, happy hill! ah, pleasing shade!
Ah, fields beloved in vain!
Where once my careless childhood stray'd,
A stranger yet to pain!
I feel the gales that from ye blow
A momentary bliss bestow,
As waving forth their gladsome wings;
My weary soul they seem to soothe,
And, redolent of joy and youth,
To breathe a second spring. *T. Gray.*

CHILDHOOD—Reminiscences of.

In my poor mind it is most sweet to muse
Upon the days gone by—to act in thought
Past seasons o'er, and be again a child;
To sit in fancy on the turf-clad slope,
Down which the child would roll;
To pluck gay flowers,
Make posies in the sun, which the child's hand
(Childhood offended soon, soon reconciled)
Would throw away, and straight take up again,
Then fling them to the winds; and up the lawn,
Bound with so playful and so light a step,
That the pressed daisy scarce declined her head. *C. Lamb.*

CHILDHOOD—Seriousness in.

When I was yet a child, no childish play
To me was pleasing; all my mind was set
Serious to learn and know, and thence to do
What might be public good: myself I thought
Born to that end—born to promote all truth
And righteous things. *Milton.*

CHILDHOOD—Tears of.

The tear down childhood's cheek that flows
Is like the dewdrop on the rose;
When next the summer breeze comes by,
And waves the bush, the flower is dry.

Sir W. Scott.

CHILDREN—a Blessing.

I remember a great man coming into my house at Waltham, and seeing all my children standing in the order of their age and stature, said, "These are they that make rich men poor." But he straight received this answer, "Nay, my lord, these are they that make a poor man rich; for there is not one of these whom we would part with for all your wealth." It is easy to observe that none are so gripple and hardfisted as the childless; whereas those who, for the maintenance of large families, are inured to frequent disbursements, find such experience of Divine Providence in the faithful management of their affairs, as that they lay out with more cheerfulness what they receive. Wherein their care must be abated when God takes it off from them to Himself; and, if they be not wanting to themselves, their faith gives them ease in casting their burden upon Him, who hath more power and more right to it, since our children are more His than our own. He that feedeth the young ravens (Psalm cxlvii, 9), can He fail the best of His creatures? *Bp. Hall.*

CHILDREN—Catechising.

The Jewish Rabbins observe a very strict method in the instruction of children and others, according to their age and capacity. At five years old they were called sons of the law, to read it. At thirteen they were called sons of the precept, to understand the law; then they received the passover as a sacrament (for even children did eat it, as a remembrance of their deliverance out of Egypt), and then also they were purified. At fifteen years old they came to be Talmudists, and went to deeper points of the law, the Talmudich doubts. Thus did the Jews; and let not Christians lag behind them in propagating the truths of Jesus Christ their Master. Let children be well instructed, principled, and catechised in the fundamentals of the Christian religion; for without catechising, the people perish in the want of knowledge, and become fit subjects for every priest, jesuit, and sectary to work upon. The papists have confessed that all the ground we have gotten of them is by catechism, and the little ground they have gotten of us is by a more diligent requiring and practice of it. In a word, catechising is as well a family as a church duty; were but the family well-instructed, the minister would have less work to do; there would

not be so many uncatechised heads, nor so many weather-cock Christians, as now are to be found amongst us. *Spencer.*

CHILDREN—Charms of.

I am fond of children. I think them the poetry of the world—the fresh flowers of our hearts and homes; little conjurors, with their "natural magic," evoking by their spells what delights and enriches all ranks, and equalises the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them. *T. Binney.*

CHILDREN—Conversation before.

It is always well to avoid saying everything that is improper; but it is especially so before children. And here parents, as well as others, are often in fault. Children have as many ears as grown people, and they are generally more attentive to what is said before them. What they hear, they are very apt to repeat; and as they have no discretion, and not sufficient knowledge of the world to disguise anything, it is generally found that "children and fools speak the truth." See that boy's eyes glisten while you are speaking of a neighbour in a language you would not wish to have repeated. He does not fully understand what you mean, but he will remember every word; and it will be strange if he does not cause you to blush by the repetition.

A gentleman was in the habit of calling at a neighbour's house, and the lady had always expressed to him great pleasure from his calls. One day, just after she had remarked to him, as usual, her happiness from his visit, her little boy entered the room. The gentleman took him on his knee and asked, "Are you not glad to see me, George?" "No, sir," replied the boy. "Why not, my little man?" he continued. "Because mother don't want you to come," said George. "Indeed! how do you know that, George?" Here the mother became crimson, and looked daggers at her little son. But he saw nothing, and therefore replied, "Because she said, yesterday, she wished that old bore would not call here again." That was enough. The gentleman's hat was soon in requisition, and he left with the impression that "great is the truth, and it will prevail."

Another little child looked sharply in the face of a visitor, and being asked what she meant by it, replied, "I wanted to see if you had a drop in your eye; I heard mother say you had frequently."

A boy once asked one of his father's guests who it was that lived next door to him, and when he heard his name, inquired if he was not a fool. "No, my little friend," replied the guest, "he is not a fool, but a very sensible man. But why did you ask that question?" "Because," replied the boy, "mother said, the other day, that you were next door to a fool; and I wanted to know who lived next door to you."

Dr. Haven.

CHILDREN—Conversion of.

There are very many who have no great faith about the conversion of children. They look on a converted child as a sort of *rara avis*, to be put into a museum of natural curiosities. Others believe it to be very possible and very desirable, but yet they have a strong suspicion of the piety of any child who is brought to believe on the Lord Jesus. Why there should be such suspicion I cannot tell. The advantage is rather on the side of the child than the adult. Of two cases of conversion, one at thirteen, and the other at sixty, I would look on the elder with the greatest suspicion. I have during the past year baptized as many as forty or fifty children, and of all those whom I have talked with on the subject of their conversion, I have never proposed any for church fellowship with greater satisfaction than I have done these little ones. Amongst those I have had at any time to exclude from church fellowship, out of a church of 2700 members, I have never had to exclude one who was received into the church while yet a child. *C. H. Spurgeon.*

CHILDREN—Death of.

Our children that die young are like those spring bulbs which have their flowers prepared beforehand, and leave nothing to do but to break ground, and blossom, and pass away. Thank God for spring flowers among men, as well as among the grasses of the field. *H. W. Beecher.*

The horticulturist, in order to preserve his choicest flowers from the nipping power of the frost, or the scorching influence of the sun, removes them into a place provided for the purpose; so God, to preserve the tender spirits of our children from the evils of this world, sometimes transplants them to the fair and happy clime of heaven.

John Bate.

Mr. Newton, of London, one day said to a gentleman who had lately lost a daughter by death, "Sir, if you were going to the East Indies, I suppose you would like to send a remittance before you. This little girl is just like a remittance sent to heaven before you go yourself. I suppose a merchant on change is never heard expressing himself thus:—'O my dear ship, I am sorry she has got into port so soon! I am sorry she has escaped the storms that are coming!'

Neither should we sorrow for children dying." *J. Whitecross.*

Two little birds had a nest in the bushes in the back part of the garden. Julia found the nest. It had some speckled eggs in it—one, two, three, four. But she did not trouble the nest, or distress the dear little birds. One day, after she had been away some time, down she ran into the garden to take a peep at the four little speckled eggs. Instead of the beautiful eggs, there were only broken, empty shells. "Oh!" said she, picking out the pieces, "the beautiful eggs are all spoiled and broken!"

"No, Julia," replied her brother, "they are not spoiled; the best part of them has taken wings and flown away."

When your children die, you may be disposed to look upon them as Julia looked upon the eggs; but take comfort, Christian parents; the bodies of your children are only the empty shells; the souls, the better parts, have taken wing, and fled away to brighter and happier climes. *John Bate.*

There is a Reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have naught that is fair?" saith he;
"Have naught but the bearded grain?
Though the breath of these flowers is sweet to me,
I give them all back again."

He gazed at the flowers with tearful eyes,
He kissed their drooping leaves,
It was for the Lord of Paradise
He bound them in his sheaves.

"The Lord hath need of these flow'rets gay,"
The Reaper said, and smiled;
"Dear tokens of the earth are they,
Where He was once a child.

"They shall all bloom in fields of light,
Transplanted by my care,
And saints, upon their garments white,
Those sacred blossoms wear."

And the mother gave, in tears and pain,
The flowers she most did love;
She knew she could have them all again
In the fields of light above.

Oh! not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took the flow'rs away. *Longfellow.*

CHILDREN—Education of.

They who have to educate children should keep in mind that boys are to become men, and that girls are to become women. The neglect of this momentous consideration gives us a race of moral hermaphrodites. *Hare.*

Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast. *Thomson.*

CHILDREN—Faults of.

Ah, these children, little witches, pretty even in all their faults and absurdities. See, for example, yonder, a little fellow in a naughty fit. He has shaken his long curls over his deep-blue eyes; the fair brow is bent in a frown, the rose-leaf lip is pursed up in defiance, and the white shoulder thrust angrily forward. Can any but a child look so pretty, even in its naughtiness? Then comes the instant change—the flashing smiles and tears, as the good comes back all in a rush, and you are overwhelmed with protestations, promises, and kisses! They are irresistible, too, these little ones. They pull away the scholar's pen, tumble about his paper, make somersets over his books; and what can he do? They tear up newspapers, litter the carpets, break, pull, and upset, and then jabber unheard-of English in self-defence; and what can you do for yourself? "If I had a child," says the precise man, "you should see." He does have a child, and his child tears up his paper, tumbles over his things, and pulls his nose, like all other children; and what has the precise man to say for himself? Nothing; he is like everybody else; "a little child shall lead him." *Mrs. H. B. Stowe.*

CHILDREN—in Heaven.

Children are the hands by which we take hold of heaven. By these tendrils we clasp it and climb thitherward. And why do we think that we are separated from them? We never half knew them, nor in this world could. *H. W. Beecher.*

A child mounted on the shoulder of a man may see further than the man himself; or a youth standing on the top of a hill may see more than a giant at its base; even so the little ones that Jesus has taken to Himself in heaven may know more of the things of God than the wise, the prudent, and the mighty, who live in this valley of mists and shadows. *John Bate.*

CHILDREN—Indulgence of.

We would offer a word of caution against

the practice of excessive indulgence. This is a great evil, and one much to be dreaded and guarded against. It is much worse than severity and stern reserve, and parents are much more liable to fall into it than into the other. They are prone to cherish an undue tenderness towards those who are bone of their bone and flesh of their flesh. But still it is productive of much evil; it disposes parents to overlook the faults and follies of their children, and renders them unwilling to correct or reprove them. And multitudes of children, of every generation, who might have been the pride of their parents, have been immolated to this effeminate idol. This was the case with the ungodly family of good old Eli, the Jewish high priest. He was a good man, but a weak and irresolute father, and so foolishly fond *of* and indulgent *to* his children that he restrained them from no evil; and they became so vile in the sight of the Lord, that both parent and child were visited with signal judgment from on high. God deprived the father and his posterity for ever of the office of priesthood, and visited his two sons, Hophni and Phinehas, with the punishment of death, and thus filled his household with disgrace and affliction. And look at the domestic circle of David, the man after God's own heart. He was an over-indulgent father, and what was the consequence? His family went to ruin. His eldest son, Amnon, was guilty of a crime which modesty forbids to name; Absalom rose in rebellion against him, and threatened to pull the throne from underneath him and the crown from off his head, and the result was untimely death to one, and inconsolable grief to the other; and Adonijah, his darling son, plotted against the rightful heir to the throne, and usurped the kingdom even before his father's death. Such was the reward of a father's undue fondling. Indeed, we seldom read of a man rising to honour and eminence who had been so spoiled in the days of his boyhood. It did much to retard the mental improvement of young Wilberforce, the distinguished advocate of the slave; and it had well nigh marred the success of the celebrated author of 'The Wealth of Nations.' And Solomon's voice cries loud against it. He says, "*He that spareth the rod hateth the child. Foolishness is bound up in the heart of a child, but the rod of correction shall drive it far from him. Thou shalt beat him with the rod, and deliver his soul from hell. The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight to thy soul.*"

J. Hutchinson.

CHILDREN—Loss of.

Weep not for those whom the veil of the tomb
In life's happy morning hath hid from our eyes,
Ere sin threw a blight o'er the spirit's young bloom,
Or earth had profaned what was born for the skies,
Death chill'd the fair fountain ere sorrow had stain'd it,
'Twas frozen in all the pure light of its course,
And but sleeps till the sunshine of heaven has unchain'd it,
To water that Eden where first was its source. *T. Moore.*

CHILDREN—Church Membership of.

What, then, is this infant membership? What conception can we take of it which will justify its Christian dignity? A great many persons who are very sharp at this kind of criticism, appear to have never observed that creatures existing under conditions of growth allow no such terms of classification as those do which are dead, and have no growth; such, for example, as stones, metals, and earths. They are certain that gold is not iron, and iron is not silver, and they suppose that they can class the growing and transitional creatures, that are separated by no absolute lines, in the same manner. They talk of colts and horses, lambs and sheep, and it possibly not once occurs to them that they can never tell when the colt becomes a horse, or the lamb a sheep; and that about the most definite thing they can say, when pressed with that question, is that the colt is potentially a horse, the lamb a sheep, even from the first, having in itself this definite futurition; and, therefore, that while horses and sheep are not all to be classed as colts and lambs, all colts and lambs may be classed as horses and sheep. And just so children are all men and women; and if there is the law of futurition in them to justify it, may be fitly classed as believing men and women. And all the sharp arguments that go to cover their membership as such in the church with absurdity, or to turn it into derision, are just such arguments as the inventors could raise with equal point to ridicule the horsehood and sheephood of the young animals just referred to. The propriety of this membership does not lie in what those infants can or cannot believe, or do or do not believe, at some given time, as, for example, on the day of their baptism; but it lies in the covenant of promise, which makes their parents parents in the Lord; their nurture a nurture of the Lord, and so constitutes a force of futurition by

which they are to grow up imperceptibly into "faithfuls among faithfuls," in Christ Jesus The conception, then, of this membership is, that it is potentially a real one; that it stands, for the present, in the faith of the parents and the promise which is to them and to their children, and that on this ground they may well enough be accounted believers, just as they are accounted potentially men and women. Then, as they come forward into maturity, it is to be assumed that they will come forward into faith, being grown in the nurture of faith, and will claim for themselves the membership into which they were before inserted.

Nor is this a case which has no analogies that it should be held up as a mark of derision. It is generally supposed that our common law has some basis of common sense. And yet this body of law makes every infant child a citizen; requiring, as a point of public order, the whole constabulary and even military force of the state to come to the rescue or the redress of his wrongs, when his person is seized or property invaded by conspiracy. This infant child can sue and be sued; for the Court of Chancery will appoint him a guardian, whose acts shall be the child's acts; and it shall be as if he were answering for his own education, dress, board, entertainments, and the damages done by his servants, precisely as if he were a man acting in his own cause. Doubtless it may sound very absurdly to call him a citizen. What can he do as a citizen? He cannot vote or bear arms; he does not even know what these things mean, and yet he is a citizen. In one view he votes, bears arms, legislates, even in his cradle; for the potentiality is in him, and the state takes him up in her arms, as it were, to own him as her citizen. *Dr. Bushnell.*

Again, it would be most remarkable if Christianity, organizing a fold of grace and love, in the world and for it, had yet no place in the fold for children. It spreads its arms to say, "For God so loved the world," and even declares that publicans and harlots shall flock in before the captious priest and princes of the day; and yet it has no place, we are told, for children —children are out of the category of grace! Jesus Himself was a child, and went through all the phases and conditions of childhood, not to show anything by that fact, as the Christian fathers fondly supposed; He said, too, "Suffer little children," but this was only His human feeling; He had no official relationship to such, and no particular grace for them! They are all outside the salvation fold, hardening there in the storm, till their choosing, refusing, desiring, ruining power is sufficiently unfolded to have a place assigned them within! Is this Christianity? Is it a preparation so clumsy, so little human, so imperfectly graduated to man as he is, that it has no place for a full sixth part of the human race—a part also to which the other five sixths are bound in the dearest tie of love and care, and all but compulsory expectation? It would seem that any Christian heart meeting Christianity at this point, and surveying it with only a little natural feeling, would even be oppressed by the sense of some strange defect in it as a grace for the world. In this view it gives to little children the heritage only of Cain, requiring them to be driven out from the presence of the Lord, and grow up there among the outside crew of aliens and enemies. Let no one be surprised that, under such treatment, they stiffen into alienated, wrathful men, ripened for wickedness by the ranges of all but reprobate exclusion in which they have been classed. *Ibid.*

CHILDREN—Questions of.

Children often break upon their parents with very tough questions, and questions that wear a considerable looking towards infidelity. It requires, in fact, but a simple child to ask questions that no philosopher can answer. Parents are not to be hurried or flurried in such cases, and make up extempore answers that are only meant to confuse the child, and consciously have no real verity. It is equally bad if the child is scolded for his freedom; for what respect can he have for the truth when he may not so much as question where it is? Still worse, if the child's question is taken for an evidence of his superlative smartness, and repeated with evident pride in his hearing. In all such cases a quiet answer should be given to the child's question where it can easily be done, and where it cannot, some delay should be taken, wherein it will be confessed that not even his parents know everything. Or, sometimes, if the question is one that plainly cannot be answered by anybody, occasion should be taken to show the child how little we know, and how many things God knows which are too deep for us—how reverently, therefore, we are to submit our mind to His, and let Him teach us when He will what is true. It is a very great thing for a child to have had the busy infidel lurking in his questions, early instructed in regard to the necessary limits of knowledge, and accustomed to a simple faith in God's requirement, where his knowledge fails. *Ibid.*

CHILDREN—Respect for.

About three hundred and fifty years ago there lived, in Germany, a worthy school-

master whose name was John Trebonius. He was a philosopher and a scholar, and withal somewhat eccentric in his habits; but the world then needed originality, so that this detracted nothing from his worth. It is not much—more is the pity—that history has recorded of this man; but one tradition of him has descended to our times, which furnishes us with no mean index to his real character and principles. It is said of him that he never entered his school without being affected with the most profound reverence. Nothing could induce him to appear with covered head before his boys:—"Who can tell," said he, "what may yet rise up from amid these youths? There may be among them those who shall be hereafter learned doctors, sage legislators—nay! princes of the empire." Far-seeing teacher that! Right well, too, did he merit the honour that God put upon him of being the instructor of Martin Luther, "the solitary monk that shook the world." *C. M. Merry.*

CHILDREN—Sympathy of.

This is manifested very early One of the first objects which an infant notices is another child. There seems to be a spell in a young face which charms an infant. This principle is manifested in the universal love of dolls. When the infant arrives at childhood, he finds an excitement in the society of children which that of grown-up people does not afford. His faculties are stimulated by this principle, so that powers are developed which would otherwise remain dormant. You place a child that has no natural talent for music among children who possess this gift, and under their tutelage he will soon learn to sing. This fact has been fully substantiated in very many instances. *S. G. Goodrich.*

CHILDREN—Religious Teaching of.

The great danger is, from surfeiting children with religious doctrines or over much talk. Doctrines they are too young to understand, and too frequent talking wearies them. Many parents err in expecting the religion of a child should be the same as their own. I did not give formal instructions till they were eight years old, and then chiefly set before them the striking facts in the Old Testament, or the miracles in the New. I also laboured much to set before them the goodness of our God in things which they could understand—such as the comforts which we enjoyed together. Watching providential occurrences, I made use of them to give a body and substance to spiritual truth. One method used to affect them much—carrying them to see an afflicted child of God rejoicing in tribulation. and speaking of His love. To this day they tell of one and another whom they saw happy, though poor and in pain. *C. Venn.*

When a lady once told Archbishop Sharpe that she would not communicate religious instruction to her children until they had attained the years of discretion, the shrewd prelate replied, "Madam, if you do not teach them, the devil will!" *J. Whitecross.*

CHILDREN—Training.

Be very vigilant over thy child in the April of his understanding, lest the frost of May nip his blossoms. While he is a tender twig, straighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly shalt thou find him. Let his first lesson be obedience, and his second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of his Creator, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectify than curb it; but reckon idleness among his chiefest faults. As his judgment ripens, observe his inclination, and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plough; and prepare him as well for the danger of the skirmish, as possess him with the honour of the prize. *F. Quarles.*

The tasks set to children should be moderate. Over-exertion is hurtful both physically and intellectually, and even morally. But it is of the utmost importance that they should be made to fulfil all their tasks correctly and punctually. This will train them for an exact and conscientious discharge of their duties in after life. *Hare.*

A great step is gained when a child has learned that there is no connection between liking a thing and doing it. *Ibid.*

By directing a child's attention to a fault, and thus giving it a local habitation and a name, you may often fix it in him more firmly; when, by drawing his thoughts and affections to other things, and seeking to foster an opposite grace, you would be much more likely to subdue it. In like manner a jealous disposition is often strengthened when notice is taken of it, while the endeavour to cherish a spirit of love would do much toward casting it out. *Ibid.*

If a boy is not trained to endure and to bear trouble, he will grow up a girl; and a boy that is a girl has all a girl's weakness

without any of her regal qualities. A woman made out of a woman is God's noblest work; a woman made out of a man is His meanest. A child rightly brought up will be like a willow branch, which, broken off and touching the ground, at once takes root. Bring up your children so that they will root easily in their own soil, and not for ever be grafted into your old trunk and boughs. *H. W. Beecher.*

CHILDREN—World without.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood,—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.
Longfellow.

CHILDREN (Good)—Characteristics of.

The Lord is with them (1 Sam. iii, 19); they know the Scriptures (2 Tim. iii, 15); they observe the law of God (Prov. xxviii, 7); their obedience to parents is well pleasing to God; they partake of the promises; they shall be blessed; they show love to parents; they obey parents; they attend to parental teaching; they take care of parents (Gen. xlv, 9—11; xlvii, 12); they make their parents' hearts glad (Prov. x, 1); they honour the aged (Job xxxii, 6, 7); they submit to God (Heb. xii, 9); they illustrate conversion (Matt. xviii, 3); they illustrate a teachable spirit (Matt. xviii, 4).

Exemplified in *Isaac* (Gen. xxii, 6—10); *Joseph* (Gen. xlv, 9; xlvi, 29); *Jephthah's daughter* (Judg. xi, 34—36); *Samson* (Judg. xiii, 24); *Samuel* (1 Sam. iii, 19); *Obadiah* (1 Kin. xviii, 12); *Josiah* (2 Chron. xxxiv, 3); *Esther* (Esth. ii, 20); *Job* (Job xxix, 4); *David* (1 Sam. xvii, 20; Psa. lxxi, 5); *Daniel* (Dan. i, 6); *John the Baptist* (Luke i, 80); *Children in the Temple* (Matt. xxi, 15, 16); *Timothy* (2 Tim. iii, 15). *Anon.*

CHILDREN (Wicked)—Characteristics of.

They know not God (1 Sam. ii, 12); are void of understanding (Prov. vii, 7); are proud (Isa. iii, 5). They hearken not to their parents, but despise them, curse them, bring reproach upon them, and are a grief to them; they despise their elders.

Wicked children are punished for setting light by their parents (Deut. xxvii, 16); for disobeying parents (Deut. xxi, 21); for mocking parents (Prov. xxx, 17); for cursing parents (Exod. xxi, 17, with Mark vii, 10); for smiting parents (Exod. xxi, 15); for mocking saints (2 Kin. ii, 23, 24); for gluttony and drunkenness (Deut. xxi, 20, 21).

Exemplified in *Esau* (Gen. xxvi, 34, 35); *sons of Eli* (1 Sam. ii, 12—17); *sons of Samuel* (1 Sam. viii, 3); *Absalom* (2 Sam. xv, 10); *Adonijah* (1 Kin. i, 5, 6); *children at Bethel* (2 Kin. ii, 23); *Adrammelech and Sharezer* (2 Kin. xix, 37). *Ibid.*

CHRIST—Ability of.

A lowly man—He takes my sins, and bears
the heavy load;
A lowly man—He takes my hand, and leads
me up the road;
And when I know this lowly man is my
Creator! God!
Oh, this hath solved me much dark speech;
and loosed tongues that were dumb!
For all creation round me now a Gospel
has become,
And what had seemed to me before *mere*
wild, confused Babel,
Is now a fire-tongued Pentecost, proclaiming—CHRIST IS ABLE!
The thunders, in the crashing skies, announce it as they roll;
The lightnings, on the black storm wall,
write it in vivid scroll;
And stars repeat it, down the dark, in
mystic jewelled light;
The Urim and the Thummim on the breastplate of the night;
And strong Orion shouts to me what slumbered in old fable,
And echoes from eternal night-vaults answer, Able! Able!
And comet, cresting bended heavens, waves
echo to the word,
Like waving white plume in the star-mailed helmet of the Lord;
For all creation its evangel utters forth
abroad,
Into mine ear, when now I know my
Saviour Christ is God!
W. B. Robertson.

CHRIST—Advent of.

Yes: the Son of Man came to seek and to save that which was lost. When we were lost that was what He did for us. Is it needful to repeat that old story, that good news which never can be repeated too often, but which I trust we all know and love so well, of how the blessed Redeemer came to this world and wore our manhood about His Godhead, and lived and died to save? Let us try to meet a difficulty which we may have heard not unfrequently stated; and which, at the first glance, appears to have much weight. Can it be believed, say some, when they read such words as those of the text; can it be believed that Christ, the Creator and Preserver of countless worlds, would come to

this little speck in immensity; would live here in human form for three and thirty years; and here would suffer and die, all to seek and save that which was lost—all to work out fallen man's salvation?

And truly, when in the starry night you look up at the glittering host above you, and think of their incalculable numberand vastness, and remember how it is the creed of the philosopher, and, as some have maintained, the faith of the Christian, that each of these gigantic orbs among which the earth is a sand-grain has its overteeming population of rational and immortal life; do you not feel as the Psalmist felt when he said, in contemplation of that grand sight—"What is man that Thou art mindful of him, or the son of man that Thou visitest him?"

Was it worth the Saviour's while to come down to so little a world, to seek and to save a lost thing so very small?

Yes, brethren; reason and experience come in here to confirm the teachings of Revelation; it is quite credible, quite natural, by the very make of all things, that the Son of Man, Creator of the universe as He was, should come to seek and to save that which was lost. By the very make and nature of the universe, if a thing goes wrong it becomes a matter of special interest. Suppose that some skilful engineer is watching the first trial of some great complicated piece of machinery; suppose that a hundred pistons and cranks and levers go right, but that he sees away in a corner some little piece of machinery going wrong, jolting and straining, do you not think that the skilful mechanician will for the time forget all the rest of his engine and concentrate his attention on that little thing that is wrong, till he has got it right?

And even so we may think of the great Creator as He looks upon the system of things playing beneath Him, turning away from a million worlds where there is no sin nor sorrow, where there is no jolting of the grand machinery, and coming down to this world that is wrong, to set it right—to this race that is lost, to seek and save. Did not the man leave the ninety and nine sheep that were safe, and give his entire thought and energy to the finding of the one that had gone astray? That sheep had been an unnoticed unit in a mass; it was singled out, it became of importance, just by going wrong. A thing which never attracted attention when going right often becomes a matter of much interest when it goes wrong. Some little detail in your household arrangements, some little nerve in your physical frame; you never thought of it; but you are obliged to think of it now that it is jarring and tingling. And does not the sick member of the family awaken more interest, and get more care, than all the rest put together? How softly you speak to the dying ear; how kindly you clasp the dying hand; how anxiously you moisten the dying lips; how lightly fall the footsteps round the dying bed! You were kind enough, perhaps, but you know you never were so careful in the days of health and vigour. And have we not all been touched to see how the special care and fondness of the mother of a healthful hopeful family, centre on her poor little deformed child, that poor little thing that must face the toils and trials of life at so sad a disadvantage? And even so may Jesus look upon this defaced and deformed world; the poor object amid a frail family of millions; the one, perhaps, in all He made that fell! Or, to take a familiar instance, suppose a merchant is balancing his books at the end of the year; suppose that in his calculation thousands and thousands of figures are right, and only one is wrong; does he not fix upon the little error and labour and labour on *that* till it is put right? And even so, we may say, does God hunt out the error that has crept into creation; does God efface the little speck which obtrudes itself upon His view. Yes, a thing becomes of consequence by going wrong. You know that if a man or woman who never was heard of becomes suddenly a great criminal, then that crime-stained name is for a while in every mouth. And even so this world, so to speak, pushed itself into notice when it fell. Ah! the little planet might have circled round the sun, happy and holy, and never been singled out from among the bright millions of which it is the least. But as it is, perhaps this fallen world's name may be on lips of angels and in the thoughts of races that never sinned.

That may be doubtful; but we *know* that this world, by falling, gained a yet grander distinction than *that*. For three and thirty years it became the dwelling-place of the great Redeemer. And we, when lost, as it might seem, in hopeless loss, were singled out thereby for the grandest, most precious, most glorious blessing that, so far as we know, was ever given by the Almighty. The Son of God left the glories of heaven to die for us. The Son of Man came to seek and to save that which was lost.

Boyd.

CHRIST—Agony of.

Is it possible for us to understand that expression which dropped from His lips on that memorable night of His agony—"My soul is exceeding sorrowful, even unto death?" Not only sorrowful, but *exceeding* sorrowful; so exceeding sorrowful that it approached the state of death. It was not possible for his eyes to give full relief

to His pent-up sorrow in tears, or His lips in wailing lamentation; but the pores of His body came to His help. These, infinite in number, became so many outlets to the profound anguish of His smitten soul.

What was it that occasioned this exceeding sorrowfulness of His soul in the agony of the garden? If we bear in mind that on Him were laid the iniquities of us all—that He knew each and all the sins of which the world was and would be guilty—that His pure and Divine nature was so susceptible of abhorrence of sin—that He was despised of the world for whom He was so benevolently suffering—that there were yet, not far away, the scenes of His trial, Peter's unfaithfulness, Judas's treachery, the cowardice of all the apostles, and the tragic doings of Calvary—that the Father who had delighted in Him from eternity, who smiled on angels, and whose countenance of love gave radiancy to creation, was soon to lay His hand upon Him in chastisement and affliction, which would have annihilated the whole universe of finite life; when we consider these things, do we not perceive the reasons why His soul was exceeding sorrowful, even unto death?

John Bate.

CHRIST—the Alpha.

Take Christ first, before you think of doing anything else; did He not say, "Without me you can do nothing?" So then, all you do without Him is sheer nothing, however pious and noble it may appear in the eyes of men. Is He not the Alpha, and is not the Alpha the first letter? Then do not try to put a letter before it; do not say to yourself, "I will try to obtain a true recognition of my sins, and *then* I will go to Jesus to obtain salvation." This is beginning with the Z instead of with the Alpha. By doing so you make yourself like that fool who said: "I will learn to swim first, and then I will go into the water." Do you want to know your sins truly? Who is to give you that knowledge but Christ? Do you want to become better and more heavenly-minded? Who can give you that godly disposition of heart but Christ? Indeed, everything you want is within the sheepfold of God; but how can you get within except through the door, which is Christ? "I am the door," He said: "by me if any man enter in he shall be saved, and shall go in and out, and find pasture." *Dr. Guthrie.*

CHRIST—All-sufficiency of.

All the good things that can be reckoned up here below have only a finite and limited goodness; some can clothe, but cannot feed; others can nourish, but they cannot secure; others adorn, but cannot advance; all do serve, but none do satisfy; they are like a beggar's coat made up of many pieces, not all enough either to beautify or defend. But Christ is full and sufficient for all His people; He ascended on high that He might fill all things (Eph. iv, 10,) that He might pour forth such abundance of Spirit on His Church as might answer all the conditions whereunto they may be reduced; righteousness enough to cover all their sins; plenty enough to supply all their wants; grace enough to subdue all their lusts; wisdom enough to vanquish all their enemies; virtue enough to cure all their diseases; fulness enough to save them, and that to the utmost. Over and besides, there is in Christ something proportionable to all the wants and desires of His people. He is bread, wine, milk, living waters, to feed them; He is a garment of righteousness to cover and adorn them; a Physician to heal them; a Counsellor to advise them; a Captain to defend them; a Prince to rule; a Prophet to teach; a Priest to make atonement for them; a Husband to protect; a Father to provide; a Brother to relieve; a Foundation to support; a Root to quicken; a Head to guide; a Treasure to enrich; a Sun to enlighten; and a Fountain to cleanse: so that as the one ocean hath more water than all the rivers of the world, and one sun more light than all the luminaries in heaven, so one Christ is more all to a poor soul, than if it had the all of the whole world a thousand times over. *Spencer.*

CHRIST—Anointing of.

When it is said of the Saviour born in Bethlehem that He is the Christ, it is said of Him that He was anointed with holy oil. He was not, however, anointed with material oil, such as was poured on the head of Aaron, or David, or Elisha, or Saul; no such oil ever came on the head of Him born in Bethlehem. The oil that was poured on the head of Aaron, David, Elisha, and Saul, was material—oil expressed from vegetable matter, oil exuding from certain drugs; but the oil that came upon the head of the child born in Bethlehem was the oil of the Spirit, the anointing of the Holy Ghost. And you remember, when He came out of His obscurity and entered on His public ministry, at the time of His baptism, the Holy Ghost alighted on Him in the form of a dove—a stream of holy unction was seen coming down from the heaven of heavens and overflowing His sacred and mysterious Person; and when He had received this anointing of the Father He went forth preaching in Judæa, and saying, "Repent ye, for the kingdom of heaven is at hand." *Dr. Beaumont.*

CHRIST—Ascension of.

While the going up of Elias may be compared to the flight of a bird which

none can follow, the ascension of Christ is, as it were, a bridge between heaven and earth, laid down for all who are drawn to Him by His earthly existence.

Baumgarten.

CHRIST—Ascension of.

As Joseph was secretly sent before by God's intendment to prepare a place in Egypt for his brethren; so more openly doth Christ ascend to heaven, professedly declaring that to be His business, "I go to prepare a place for you." *T. Goodwin.*

Having spoiled His enemies on the cross, He further makes a public triumphal show of them in His own person, which is a second act; as the manner of the Roman emperors was, in their great triumph, to ride through the city in the greatest state, and have all the spoils carried before them, and the kings and nobles, whom they had taken; and this did Christ at His ascension, plainly manifesting, by His open show of them, that He had spoiled and fully subdued them. *T. Goodwin..*

It was the custom of the Roman emperors at their triumphal entrance to cast new coins among the multitudes; so doth Christ, in His triumphal ascension into heaven, throw the greatest gifts for the good of men that were ever given.

T. Goodwin.

Him though highest heaven receives,
Still He loves the earth He leaves;
Though returning to His throne,
Still He calls mankind His own.
See, He lifts His hands above!
See, He shows the prints of love!
Hark, His gracious lips bestow
Blessings on His Church below. *C. Wesley.*

CHRIST—Attraction of.

Among the several wonders of the loadstone this is not the least, that it will not draw gold or pearl, but, despising these, it draws the iron to it, one of the most inferior metals: thus Christ leaves the angels, those noble spirits, the gold and the pearl, and He comes to poor sinful man, and draws him into His embraces. *T. Watson.*

It is recorded of Socrates, that he brought men down from heaven to earth; that is, he drew the attention of men from the study and contemplation of heavenly bodies, to the consideration of the nature and end of man, the duties and relations of men in this life. Socrates, therefore, was said to have brought down philosophy from heaven to earth. But of Jesus Christ it may be said that He brings us from earth to heaven; He teaches us a divine philosophy; raises men from things seen, and temporal and earthly, to things spiritual, heavenly, and eternal. *Dr. Beaumont.*

CHRIST—Baptism of.

There can be little doubt, I think, but that the baptism or purification of our Lord at the Jordan, in whatsoever way it was performed, was but His inaugural rite into the high-priesthood, "over the house of God," on which that day He was to enter. That office He came from heaven on earth to assume; and as the ancient priests of the law were all typical of Him, He enters on His work at a similar time, and in a similar manner, to what they had done. They were to commence it at "thirty years of age;" so did He. They were to be "washed with water," as a ceremony of purification; so was He. They were to be anointed with "precious ointment;" He was anointed with the Spirit without measure. They were to be clad in priestly garments of glory and beauty; He was already arrayed in the glorious beauty of His own perfect humanity, and the fulness of the Godhead resident in Him. In these different points I perceive an exact agreement between the types and the antitype, and thus it became Him "to fulfil all righteousness," that no part of the law of the priesthood might be omitted, and that that correspondence might appear. *W. O'Neill.*

CHRIST—Burden of.

"My burden is light." A light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support his flight towards heaven.

Bernard.

CHRIST—Burial of.

There is another fact which was never denied either; and that is, that *Christ was buried:* no one ever doubted that, no one ever denied that, no one ever controverted that. He was buried, however, in a particular manner, just as He died, in a particular manner. The sepulchre of Christ was an aperture in a rock, a hole in a rock; a cavity hewn out of a natural rock. So there was no approaching the sepulchre of Christ but by the mouth of it; there was no undermining it; there was no sapping and mining it, by which the corpse might have been abstracted, by which it might have been taken away some other way than the way it was put in; there was no way of the body getting out of the grave but by the way it got in, namely, by the mouth of the sepulchre. But the mouth of the sepulchre was shut up, sealed up, fortified with a great stone rolled against its mouth. The stone was sealed

with the royal arms, the imperial signet was attached to the stone, the sepulchre of Christ was hermetically sealed; so that it was supposed it could never be infringed upon, never could be violated; and to make it still more inviolable, it was guarded by Rome's veteran legions. It was never denied, then, that Christ was buried.

Dr. Beaumont.

CHRIST—the Centre of the Christian Faith.

The prerogative of our Christian faith, the secret of its strength, is, that all which it has, and all which it offers, is laid up in a Person. This is what has made *it* strong, while so much else has proved weak, that it has a Christ as its middle point,—that it is not a circumference without a centre,—that it has not merely a deliverance, but a Deliverer,—not a redemption only, but a Redeemer as well. This is what makes it fit for wayfaring men; this is what makes *it* sunlight, and all else compared with it but as moonlight;—fair it may be, but cold and ineffectual; while here the light and the life are one; the Light is also the life of men. Oh how great the difference between submitting ourselves to a complex of rules, and casting ourselves upon a beating heart; between accepting a system, and cleaving to a person. And how tenfold blessed the advantages of the last, if that person is such an One that there shall be nothing servile in the entire resignation of ourselves to be taught of Him, for He is the absolute Truth—nothing unmanly in the yielding of our whole being to be wholly moulded by Him, for that He is not merely the highest which humanity has reached, but the highest which it can reach —its intended and ideal perfection, at once its perfect image and superior Lord.

Archbishop Trench.

CHRIST—the Centre of Humanity.

For this is part of the glory of Christ as compared with His servants, as compared with the chiefest of His servants, that He alone stands at the absolute centre of humanity, the one completely harmonious Man, unfolding all which was in that humanity *equally* upon all sides, *fully* upon all sides—the only one in whom the real and ideal met, and were absolutely at one. Every other man has idiosyncrasies, characteristics— some features, that is, of his character marked more strongly than others, fitnesses for one task rather than for another, more genial powers in one direction than in others. Nor are even the greatest, a St. Paul or a St. John, exempted from this law; but, according to this law, are made to serve for the kingdom of God.

Ibid.

CHRIST—Character of.

He was holy, harmless, undefiled, separate from sinners. He did no sin, neither was there any guile in His mouth. No one could convince Him of sin. Satan found nothing in Him of his nature or likeness. He was meek, gentle, humble, candid, kind, truthful, merciful, sympathetic; resisted temptation, obeyed the will of God, was zealous for His glory, taught the ignorant, relieved the distressed, was patient in suffering, long suffering in provocation, forgave His enemies, denied Himself all things sinful, either in nature or appearance; was subject to His parents; resigned in affliction, and submissive in death. The moral character of His human life was as free from imperfection as the Divine nature which dwelt within Him.

John Bate.

CHRIST (Character of)—Extraordinary.

He was no ordinary man. His miraculous conception was foretold by an angel; His birth was announced to the peasants of Judæa by a company of the heavenly host —to the learned of a distant country by a new wonder in the air: His high original was afterwards attested by voices from heaven. He displayed powers in Himself which amounted to nothing less than an uncontrolled and unlimited dominion over every department of the universe,—over the first elements of which natural substances are composed, in His first miracle of changing water into wine, and in the later ones of augmenting the mass of a few loaves and a few small fishes to a quantity sufficient for the meal of hungry multitudes—over the most turbulent of the natural elements, composing the raging winds and troubled waves—over the laws of nature, exempting the matter of His body on a particular occasion from the general force of gravitation, and the power of mechanical impulse, so as to tread secure and firm upon the tossing surface of a stormy sea—over the vegetable kingdom, blasting the fig-tree with His word—over the animal body, removing its diseases, correcting the original defects and disorders of its organs, and restoring its mutilated parts—over the human mind, penetrating the closest secrets of each man's heart—over the revolted spirits, delivering miserable mortals from their persecution, and compelling them to confess Him for their Lord and the destined avenger of their crimes; and what might be regarded as more than all, He showed that life itself was in His power, restoring it in various instances—in one when it had been so long extinguished that the putrefaction of animal fluids must have taken place.

Bp. Horsley.

CHRIST—and His Church.

The general consideration, that what there may have been in the world obscurely

struggling to be Christian before Christ and His Church, so far from suggesting to us poorer thoughts of what in Him we possess, under how far more glorious aspect does it present that to us! All which men before could conceive but could not realize, could feel after but could not grasp, could dream of but ever when they awoke found nothing in their hands,—it is here; "the body is of Christ." And the Church which He has founded, we behold it as sitting upon many waters, upon the great ocean of truth, from whence every stream that has at all or at any time refreshed the earth was originally drawn, and to which it duteously brings its waters again. We may contemplate that Church as having, in that it has the Word and Spirit of its Lord, the measure of all partial truth in itself; receiving the homage of all human systems, meekly, and yet, like a queen, as her right; understanding them far better than they ever understood themselves; disallowing their false, and what of true they have, setting their seal upon that true, and issuing it with a brighter image, and a sharper outline, and a more paramount authority, from her own mint.

Archbishop Trench.

CHRIST—Clinging to.

When a shipwrecked sailor, left to the mercy of the waves, has no help within reach or view but a spar or mast, how will he cling to it, how firmly he will clasp it—he will hold it as life itself. If a passing billow sweep him from it, with all his might he will make for it again, and grasp it faster than ever. To part is to perish; and so he clings—and how anxiously! So the awakened sinner feels. The ocean of wrath surrounds him; its billows and its waves go over him. Hell yawns beneath to engulph him. The vessel is an utter wreck. All its floating timbers are very rottenness. Oh, how he strains his eye searching for a mast, a plank, a spar! His eye rests on the only hope, the only rock in the wide ocean of wrath, the Rock of Ages, the Lord Jesus. He makes for the Saviour—he clasps Him—he cleaves to Him. Every terror of sin and of unworthiness that strives to loosen his hold only makes him grasp with more terrible and death-like tenacity, for he knows that to part company is to perish.

R. B. Nichol.

CHRIST—Contrarieties in.

He was born in a stable, His cradle was a manger, there was lodging in the inn, but none for Mary; yet was there then a star in the heavens, to signify to the wise men the birth of this noble personage. He was baptized by John His servant, but a voice was heard from heaven, and the Holy Ghost was there by His solemn presence. He had no possession of His own, but was maintained by the alms of devout women, but out of them He had cast devils. He must pay tribute, but He will fetch it out of the mouth of a fish. In the end He was taken with a band of men, but when He spake, they reeled backward and none durst lay hold on Him. He was whipped and ill-treated, but twice before had He whipped the money-changers out of the temple, and none durst open their mouth against Him. He was condemned to die, but the judge's wife dreamed and was troubled, being persuaded of His innocence, and Pilate himself acquitted Him. When He was going to the cross He was so worn as He was not able to bear it, but He was able to bear the wrath of His Father. He was hanged between two thieves, but He saveth one of them. He was mocked of the people, but the heaven and earth acknowledge Him. He was sometimes called Beelzebub, yet Beelzebub confesseth Him to be the Son of God. *M. E. Philip.*

CHRIST (Death of)—Mysteriousness of the.

That God, this Lord, the Lord of life, could die, is a strange contemplation; that the Red Sea could be dry, that the sun could stand still, that an oven could be seven times heat and not burn, that lions could be hungry and not bite, is strange, miraculously strange; but supermiraculous that God *could* die, but that God *would* die is an exaltation of that. But even of that also it is a superexaltation that God should die, and *non exitus* (said St. Augustine), God the Lord had no issue but by death, and *oportuit pati* (says Christ Himself), all this Christ ought to suffer, was bound to suffer. *Dr. Donne.*

CHRIST (Death of)—Place, &c., of the.

Consider *the place where He died.* We all hope to die in our own homes, in our own beds; the people of God generally are allowed to die thus. But where did your Lord and Master die? One of the historians says, with inimitable and overwhelming emphasis, "They led Him away to Calvary, and there they crucified Him." A place putrid with blood and bones—a place the atmosphere of which was impregnated with a blasphemous breath. Consider, too, *among whom He died.* He was crucified between two thieves, two malefactors; He had the middle place assigned Him, as though He was worse than either of them. And *as to the death itself which He endured,* you know what it was. Crucifixion was the most lingering and painful mode of death, and it was the most infamous one; and in the estimation of the Jews, it was an accursed death, for, according to their own law, "cursed was

he that hangeth on the tree." There see the head, that was filled with treasures of knowledge, sinking lifeless upon His bosom; see those hands that mixed the ointment for the eyes of the blind, that multiplied the loaves for the starving people, that were stretched out upon the sick and dying, to recover and to serve them; see those hands stretched on the accursed tree; see those feet that were bedewed with the tears and anointed with the ointment of Mary, and that carried Him about on His journeys of pity and charity, pierced with rugged iron; and the heart that throbbed with love for the human race, and glowed with zeal for the honour of His Father, pierced with the cruel spear. "Behold, all ye that pass by, and see if ever was sorrow like unto His sorrow in the day that the Lord afflicted Him in the fierceness of His anger." What part of His flesh was exempt from suffering? He bore our sins in His own body on the tree. What part of His body was exempt from anguish? Was it His hands and His feet?—they were pierced with nails. Was it His temples?—they were punctured with thorns. Was it His back?—that was lacerated with scourges. Was it His side?—that was broken by the hostile spear. Was it His bones?—they were all as it were out of joint. Was it His muscles?—they were stretched upon the gibbet. Was it His veins?—they were deprived of their purple fluid. Was it His nerves, those canals of feeling, those rivers of sensation?—they were wrung with anguish. He bore our sins in His own body on the tree. *Dr. Beaumont.*

CHRIST (Death of)—Voluntariness of the.

Oh, what a lovely victim is Christ, not unwillingly dragged to the altar, not unwillingly pressed upon the altar: oh, no! What bound Him to the cross? Was it the nails? If He had never been fastened by anything else but nails, He had never been fastened at all. It was love that bound Him to the cross; it was love that carried Him to the cross; it was love to us that led Him to go to the high altar; and it was love to us that fastened Him to that altar. *Ibid.*

CHRIST (Death of)—Wonderfulness of the.

Amazing scene! well might the sun, abashed,
Hide his bright face in darkness! well might earth
Shake to her centre! well the rending rocks
Speak out their wonder; and convulsions tear
The universal frame! O love divine!
O miracle of love! O love of God!
How vast, how wondrous, passing human thought!
Had universal nature backward shrunk
Into the barren womb of nothingness;
Had light turned darkness, matter chaos wild,
And order rank confusion, it were nought
To that stupendous scene, where God in flesh
Died for the creature's sin! *Young.*

CHRIST—a Defence.

A wall of crystal is a safe defence against the force of fire, yet it is no obstruction to the beams and cherishing light of the sun. Such a crystal wall is Christ; He keeps off God's fiery indignation from us, but yet conveys to us the cherishing and reviving influences of His love. *Bp. Hopkins.*

CHRIST—Dignity of.

It is He whose very infancy not only startled a king, and made him fear his throne, but also affrighted the powers of darkness, and silenced the heathen oracles; whose childhood puzzled the knowledge of the aged, and confounded the doctors of the law; who ruled the course of nature, and made the strong winds obey Him, and could walk on the billows of the sea as on a pavement; who fed multitudes by His word, and healed all manner of diseases without medicine; who could command them to leap that were cripple, and make them see the heavens and the day who had been born blind; and who could cast devils out of their possessions, and restore the frantic to their wits; who could break the gates of death and open the doors of the grave, and call back the spirits of the buried carcases. *Henry Scougal.*

CHRIST—Divinity of.

To create, to call something out of nothing, be it a dying spark or a blazing sun, a dewdrop cradled in a lily's bosom, or the vast ocean in the hollow of God's hand, mole-hill or mountain, the dancing motes of a sunbeam or the rolling planets of a system, a burning seraph or a feeble glow-worm, one of the ephemera that takes wing in the morning and is dead at night, or one of the angels that sang when our Lord was born; whatever be the thing created, the power to create is God's, the act of creation His; and therefore, since Paul says that Jesus Christ created all things, he cannot mean to depose our Lord from the throne of Divinity, and lower God's only begotten Son to the level of a created being. *Dr. Guthrie.*

"Greater love hath no man than this, that a man lay down his life for his friends." This passage, connected with the one in Romans which says that "while we were yet enemies Christ died for us," prove, to say the least, that Jesus was more than

man, inasmuch as He died for His enemies, whereas no *man* has ever done more than die for his friends. *John Bate.*

CHRIST—Divinity of.

Two gentlemen were once disputing on the divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were you authorised to teach it and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied he, "that Jesus Christ is *the true God.*" "You are very happy," replied the other, "in the choice of your words, for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is THE TRUE GOD, and Eternal Life!'" *Wilson.*

If the words of reasoning are not enough to convince the sceptic that man has a soul as well as a body, then we refer him to the *works* which man has accomplished, and claim that they are sufficient to produce belief. So we would say, If the words which Jesus and His apostles spake have not a weight of evidence strong enough to convince the Socinian that He is one with the Father, or Divine, then let him consider the *works* of Jesus Christ, and thence derive satisfactory proofs that He is in the Father and the Father in Him. "*For the very works' sake,*" let him believe. *J. Bate.*

The following phrases, as gathered from the Scriptures, may serve to illustrate this view of Christ. He is spoken of as "Jehovah; as Jehovah of glory; as Jehovah our Righteousness; as Jehovah above all; as Jehovah the First and the Last; as Jehovah's Fellow and equal; as Jehovah of hosts; as Jehovah of David; as Jehovah the Shepherd; as Jehovah for whose glory all things were created; as Jehovah the Messenger of the Covenant: invoked as Jehovah; as the Eternal God and Creator; as the Mighty God; as the Great God and Saviour; as God over all; as the True God; as God the Word; as God the Judge; as Emmanuel; as King of kings and Lord of lords; as the Holy One; as the Lord from heaven; as the Lord of the Sabbath; as Lord of all; as Son of God; as the Only Begotten Son of the Father: His blood is called the blood of God; as One with the Father; as sending the Spirit equally with the Father; as entitled to equal honour with the Father; as Owner of all things equally with the Father; as unrestricted by the law of the Sabbath equally with the Father; as unsearchable equally with the Father; as Creator of all things; as Supporter and Preserver of all things; as possessed of the fulness of the Godhead; as raising the dead; as raising Himself from the dead; as Eternal; as Omnipresent; as Omnipotent; as Omniscient; as discerning the thoughts of the heart; as Unchangeable; as having power to forgive sins; as Giver of pastors to the Church: as Husband of the Church; as the Object of Divine worship; as the Object of faith; as God, He redeems and purifies the Church unto Himself; as God, He presents the Church unto Himself; Saints live unto Him as God." *John Bate.*

CHRIST—Emblems of.

Cast thine eyes which way thou wilt, and thou shalt hardly look on anything but Christ Jesus hath taken the name of that very thing upon Himself. Is it day? and dost thou behold the sun? He is called the Sun of Righteousness. Or is it night? and dost thou behold the stars? He is called a star: "There shall come a Star out of Jacob." Or is it morning? and dost thou behold the morning star? He is called "the bright Morning star." Or is it noon? and dost thou behold clear light all the world over? He is "that Light, that lighteth every man that cometh into the world." Come a little nearer: if thou lookest on the earth, and takest a view of the creatures about thee, seest thou the sheep? "as a sheep before her shearer is dumb, so He opened not His mouth." Or seest thou a lamb? "behold the Lamb of God, which taketh away the sin of the world." Seest thou a shepherd watching over his flock? "I am the good Shepherd, and know my sheep, and am known of mine." Or seest thou a fountain, rivers, waters? He is called a fountain—"in that day there shall be a Fountain opened to the house of David." Or seest thou a tree good for food, or pleasant to the eye? He is called "the Tree of life." Seest thou a rose, a lily, any fair flower in a garden? He is "the Rose of Sharon, and the Lily of the vallies." To come a little nearer yet: art thou adorning thyself, and takest thou a view of thy garments? He is a garment —"Put ye on the Lord Jesus Christ." Art thou eating meat, and takest a view of what is on thy table? He is the Bread of God; true Bread from heaven; the Bread of Life. *Isaac Ambrose.*

CHRIST—Empire of.

What an empire is this! Heaven and earth—the Church militant—the Church triumphant—angels and archangels—saints and seraphs. At His mandate the billows were hushed—demons crouched in terror—the grave yielded its prey! "Upon His head are many crowns." He is made "Head over all things to His Church."

Yes! over all things, from the minutest to mightiest. He holds the stars in His right hand:—He walks in the midst of the seven golden candlesticks, feeding every candlestick with the oil of His grace, and preserving every star in its spiritual orbit.

J. A. Macduff.

CHRIST—Equal with God.

It was during the reign of Theodosius the Great, in the fourth century, that the Arians made their most vigorous attempts to undermine the doctrine of the divinity of Jesus Christ. The event, however, of his making his son Arcadius partner with himself on his throne was happily overruled in the following manner, to his seeing the God-dishonouring character of their creed.

Among the bishops who came to congratulate him on the occasion was the famous and esteemed Amphilochus, who, it is said, suffered much under the Arian persecution. He approached the emperor, and, making a very handsome and dutiful address, was going to take his leave.

"What!" said Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?"

Upon this the good old bishop went to young Arcadius, then about sixteen years of age, and putting his hand upon his head, said, "The Lord bless thee, my son," and immediately drew back.

Even this did not satisfy the emperor. "What," said he, "is this all the respect you pay to a prince that I have made of equal dignity with myself?"

Upon this the bishop arose, and looking the emperor in the face, with a tone of voice solemnly indignant, said, "Sir, do you so highly resent my apparent neglect of your son because I do not give him equal honour with yourself? What must the eternal God think of you, who have allowed His co-equal and co-eternal Son to be degraded in His proper divinity in every part of your empire!"

This was as a two-edged sword in the heart of the emperor. He felt the reproof to be just and confounding, and no longer would seem to give the least indulgence to that creed which did not secure the divine glory to the "Prince of Peace." *Dr. Jeffers.*

CHRIST—an Example.

Jesus Christ is set forth by the sacred writers as the perfect pattern of Christian duty. By which we must understand, not that He fulfilled all the duties which a Christian life may embrace, but all which were within His spere of action. It is perfection in the *mode*, rather than in the extent which it embraces. It will nevertheless be found, on a very little reflection, to be extensive enough to furnish a model for the chief part of every man's life, and to be applicable in many points which would appear at first to lie beyond its compass. Thus, as a worker of miracles, His example cannot indeed be literally imitated, but it may still be adapted to the case of all. The same benevolence which was evinced in the exercise of Divine means by Him may be testified in our behaviour, by the use of human means conducive to the same purpose. We cannot, indeed, redeem a world by the sacrifice of our lives, but many sacrifices and personal denials there are which conduce to the welfare of others, and in making these we shall be acting like our Great Example. We cannot save men's souls, but we may help them in the way of salvation; and although we have no power to ascend to heaven by any efforts of our own, by looking steadfastly on Him who has gone before us, we may kindle that hope and that faith whereby we shall ascend to heaven like Him.

Again, there are relations of domestic and public life out of which duties arise, such as the Saviour cannot be literally said to have fulfilled, because He stood not in those relations, and had no opportunity of exemplifying the practice of the duties. We cannot contemplate Him as a father and a master of a household, but we see Him in the bosom of His apostolic family; those whom, as if with this design, He calls His mother and His brethren; and what example could more forcibly recommend the observance of family prayer, for instance, than that which He has so exhibited, by adding to His solitary devotions, and to His attendance on public service of the synagogue, the custom of praying in private with His disciples.

If we consider the sphere of life in which our Lord moved, it will be seen that although His example thus became applicable to many cases strictly beyond it, yet it was more particularly suited to the exercise of those moral duties which are peculiar to the Christian scheme, viz., humility and forgiveness of injuries. The propriety and advantage of this is obvious. To the heathen moralist these qualities, considered as virtues, were as new as the doctrines of the Atonement and the Resurrection. To the Jew, the latter at least was equally so; and both required that the practice of them should be recommended by a life such as the Saviour led, in which His condescension in dwelling amongst us was more apparent from His poverty and lowliness than if He had been numbered with the rich and powerful; whilst His every act of mercy, and His every word of exhortation to the Jews, was a return of good for evil. The closing scene of His ministry was only a more prominent display of those Gospel virtues exemplified in the whole course of

it. He submitted voluntarily to a death appropriated to the meanest criminals, and He died praying for His enemies.

Bp. Hinds.

Think of Christ's appointed work, the greatest that ever was to be done on the earth; so great as to be a counteraction to all the sins of all the saved! and at an awful cost of endurance. What toils, what grievances, what terrors (as to His humanity) attend His mighty task! But if He had been "wearied," and left but one thing undone! If He had shrunk and failed, what sensation in heaven—hell—earth! Let His followers advert to that when tempted to shrink from service, and to say it is too much. When this repugnance arises, go and look at Him! Even imagine as if any given Christian service had been to be performed in His presence—under His inspection; would you then be weary? He is the grand, transcendent example, to show that a good work must be gone through with; to constitute it such, the conclusion is indispensable: "He that endureth to the end shall be saved;" "he that looketh back is not fit for the kingdom of God." *John Foster.*

One day, thinking to amuse him, his wife read to Dr. Judson some newspaper notices, in which he was compared to one or other of the apostles. He was exceedingly distressed, and then he added, "Nor do I want to be like them; I do not want to be like Paul, nor Apollos, nor Cephas, nor any mere man. I want to be like Christ. We have only one perfectly safe Exemplar—only One who, tempted like as we are in every point, is still without sin. I want to follow Him only, copy His teachings, drink in His Spirit, place my feet in His footprints, and measure their shortcomings by these, and these only. Oh, to be more like Christ!" *Dr. J. Hamilton.*

CHRIST—Excellencies of.

Christ is a Rare Jewel, but men know not His value; a Sun which ever shines, but men perceive not His brightness, nor walk in His light. He is a Garden full of sweets, a Hive full of honey, a Sun without a spot, a Star ever bright, a Fountain ever full, a Brook which ever flows, a Rose which ever blooms, a Foundation which never yields, a Guide who never errs, a Friend who never forsakes. No mind can fully grasp His glory; His beauty, His worth, His importance, no tongue can fully declare. He is the Source of all good, the Fountain of every excellency, the Mirror of perfection, the Light of heaven, the Wonder of earth, time's Masterpiece, and eternity's Glory; the Sun of bliss, the Way of life, and Life's fair way. "He is altogether lovely," says the saint; a Morning without clouds, a Day without night, a Rose without a thorn; His lips drop like the honeycomb, His eyes beam tenderness, His heart gushes love. The Christian is fed by His hands, carried in His heart, supported by His arm, nursed in His bosom, guided by His eye, instructed by His lips, warmed by His love; His wounds are his life, His smile the light of his path, the health of His soul, his rest and heaven below. *Balfern.*

CHRIST—Fidelity to.

The firmness of the venerable Polycarp in persecution unto death, is known to all. Urged by the chief officer to pay religious honours to the emperor, he mildly replied, "I shall not do as you advise me." "Swear, curse Christ, and I release you." "Sixty-eight years have I served Him, and He has done me nothing but good; how then can I curse Him, my Lord and my Saviour?" At the stake, when they were about to bind him, he said, "Leave me as I am. He who has strengthened me to encounter the flames, will enable me to stand firm at the stake." *Anon.*

CHRIST—Flying to.

As birds in a string may fly high, but when they come to the end of the line, they fall down there; and so, though the soul flies to Christ, yet when, indeed, it comes to the end of parting with all, it falls down and falls from Christ. *T. Shephard.*

CHRIST—our Forerunner.

Under the law, the high-priest entered into the holy of holies with all the names of the tribes on his breast; even so doth Christ enter into heaven with ours; thereby showing that we are to come after Him: and this is more than simply to prepare a place; it is to take possession of a place, and give us a right thereto. See Heb. vi, 20. *T. Goodwin.*

CHRIST—a Foundation.

Men who stand on any other foundation than the rock Christ Jesus, are like birds that build in trees by the side of rivers. The birds sing in the branches, and the river sings below, but all the while the waters are undermining the soil about the roots, till, in some unsuspected hour, the tree falls with a crash into the stream; and then its nest is sunk, its home is gone, and the bird is a wanderer. But birds that hide their young in the clefts of the rock are undisturbed, and after every winter, coming again, they find their nests awaiting them, and all their life long brood the

summer in the same places, impregnable to time or storm. *H. W. Beecher.*

CHRIST—a Fountain.

"If any man thirst, let him come unto me and drink." What man would dare to say of merely physical things, "If any man lacks knowledge, let him come to me?" Neither Humboldt, nor Liebig, nor Agassiz would dare to say this, even of the departments in which they are pre-eminent, how much less of the whole range of learning! yet Christ, disdaining physical things, appeals at once to the soul with all its yearnings, its depths of despair, its claspings—like a mother feeling at midnight for the child whom death has taken,—its infinite outreachings, its longings for love and peace and joy, which nothing can satisfy this side of the bosom of God, and says, "If any man thirst, let him come unto me and drink." He stands over against whatever want there is in the human bosom, whatever hunger there is in the moral faculties, whatever need there is in the imagination, and says, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." *Ibid.*

CHRIST—a Friend.

He is an affectionate Friend; a bountiful and beneficent Friend; a constant and comforting Friend; a decided Friend; an everlasting Friend; a faithful Friend; a gracious Friend; a holy Friend; an interceding Friend; a just Friend; a kind Friend; a loving Friend; a merciful Friend; a near Friend; an omniscient and omnipresent Friend; a patient and powerful Friend; a quiet Friend; a righteous Friend; a saving and sympathising Friend; a trustworthy and truthful Friend; an unparalleled Friend; a virtuous Friend; a wonderful Friend; a yearning Friend; a zealous Friend. *John Bate.*

CHRIST—Friendship of.

There is nothing so pleasing in human friendships as the modifications of character that are wrought by intimacy. Better than martial victories are "the silent triumphs of wisdom," as souls are quietly turned off from unseemly ways and led to a loftier life. If, then, we become the intimate friends of Christ, we may expect singular modifications of character to arise from the very variety and proportion of His characteristics.

If a man were inflated by wealth, Christ would appear to him as having no home to rest in. If, on the other hand, a man were oppressed by poverty and pinched by want, Christ would appear cheering him with the hope of heaven and the golden crown.

If one should become the friend of Christ and retain a proud spirit, Christ would ask him to bear cups of cold water and wash the feet of His disciples. If, on the other hand, the man was lowly and discouraged, Christ would appear to him promising thrones and dominions.

Of a wasteful man Christ would demand care in gathering up fragments. To a hoarding man Christ would say, "Labour not for that meat which perisheth."

To those who are light and joyous, Christ appears weeping over the doom of the lost. To those who are oppressed with grief, Christ appears as in the solemn hours of His last supper with His disciples, in the silence of the midnight, singing the Hallel, the great song of praise to God.

To those that engage in too much gaiety, Christ appears holding out His crown of thorns to check unseemly mirth. But to a man in great despondency, He appears bidding him rejoice and be exceeding glad though in the midst of persecutions.

We are of disproportionate life, and if we fondly cling to new graves and refuse to take up again the burden of life, Christ appears, roughly declaring, "Let the dead bury their dead: follow thou me." Or, if we straightway forget the dead and are cold and unmoved by opening tombs, Christ appears weeping at the grave of a friend, or touching the bier of the only son of a widow.

We are disproportionate, and if our souls are cold and turn away from human friendships as of no use, Christ appears at the house in Bethany, or in dying commends His mother to the care of His beloved disciple. But if our souls are tangled and too much wedded to earthly friendships, He appears demanding that we hate father and mother and all relationships, and bids us forsake all and follow Him.

We are disproportionate. Christ then exhibits Himself as tender or rough, to suit our peculiar case. If our souls are fearful and trembling, He will quench no smoking flax. If our souls are bold and fiery, He appears scourging hypocrites from His temple and denouncing the Sadducees and Pharisees. If our souls love peace, Christ is the Prince of Peace. But if our souls are valiant for fight, He comes not to bring peace, but a sword.

Is a man too dependent on others? Christ appears treading the winepress alone. Is a man lonely in warfare with evil powers? Christ appears declaring that twelve legions of angels are in waiting.

If a man is legal and clings to the old Mosaic economy and the tradition of men, Christ appears to him rejecting the letter of the law and overturning old ceremonies. But if a man is of a careless order of mind and would riot in unholy liberty, Christ

appears to him declaring that not one jot or one tittle of the law shall fail.

To those of timid, feeble mind, Christ comes teaching the most invigorating and terrible doctrines. To those of uncompromising, severe, and cold intellects, Christ comes showing how He can die for His enemies.

Thus the whole character is rounded to perfection through the modifying friendship of Christ. *Dr. Smith.*

CHRIST—Fulness of.

When He speaks to His dependent creatures, He does so in a way which convinces us that He is conscious of the unbounded blessings that are at His disposal. He speaks in a way that no earthly being, however wealthy and generous, has done. "The half of the kingdom" is the broadest promise of man to his most favorite suppliants. But Christ says, "WHATSOEVER ye shall ask in my name that will I do." "If ye shall ask ANYTHING in my name, I will do it." Does not this show the fulness of Christ to extend at least to the utmost petition of man as taught by the Word and the Spirit of God; and how far this may go there is no mortal on earth that can say. As nature contains a fulness to give to man *all things whatsoever* he needs for *every* purpose in life, so Christ possesses a fulness for every purpose of the life of the soul. The sun in its fulness of light, the ocean in its fulness of water, the air in its fulness of life-sustaining properties, the earth in its fulness of resources to supply man's necessities, are emblems of the fulness of love, mercy, wisdom, salvation, &c., which are in Christ for the spiritual wants of the immortal soul. *John Bate.*

I have found it an interesting thing to stand on the edge of a noble rolling river, and to think, that although it has been flowing on for six thousand years, watering the fields, and slaking the thirst of a hundred generations, it shows no signs of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion. Yet what are these but images of the fulness that is in Christ? Let that feed your hopes and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing. For when judgment flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fulness that is in Christ shall flow on throughout eternity in the bliss of the redeemed. Blessed Saviour, Image of God, Divine Redeemer, in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore. What Thou hast gone to heaven to prepare may we be called up at death to enjoy. *Dr. Guthrie.*

CHRIST—Glory of.

His birth was mean on earth below; but it was celebrated with Hallelujahs by the heavenly host in the air above; He had a poor lodging, but a star lighted visitants to it from distant countries. Never Prince had such visitants so conducted. He had not the magnificent equipage that other kings have, but He was attended with multitudes of patients, seeking and obtaining healing of soul and body; that was more true greatness than if He had been attended with crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy, the deaf to hear His wonders, and the blind to see His glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion that had both, acknowledged, health and sickness, life and death, took orders from Him. Even the winds and storms, which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their prey when He demanded it. He did not walk upon tapestry, but when He walked on the sea the waters supported Him. All parts of the creation, excepting sinful men, honoured Him as their Creator. He kept no treasure, but when He had occasion for money, the sea sent it to Him in the mouth of a fish: He had no barns, nor corn-fields, but when He inclined to make a feast, a few loaves covered a sufficient table for many thousands. None of all the monarchs of the world ever gave such entertainment. By these, and many such things, the Redeemer's glory shone through His meanness, in the several parts of His life. Nor was it wholly clouded at His death; He had not, indeed, that fantastic equipage of sorrow that other great persons have on such occasions: but the frame of nature solemnised the death of its Author; heaven and earth were mourners. The sun was clad in black; and, if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load: there were few to pay the Jewish compliment of rending their garments, but the rocks were not so insensible; they rent their bowels; He had not a grave of His own, but other men's graves opened to Him. Death and

the grave might be proud of such a tenant in their territories, but He came not there as a subject, but as an invader,—a conqueror: it was then the king of terrors lost his sting; and on the third day the Prince of Life triumphed over him, spoiling death and the grave. *J. Maclaurin.*

CHRIST—God seen in.

A man cannot behold the sun in its brightness, it so dazzleth his eyes. What doth he then? He sets down a basin of water, and seeth the image of the sun shadowed in the water. So, seeing we cannot behold the infinite God, nor comprehend Him, we must then cast the eyes of our faith upon His image, Christ Jesus. When we look into a clear glass it casteth no shadow to us; but put steel upon the back, then it casteth a reflex, and showeth the face in the glass. So, when we cannot see God Himself, we must put the *manhood* of our Lord Jesus Christ (as it were a back to His *Godhead*), and then we shall have a comfortable reflex to His glory.

Spencer.

CHRIST—Humiliation of.

The Highest would make Himself the lowest. He who was above the heavens would not only come down to the earth, but would "make Himself of *no reputation*" in the earth! He would be reckoned as no one, He would be an outcast from among men, and meekly take His place amongst cattle. He would hide Himself in a hole of the earth, as though He were "a worm, and no man." He chose this humiliation for Himself. It was in His heart before the world was. The Only Begotten of the Father meditated every step and incident in His humiliation. He would become as one "despised and rejected" of His creatures. He would fulfil the lowest office on their behalf. He would wash their feet, and after having spoken nothing but truth, and done nothing but good, though innocent as a lamb, He would submit to every indignity and cruelty as though He were the chief of malefactors, and while dying in torture would suffer Himself to be hissed out of the world which He came to redeem. *J. Pulsford.*

All after humiliations of our Lord were nothing to the first, namely, that of *His Incarnation.* The great humiliation was to make Himself flesh. That being done, the manger and the cross, and all that lay between, were, *comparatively*, small considerations. "Being found in fashion as a man," it is not half so surprising that He should surrender himself to be despised and crucified, as that, being Lord of all, He should be willing to put on our mortal flesh. Self-intelligent men find difficulty in conceiving Jesus Christ to be the Lord our God, but simple hearts never did, and never will. The law is well known in heaven by which the sweet mystery is "hidden from the wise and prudent, and revealed unto babes." *Ibid.*

CHRIST—Humiliation and Glory of.

A king which the world admires is one of extensive power, with numerous armies, a golden crown and sceptre, a throne of state, magnificent palaces, sumptuous feasts, many attendants of high rank, immense treasures to enrich them with, and various posts of honour to prefer them to.

Here was the reverse of all this: for a crown of gold, a crown of thorns; for a sceptre, a reed put in His hand in derision; for a throne, a cross; instead of palaces, not a place to lay His head in; instead of sumptuous feasts to others, oftimes hungry and thirsty Himself; instead of great attendants, a company of poor fishermen; instead of treasures to give them, not money enough to pay tribute without working a miracle; and the preferment offered them was to give each of them his cross to bear. In all things the reverse of worldly greatness, from first to last: a manger for a cradle at His birth; not a place to lay His head sometimes in His life; nor a grave of his own at his death.

Here unbelief frets and murmurs, and asks, Where is all the glory that is so much extolled? For discovering this, faith needs only look through that thin vail of flesh; and under that low disguise appears the Lord of glory, the King of kings, the Lord of Hosts, strong and mighty (Psa. xxiv, 8). The Lord mighty in battle; the heavens His throne; the earth His footstool; the light His garments; the clouds His chariots; the thunder His voice; His strength omnipotence; His riches all-sufficiency; His glory infinite; His retinue the hosts of heaven, and the excellent ones of the earth; on whom He bestows riches unsearchable, an inheritance incorruptible, banquets of everlasting joys, and preferments of immortal honour, making them kings and priests unto God; conquerors, yea, and more than conquerors; children of God, and mystically one with Himself.

J. Maclaurin.

To conquer and to save, the Son of God
Came to His own in great humility,
Who wont to ride on cherub wings abroad,
And round Him wrap the mantle of the sky.
The mountains bent their necks to form His road;
The clouds dropt down their fatness from on high;

Beneath His feet the wild waves softly flowed,
And the wind kissed His garment tremblingly.

The grave unbolted half his grisly door
(For darkness and the deep had heard His fame,
Nor longer might their ancient rule endure);
The mightiest of mankind stood hushed and tame;
And, trooping on strong wings, His angels came
To work His will, and kingdom to secure;
No strength He needed, save His Father's name;
Babes were His heralds and His friends the poor. *Bp. Heber.*

CHRIST—the Image of God.

Although God has commanded man not to make any image of Himself and bow down and worship it (that would be idolatry), yet He has in His sovereign prerogative given to man an image of Himself in the person of His Son; and to worship Him is no idolatry, but obedience.
John Bate.

"He is the express image of the Person of the Father." As the print of the seal on the wax is the express image of the seal itself, so is Christ the highest representation of God. *Isaac Ambrose.*

CHRIST—Incarnation of.

That He should be the seed of the woman was made known to Adam, but not of what nation till Abraham, nor of what tribe till Jacob, nor of what sex till David, nor whether born of a virgin till Isaiah. Thus by degrees was that great mystery of godliness revealed to mankind. If any Jew object, saith Chrysostom, How could a virgin bring forth?—"Dic ei, quomodo peperit sterilis et vetula?"—Ask him, How could Sarah, when old and barren, bear a child? The bees have young, yet know not marriage. The phœnix, they say, hath no parents. This Head-stone of the corner was cut out of the mountain without hands; this flower of the field, this rose of Sharon, hath heaven for His father, and earth for His mother. Was it not as easy to frame this second Adam in the womb, as that first Adam out of the mire? Herein see a miracle of mercy, that the incomprehensible God, that circle (whose centre is everywhere, whose circumference nowhere) should be circled and cooped up for nine months together in the narrow womb of a pure virgin. *J. Trapp.*

CHRIST (Incarnation of)—Preparation for the.

All the sacrifices offered every morning and evening for so many ages were preparations for it, and shadows of it. The same may be said of other figures and types. The church of God for four thousand years waited with longing looks for this salvation of the Lord; they were refreshed with the sacrifices that prefigured it. The heathens themselves had their sacrifices; they had sinfully lost the tradition of the true religion and the Messiah, handed down from Noah; yet Providence ordered it so, that they did not wholly lose the rite of sacrificing. There is reason to acknowledge a particular Providence preserving tradition in this point; for how otherwise could it enter into men's heads to serve their gods by sacrificing their beasts? It was useful that the world should not be entirely unacquainted with the notion of a sacrifice; the substitution of the innocent in the room of the guilty, all pointed towards this great oblation which was to make all others to cease. The predictions of the prophets in different ages, from Moses to Malachi, were also preparations for this great event. John the Baptist appeared as the morning star, the harbinger of the Day-spring from on high. It was his particular office to prepare the way of the Lord before him. The evidence of the prophecies was bright; the Jews saw the time approaching; their expectations were big. Counterfeit Messiahs took advantage of it; and not only the Jews, but even the heathens, probably by report from them, had a notion of an incomparably great person who was to appear about that time. These, besides many other great things, serve to show what glorious preparations and pomp went before the great work we are speaking of.
J. Maclaurin.

CHRIST—Innocence of.

Pilate had found no fault in Him; yet Pilate had delivered Him up to be crucified. The Jews had been unable to charge Him with any fault; yet the Jews had crucified Him. They saw nothing but the hideous mists and phantoms of their own passions, of their own envy and hatred and malice; they clothed Jesus in the dark hues of those passions; and then they nailed Him to the cross. Not knowing what righteousness was, they could not recognise it when it came and stood in a visible form before them. Loving unrighteousness rather than righteousness, they tried to quench the light of righteousness, and could not find rest until they trusted they had built up a thick firmament of darkness around them, and extinguished the heavenly ray which

God had sent through the darkness to scatter it. *Archdeacon Hare.*

Our eyes are keen to mark the improprieties of our neighbours, their vices are generally more noticeable to us than their virtues. From this tendency it is not a little that tells in favour of the purity of Christ. None of His neighbours could charge Him with any moral defect. They could not say, Is not this the intemperate, the false, the dishonest? The best of men have their defects, and the nearer we come to them the more disposed we are to say, "We have seen an end of all perfection." Men whom we have loved and almost worshipped in the distance have, as we approached them, appeared but men. But the nearer you approach Christ, and the more you inspect His character, the brighter does His innocence shine. *Dr. Thomas.*

CHRIST—Intercessions of.

When the fiery displeasure of Jehovah broke out upon the rebellious Israelites in their mutiny against Moses, Aaron appeared with his mighty intercessions, and arrested the progress of the destroying power; so Christ appears between the awakened vengeance of God and sinners, and by His ever-living intercessions prevents their instantaneous destruction.

John Bate.

As when a king is angry with a subject the king's son marries the daughter of the subject, and brings him into favour with the king again, so, when God the Father was angry with us, Christ married himself to our nature, and now mediates for us with His Father, and brings us to be friends again, and now God looks upon us with a favorable aspect. As Joab pleaded for Absalom, and brought him to king David, and David kissed him, so doth Jesus Christ ingratiate us into the love and favour of God. Therefore He may well be called a Peacemaker, having taken our flesh upon Him, and so made peace between us and His angry Father. *T. Watson.*

When Esculus was accused for some impiety, his brother stood up for him and showed the magistrates how he had lost his hand in the service of the state, and so obtained his pardon; thus, when Satan accuseth the saints, or when the justice of God lays anything to their charge, Christ shows His own wounds, and by virtue of His bloody sufferings He answers all the demands and challenges of the law, and counterworks Satan's accusations. *Ibid.*

As a tender-hearted mother would plead with a judge for a child ready to be condemned; oh how would her bowels work! how would her tears trickle down; what weeping rhetoric would she use to the judge for mercy! Thus the Lord Jesus is full of sympathy and tenderness (Heb. ii, 17), that He might be a merciful High Priest; though He hath left His Passion, yet not His compassion. An ordinary lawyer is not affected with the cause he pleads, nor doth he care which way he goes; it is profit makes him plead, not affection. But Christ intercedes feelingly; and that which makes Him intercede with affection is, it is His own cause which He pleads in the cause of His people. *Ibid.*

When Aaron entered the Most Holy Place he was bound to carry the names of the tribes of Israel upon his shoulders and upon his breast: on his shoulders, in token that he bore the burden of their wickedness and their infirmities; upon his breast, in token of his love and care for them as next his heart. Such an High Priest is our Advocate. "We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." He died to make satisfaction. He lives to make intercession. We are on His shoulders to have our burdens borne for us. We are near His heart, that He may both die and live for us It is a glorious thought: we have in heaven One we can think of, know, believe, love, delight in, bone of our bone, flesh of our flesh—One whom no accident can disable, no quarrel can estrange, no death remove, for He ever liveth to make intercession for us. *E. B. Nichol.*

CHRIST—a King.

Jesus, as the King and Lord proclaimed and enthroned, appears, on all suitable occasions of the narrative before us (the Acts of the Apostles), as the Ruler and Judge in the ultimate and supreme resort. He it is, for instance, who again appoints the twelve witnesses, who, after He Himself had received the Spirit, sends Him down from on high on His Church; who adds to His Church in Jerusalem. He, too, during the first days of the Church, is ever near His people Israel to bless them in turning them away from their iniquities; He it is who works miracles, both of healing and destruction, in testimony to His apostles' preaching; to His dying martyr Stephen He reveals Himself standing at the right hand of God; His angel speaks unto Philip; it is His Spirit that caught him away; He appears to Saul of Tarsus; His hand established the first Church among the Gentiles; His angel delivers St. Peter; His angel strikes the hostile Herod; He, again, it is who speaks to St. Paul in the

Temple and commits to him the conversion of the Gentiles; to Him are the infant Churches commended; His Spirit prevents the apostolic missionaries from preaching in Bithynia; He calls them by the voice of the man of Macedonia into Europe; He opens the heart of Lydia, and effects the first conversion in Europe; He comforts and encourages Paul at Corinth; He strengthens him in prison, and informs him of his journey to Rome. These interventions of Jesus, so numerous, express, and decisive, are a sufficient warrant for our regarding His ascension as essentially His really sitting on His throne.

Baumgarten.

1. A king is usually very highly descended; comes to his dignity by inheritance. Christ is King by reason of His descent from the Eternal Emperor of the universe (Col. i, 15; Heb. i, 6).

2. A king hath or ought to have great qualifications. Christ was endowed with "all the treasures of wisdom," &c., &c.

3. Kings are sometimes chosen, as Solomon by David, and Alexander by Philip. Jesus Christ was chosen King by God the Father (Ps. lxxxix, 19).

4. Kings are anointed as well as chosen. Christ was anointed with the "oil of gladness above His fellows" (Ps. xlv, 7; Isa. lxi, 1, 3).

5. Kings are proclaimed at their instalment (1 Sam. x, 24). Christ was proclaimed by the angels, the wise men, and the shepherds (Luke ii, 11).

6. Kings have great attendants. Christ had angels.

7. Kings have subjects who subscribe to their power. Christ has many who believe in Him, &c.

8. Kings govern by laws. Christ governs by laws.

9. Kings, though they may rule in love, often have rebels. Christ rules in love, but has many rebels.

10. Some kings have great dominions. Christ's dominions include the universe.

11. Kings have a crown to wear and a sceptre to wield. Christ has on His head many crowns, and His sceptre is a sceptre of righteousness.

12. Kings send ambassadors to treat with other states who may or may not be at war with them. Christ sent His apostles and sends all true ministers to treat with sinners and saints (2 Cor. v, 20).

13. Kings afford protection to good subjects. Christ protects His people.

B. Keach.

CHRIST—Knowledge of.

Give every kind of knowledge its due attention and respect; but what science is to be compared to the knowledge of Christ crucified? Had a traveller lost his way in some desert where he had wandered till he was fainting with hunger and thirst, for what would he first ask? for music, for paintings? No, he would ask for bread, for water! Anything else offered him would be a mockery of his misery. *R. Cecil.*

The knowledge of God, without the knowledge of our own misery, is the nurse of pride. The knowledge of our own misery, without the knowledge of Jesus Christ, is the mother of despair. But the true knowledge of Jesus Christ exempts us alike from pride and from despair; by giving us, at once, a sight, not only of God and of our misery, but also of the mercy of God in the relief of our misery. We may know God without knowing our own miseries; or we may know our own miseries without knowing God; or we may know both, without knowing the means of obtaining from God the relief of our miseries. But we cannot know Jesus Christ without the knowledge of God, of our miseries, and of their cure; inasmuch as Jesus Christ is not only God, but He is God under this character—the Healer and Repairer of our miseries. *Pascal.*

CHRIST—a Lamb.

1. The lamb is a very innocent and harmless creature. Jesus Christ is of a sweet, quiet, harmless nature (Heb. vii, 26).

2. The lamb is made a prey of and often worried by dogs, wolves, and other beasts. The Lord Jesus was preyed upon by devils and wicked men.

3. The lamb is a meek and patient creature, bearing wrongs without resistance or revenge. Christ was meek, and patient, and loving in spirit and conduct, never revenging Himself upon His enemies.

4. The lamb is silent when brought to slaughter, doth not cry or complain nor strive, as other creatures do. Thus did Jesus meet His death (Isa. liii, 7).

5. The lamb is a contented creature: let the shepherd put it into what pasture he please, it grumbles not, but seems very well satisfied. Christ was abundantly resigned to the Father's will (Heb. x, 7; John x, 15, 17, 18; Phil. ii, 7, 8).

6. The lamb was appointed under the law for sacrifice, to make an atonement, and the blood to be sprinkled, &c. Christ was appointed as a sacrifice for sin to make an atonement, &c., &c. *B. Keach.*

CHRIST—a Leader.

Lead, Saviour, lead, amid the encircling gloom,
Lead Thou me on.
The night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see
The distant scene,—one step enough for me.

I was not ever thus, nor pray'd that Thou
Should'st lead me on;
I loved to choose and see my path, but now
Lead Thou me on.
I loved the glare of day, and, spite of fears,
Pride ruled my will;—remember not past years.
So long Thy power hath bless'd me,—sure it still
Will lead me on,
O'er vale and hill, through stream and torrent, till
The night is gone;
And with the morn, those angel-faces smile
Which I have loved long since, and lost awhile. *J. H. Newman.*

CHRIST—our Life.

As Elisha revived the Shunammite's child, "he lay upon it, put his mouth upon the child's mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child, and the flesh of the child waxed warm;" so the Lord Jesus, to recover us that were dead in our sins and trespasses, spreads and applies His whole passion to us; lays His mouth of blessing upon our mouth of blasphemy; His eyes of holiness upon our eyes of lust; His hands of mercy upon our hands of cruelty; and stretcheth His gracious self upon our wretched selves, till we begin to wax warm, to get life, and the (Holy) Spirit returns into us. *T. Adams.*

CHRIST—the Life.

That there is an inseparable connection between "Christ" and "Life" no student of the New Testament can overlook. "*The life* was manifested," says St. John, in his first epistle, "and we have seen it." The life thus "manifested" was, doubtless, Christ Himself, conformably to the same Evangelist's record of his Divine Master's proclamation that He was "the Resurrection and THE LIFE," "the way, the truth, and *the life*." Christ is "the life," plainly because—by what process I do not now inquire—the *cause* of life, as He is said to be our "peace" and our "sanctification," because He is the source of these blessings; or, as dying Simeon in his parting hymn designates Him, the "Salvation," of which He was the author and securer. The purport of the expression (as attributing to Christ the production of life) is more directly given in that title which St. Peter employed in the third of Acts—"Ye killed the Prince [author, leader] of life,"—a form of phrase evidently intended to heighten the atrocity of the act by the force of the *contrast*. *Archer Butler.*

CHRIST—a Light.

He is the Sun of Righteousness (Mal. iv, 2); the Morning Star (Rev. ii, 28); the Bright and Morning Star (Rev. xxii, 16); the Day Star (2 Pet. i, 19); the Day-spring from on High (Luke i, 78); a Light to lighten the Gentiles (Luke ii, 32); a Light of the Gentiles (Is. xlii, 6); the Light of Men (John i, 4); a Light come into the World (John xii, 46); the Light of the World (John viii, 12); He is a Great Light (Is. ix, 2); and the True Light (John i, 9). *John Bate.*

Christ declared without qualification, "I am the Light of the world." What thunderous strokes should beat down the audacious man who should dare to say this! If Christ had not been the absolute One, He would have said, "I am the moon, shining by night, but my spoused one, the sun, from whom I receive my beams, shines by day." *H. W. Beecher.*

CHRIST—Love of.

The mother, wan and pale with incessant vigils by the bedside of a sick child; the fireman, maimed for life in bravely rescuing the inmates of a blazing house; the 300 Spartans at Thermopylæ; Howard, dying of fever caught in dungeons where he was fulfilling his noble purpose of succouring the oppressed and remembering the forgotten; the Moravian missionaries, who voluntarily incarcerated themselves in an African leper-house (from which regress into the healthy world was impossible, and escape only to be effected through the gates of death), in order that they might preach the glad tidings to the lepers—all these, and many other glorious instances of self-devotion, do but faintly shadow forth the love of Him who laid aside Divine glory, and humbled Himself to the death of the cross. *Anon.*

CHRIST—Miracles of.

The chief object of our Lord's miracles was to prove His mission; and it may be observed that in this case, and in that of Moses (of all who ever pretended to found a religion on them), the miracles supported the credit of the religion, not the religion the credit of the miracles. As testimony, however, they do not properly form part of His ministry (as a teacher), but they have likewise a moral and religious meaning, and in this point of view they do so.

They have a moral meaning, because they are all benevolent, whereas as *proofs* they might have been destructive or indifferent, as were the miracles of Moses and the prophets. As it is, they not only prove that Christ came from God, but declare that He came with a benevolent purpose.

They have also a religious meaning, because they typified some of the chief doctrines of His Gospel. Thus, when He con-

verted into wine the water set for purification, He taught that sin was cleansed by His blood, and not by the ritual observances of the law. His Divine nature was asserted by walking on the sea, and by whatever other miracles invested Him with the scriptural characteristics of Jehovah. When He healed the sick, gave sight to the blind, and enabled the lame to walk, He not only proved His authority, and exercised His compassion, but suggested the inference that He had come to restore our corrupted nature to its original purity, to enlighten the ignorant, as all men were, and to enable us to stand in the path of life, when without Him we could not but fail and sink. *Bp. Hinds.*

CHRIST—Names of.

He is Jehovah; the Lord Jehovah; Jehovah of hosts; the strong and mighty Jehovah; Jehovah-tsidkenu (the Lord our righteousness); God; the mighty God; the everlasting God; the true God; God blessed for ever; God my Saviour; my Lord and my God; God manifest in the flesh; Emmanuel, God with us; the Great God and Saviour; the Highest; the Son of God; His dear Son; His only begotten Son; the Son of the Blessed; the Almighty; Creator of all things; Upholder of all things; Alpha and Omega; the Beginning and the End; the First and the Last; the Life; Eternal Life; the Word; the Word of God; the Word made flesh; Image of the invisible God; Brightness of the Father's glory and the Express Image of His person; Wisdom of God; Power of God; Messenger of the Covenant; Angel of Jehovah; Angel of God; Angel of His presence; Root of Jesse; Root of David; Root and Offspring of David; Branch of Righteousness; a Righteous Branch; the Vine; the true Vine; the Tree of Life; the Bread of God; the Bread from Heaven; the Bread of Life; living Bread; hidden Manna; Plant of Renown; Cluster of Camphire; Lily of the Valleys; Bundle of Myrrh; Rose of Sharon; Lamb of God; Lamb without blemish; Lamb that was slain; Bridegroom; Lamb in the midst of the throne; Good Shepherd; Jehovah's Shepherd; Great Shepherd; the Rock; my strong Rock; the Rock of Ages: Rock of habitation; Rock of salvation; my Rock and Redeemer; my Rock and Fortress; that spiritual Rock; the Rock that followed them; the Surety; the Daysman; the High Priest; the Great High Priest; the Mercy Seat; the Mediator; the Forerunner; the Propitiation; a Ransom; Minister of the Circumcision; the Altar; the Sacrifice; the Offering; the Offerer; chief Corner Stone; a tried Stone; an elect Stone; a precious Stone; the Builder: the Foundation; a Stone of stumbling; a Rock of offence; Jesus; a Saviour; Saviour of the world; Jesus Christ; the Lord Jesus Christ; Jesus Christ the Righteous; Jesus, the Christ; Jesus of Nazareth; Messiah which is called Christ; Christ, the Lord; Anointed; the Christ of God; the Christ, the Son of the Blessed; Christ, the Saviour of the world; the Light; the true Light; a great Light; Light of the Gentiles; the Light of men; the Light of the world; a Star; the bright and Morning Star; the Sun of Righteousness; the Day Spring from on high; the Just; the Just One; the Holy One of God; the Holy One and the Just; the Captain of the Host of the Lord; Captain of Salvation; a Commander; a Ruler; Governor; Deliverer; Lion of the tribe of Judah; Ensign of the people; Author and Finisher of Faith; Lord of the Sabbath; Lord of lords; King of kings; Lord both of the dead and living; Lord of peace; Lord over all; Lord of all; Lord and Christ; a Prince and Saviour; Prince of Peace; Prince of Life; Prince of the kings of the earth; Messiah the Prince; King of the Jews; King of Saints; King of glory; King of Peace; King of Israel; the King in His beauty; King of the Daughter of Zion; the Judge; the Righteous Judge; Truth; Way; Life; Wisdom; Witness; Wonderful; Counsellor; Mighty God; Everlasting Father; Word; Word of Life; Word of God; Horn of Salvation; Consolation of Israel; Judge of Israel; Head of the Church; Heir of all things; Holy Child; Redeemer; Resurrection and Life, &c., &c. *John Bate.*

When Ptolemy built Pharos he would have his name upon it, but Sostratus the architect did not think that the king, who only paid the money, should get all the credit while he had none; so he put the king's name on the front in plaster, but underneath, in the eternal granite, he cut deeply enough "Sostratus." The sea dashed against the plaster and chipped off bit by bit. I dare say it lasted out the time of Ptolemy, but by and by the plaster was all chipped off, and there stood the name "Sostratus." I am not sure that there are not waves that will chip off all human names from the Church of Christ, but I am quite sure that the one name of Christ shall last. *S. Coley.*

CHRIST—Neglect of.

Men who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit and some at the mainmast, but never touch the helm. *H. W. Beecher.*

CHRIST—None but.

When Alexander offered to do Diogenes

any favour he might ask, the philosopher, contemplating in the sun a far nobler object than the conqueror of the world, and setting a higher value on his beams than on the brightest rays of royalty, only begged the monarch to step aside, nor stand between him and the sun. However rude such an answer on the part of the cynic, it were a right noble speech from you to any and every object that would steal your heart from Christ. Let Him who is all your salvation be all your desire. Is He not "the brightness of the Father's glory, and the express image of His person? Fairer than the children of men, more lovely than the loveliest, He is "the chiefest among ten thousand," He is "altogether lovely." *Dr. Guthrie.*

CHRIST—Offices of.

Now Christ is offered and held forth to every particular person that expects to be saved by Him under three offices:—1, His prophetical; 2, His kingly; and 3, His sacerdotal. In which account I give you not only the number of His offices, but also their order, as they stand related to us. And this order and economy of them is founded upon the very nature of the thing, and the natural order of religious actions. For in the procedure of nature there must be—1, the knowledge of a duty; 2, the performance of it; 3, the reward. Correspondent to these is the economy of Christ's offices; for, 1. By Christ's prophetic office, revealing His mind to us, we come to know His will. 2. Then by His kingly office, ruling and governing us, we come to yield obedience to that will. 3. And thirdly, by His sacerdotal or priestly office, we come to receive the fruit of that obedience in our justification and salvation. For we must not think that our obedience is rewarded with eternal life for its own merit, but it is the merit of Christ's sacrifice that procures this reward to our obedience.

Dr. South.

CHRIST—Omnipresence of.

If Christ is with His disciples alway, even unto the end of the world; if He dwell in their heart by faith and is in them, the hope of glory, as they live scattered abroad upon the earth; if He is *wherever* two or three are gathered together in His name; if He upholds all things, fills all things; if He is in heaven and earth at one and the same time;—then let it be asked, How can His presence be limited as that of a man, or a beast, or a stone? And if His presence is not limited as man's, "but fills all things," then in that regard He must be neither man, angel, nor archangel, but as much God as it is possible for there to be a God in that sense.

John Bate.

CHRIST—the Power of God.

Christ is called the power of God as well as the wisdom of God (1 Cor. i, 24). Not only in the fruits of the Gospel upon the hearts of men, but in His office, wherein was manifested the power of God in redeeming the world. It was in Him God tore up the foundations of the devil's empire, disarmed all the curses of the law, overthrew the false conceits of the world, knocked off the fetters of their captivity, demolished the power of death, snatched souls from the flames of hell, unbarred the gates of heaven, prepared everlasting mansions, laid His beams in the waters; the foundations of a happy eternity in the misery, afflictions, death, blood of His only Son. He restored man to glory by weakness; to wisdom by foolishness: He made the law lose its sting in the sides of Him whom it struck; took away our captivity by misery; flung death to the ground by death; quenched hell by its own flames; opened heaven by a cross: cemented an everlasting habitation by blood; and condemned sin by a sacrifice for it. By a crucified man, and a weak flesh encompassed with infirmity, the God of heaven subdues the god of the world, destroys the empire of the proud spirits, and subdues principalities and powers under His feet. It is seen in raising Christ from the dead, after He had sustained the weight of the sin of the world upon Him; and bringing Him forth with success and glory, after that great encounter with the powers of hell. In powerfully raising a Church to Him from the seed of His blood, in spite of all spiritual and secular enemies; defending it and supporting it under the most terrible waves of the world, that He might be acknowledged, adored, and praised in this world, and that which is to come.

S. Charnock.

CHRIST—Pre-eminence of.

This view of Christ must only be taken in relation to created things. In relation to God He is not pre-eminent or subordinate, but equal. Viewed, then, in relation to creatures He is "the Beginning of the creation of God; God's First-born; the First-born from the dead; the First-begotten from the dead; the First-born among many brethren; the First-fruits of them that slept; the last Adam; the Resurrection; a quickening Spirit; the Head of the Body the Church; the Head over all things to the Church; the Head of every man; the Head of all Principality and Power; the Great Teacher; the first Example; the Friend of all men; and the Saviour of the world. *John Bate.*

This blessed Christ is the sole paragon of our joy, the Fountain of life, the Foundation

of all blessedness. The sum of the whole Bible, prophesied, typified, prefigured, exhibited, demonstrated; to be found in every leaf, almost in every line; the Scriptures being but as it were the swaddling bands of the child Jesus. Abraham, Moses, Joshua, Samson, David, were all renowned, yet are but meant on the by; Christ is the main, the centre whither all these lines are referred. They were all His forerunners to prepare His way; it is fit that many harbingers and heralds should go before so great a Prince; only John Baptist was that *Phosphorus*, or morning star, to signify the sun's approaching. The world was never worthy of Him, especially not so early; He was too rich a jewel to be exposed at the first opening of the shop; therefore He was wrapped up in those obscure shadows, the tree of life, Noah's ark, Jacob's ladder; therefore called "the Expectation of nations," longed and looked for more than health to the sick, or life to the dying. The golden legend of those famous worthies (Heb. xi) were but so many pictures which God sent before to the Church; counterfeits, abridgments, and dark resemblances of the Prince of glory, whom His Father promised to marry unto mankind; and "when the fulness of time was come" (Gal. iv, 4), He performed it. Lo! now all those stars drew in their borrowed light when the Sun arose. To whom, instead of all the rest, Moses and Elias did homage on Mount Tabor, as to the accomplisher of the law and prophets. *T. Adams.*

CHRIST—a Physician.

As a Physician, Christ differs from all others—1. In that He never studied for the profession. 2. In that He never walked the hospital to acquire practice. 3. In that He never experimented upon individuals. 4. In that He never failed to effect a cure upon a patient. 5. In that He cured body and soul. 6. In that he never delivered any bill of charges. 7. In that He accomplished such cures as none before or since Him accomplished. *John Bate.*

The prophet tells us, He shall arise with healing in His wings, or in His rays or beams, which are as the wings of the sun. Christ came as the sun, to bring not only light to a dark world, but health to a diseased, distempered world. The Jews, saith Dr. Pocock, have a proverbial saying, —"As the sun riseth infirmities decrease: the flowers which drooped and languished all night revive in the morning." Christ came into the world to be a great Physician, yea, and the great medicine too, both the balm in Gilead and the Physician there. When He was upon earth He went about as the sun in His circuit, doing this good: "He healed all manner of sickness and diseases among the people;" He healed by wholesale, as the sun doth. *M. Henry.*

CHRIST—a Pilot.

The voyage of human life under any other head than Christ, and under any other wind than the wind of His Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful eternal home, cannot be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under Him, pray Him with all their hearts to abide with them. *J. Pulsford.*

CHRIST—Preaching of.

Our Lord found many a topic of discourse in the scenes around Him. Even the humblest objects shine in His hands as I have seen a fragment of broken glass or earthenware, as it caught the sunbeam, light up, flashing like a diamond. With the stone of Jacob's well for a pulpit, and its water for a text, he preached salvation to the Samaritan woman. A little child, which He takes from its mother's side, and holds up blushing in His arms before the astonished audience, is the text for a sermon on humility. A husbandman on a neighbouring height, between Him and the sky, who strides with long and measured steps over the field he sows, supplies a text from which He discourses on the Gospel and its effects on different classes of hearers. In a woman baking; in two women who sit by some cottage door grinding at the mill; in an old, strong fortalice, perched on a rock, whence it looks across the brawling torrent to the ruined and roofless gable of a house swept away by mountain floods—Jesus found texts. From the birds that sung above His head, and the lilies that blossomed at His feet, He discoursed on the care of God—these His text, and providence His theme. *Dr. Guthrie.*

CHRIST—a Priest.

The high-priest was a lively type of Christ. Aaron was to do four things—1, kill the beasts; 2, to enter with the blood into the holy of holies; 3, to sprinkle the mercy-seat with the blood; 4, to kindle the incense, and with the smoke of it cause a cloud to arise over the mercy-seat, and so the atonement was made (Lev. xvi, 11—16). Christ our High Priest did exactly answer to this type: He was offered up in sacrifice, that answers to the priest's killing the bullock; and Christ is gone up into heaven, that answers to the priest's going into the holy of holies; and He spreads His blood before the Father, that answers to

the priest's sprinkling the blood upon the mercy-seat; and He prays to His Father, that for His blood's sake He would be propitious to sinners, that answers to the cloud of incense going up; and through His intercessions God is pacified, that answers to the priest's making atonement.

T. Watson.

CHRIST—a Priest and King.

As a Priest, He relieves us from the curse and the guilt of sin: as a King, He relieves us from the power and the dominion of sin. By His sacrifice as a Priest He restores us to the Divine favour; by His sceptre as a King He creates within us the Divine image. If Jesus were not our Priest, we should lie under the curse; if Jesus were not our King, we should lie under the power and dominion of sin. By His priestly office we are pardoned, by His kingly office we are sanctified. In the first we have a title to heaven, in the last we have a fitness for heaven. It is as necessary that we should be made fit for the enjoyments of the blessed, as that we should have a title and a right to enter on the privileges of the blessed. And hence we believe in Christ, not only as our great High Priest, but also as our great and Almighty King.

Dr. Cumming.

CHRIST—a Prophet.

There are several names given to Christ as a Prophet. He is called "the Counsellor;" "the Angel of the Covenant" (Mal. iii, 1). "A Lamp" (2 Sam. xxii, 19). "The Morning Star" (Rev. xxii, 16). Jesus Christ is the great Prophet of the Church; He is the best Teacher, He makes all other teaching effectual: Luke xxiv, 45, "Then opened He their understanding." He did not only open the Scriptures, but opened their understanding. He teacheth to profit: "I am the Lord thy God, who teacheth thee to profit."

T. Watson.

See what a *cornucopœia* or plenty of wisdom is in Christ, who is the great doctor of the Church, and gives saving knowledge to all His people. The body of the sun must needs be full of charity and brightness, which enlightens the whole world: Christ is the great luminary; in Him are hid all treasures of knowledge (Col. ii, 3). The middle lamp of the sanctuary gave light to all the other lamps: Christ diffuseth His glorious light to others. We are apt to admire the learning of Aristotle and Plato; alas! what is this poor spark of light to that which is in Christ, from whose infinite wisdom both men and angels light their lamp. *Ibid.*

CHRIST—a Ransom.

Now, a ransom is a price given to redeem such as are in any way in captivity; anything laid down by way of compensation to take off a bond or obligation, whereby he, which before was bound, becometh free. All sinners were obliged to undergo such punishments as are proportionate to their sins, and were by that obligation captivated and in bonds; and Christ did give His life a ransom for them, and that a proper ransom, if that His life were of any price, and given as such . . . It is most evident that the life of Christ was laid down as a price; neither is it more certain that He died than that He bought us: "Ye are bought with a price," saith the apostle (1 Cor. vi, 20; vii, 23), and it is "the Lord who bought us" (2 Peter ii, 1), and the price which He paid was His blood; for "we are not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ," so it was a price given by way of compensation; and as that blood was precious, so was it a full and perfect satisfaction. *Bp. Pearson.*

CHRIST—a Refuge.

The ancient City of Refuge was a very beautiful type of Christ. Let me enumerate six points of resemblance which commentators, acquainted with Jewish writings, have taken notice of.

1. Everything was done to render the city easy of access. It was not to be built in a valley, concealed among trees, but set on a hill, that it might be seen from afar. So "Christ is exalted to be a Prince and a Saviour," and "exalted to show mercy."

2. The roads leading to it were to be very wide and spacious. Once every year the magistrates sent workmen to clear them, and put them into complete repair. So the way to Christ is plain, and it is the work of ministers to keep it clear. God says to them, "Cast up the highway, take up the stumbling-block, gather out the stones, prepare the way of my people."

3. Stones were set up on the road at every crossway, for fear the fugitive should go astray. The word REFUGE! was written on the stone in large letters; so that one might read as he ran. Thus do faithful preachers and teachers direct sinners to the Saviour, and cry Refuge! "Flee from the wrath to come!"

4. The gates were never shut, day nor night, so that at any hour the manslayer could enter. Christ says, "Him that cometh to me I will in no wise cast out."

5. The people of the city were to receive the fugitive, and provide him with food and lodging and everything he needed. So does Christ feed and clothe those who flee to Him. He that believeth shall never hunger nor thirst. There is no want to them that fear Him.

6. This city was for all strangers as well as for Jews. So Christ is offered alike to all of every kindred and people, and nation and tongne.

Thus was the City of Refuge a type of the Saviour, as our retreat from danger.

Anon.

As the angel urged Lot and his family to make haste and hide themselves in Zoar, against the conflagration of Sodom, so the Gospel presseth us to run to Christ, and take refuge in Him against the impending shower of heaven's wrath which shall devour the adversaries. *John Bate.*

CHRIST—Rejectors of.

Among those who stay away from Christ, who will not believe in Him, who will not come to Him, the motive of the chief part has ever been, that they are destitute of the consciousness of sin, and of all thoughts and wishes rising above the objects of the senses, or else that they love their sins, and are determined to cleave to them, in despite of all that God can do to draw them away. Others there are who will not believe in Christ through pride and self-righteousness. Others have involved themselves inextricably in the labyrinthine abstractions of a sceptical understanding. Some will say, in their high-swelling imaginations, that they need no Redeemer, no Ransom, no Reconciler, no Atonement, no Pardon—that they can find the way to God by themselves—that they can build up a tower of their own virtues, a grand and gorgeous tower, virtue above virtue, the top of which shall reach to heaven. Such men there have been more or less in all ages; and the way their devices have been baffled has ever been the same, by the confusion of tongues. They have been unable to understand one another's language. When one of them has asked for bread, his neighbour has given him a stone; when asked for a fish, he has given a serpent; indifference and scorn, instead of sympathy and encouragement. The hand of each has been against his brother. There has been no unity of spirit amongst them, but variance and strife and railing: they have never entered into the bond of peace. This is the other form of sin by which men are kept away from Christ. The great mass stay away because their hearts are paralysed and crumbled by carelessness and self-indulgence, or rotted by the cankering pleasures of sin; the few, because their hearts are hardened and stiffened by pride. *Archdeacon Hare.*

CHRIST—the Resurrection.

Christ is the Resurrection; therefore its source and spring, its author and finisher, in a sense in which no other can be. When He emerged from the tomb on the morning of the great world's Sabbath He brought life and immortality with Him, by which the pearls of the deep sea, before awaiting the plunge of the diver, the treasures, before lying in the dark mine, were by Him seized and brought up to the light of day. Life and immortality were brought to light by the Gospel; and with this knowledge in our minds we seem to stand by the Saviour's broken sepulchre just as a man stands upon the shelving brink of the precipice from which some friendly hand has snatched him, shuddering as he thinks of the awful death that he has only just escaped. Look, and see the place where the Lord lay, and tremble—but rejoice with trembling. Is the stone there yet? If it is, if the stone is not yet rolled away, if the grave-stones and spices yet shroud and embalm the corpse, then let the darkness come and blot out the sun, and bid a long long good night to all the world's hopes of life, for existence is a feverish dream, and death shall be its ghastly but its welcome end. "But now *is* Christ risen from the dead, and become the first-fruits of them that slept."

W. M. Punshon.

CHRIST—Resurrection of.

Such was the word of the Apostles' message—that the stone *was* rolled away, that the riddle of death *was* solved; and hearts unnumbered welcomed the tidings, and expanded themselves to it, as flowers, shut through some dreary night, unfold themselves to the warmth and the light of the returning day. *Archbishop Trench.*

And just as the first ripe ears of corn which grew on the plains and the mountain sides of Palestine were immediately brought into the Temple and waved before the Lord, as a pledge that every ear of corn standing on and growing in Palestine should be safely reaped and gathered in; so the resurrection of Christ is a demonstration that we His people shall be raised again. If we sleep in Jesus God will bring us with Him: because He lives, we shall live also. Dry up your tears, then. Sometimes you go to the churchyard; sometimes you attend the remains of your relatives to their long homes; you go to "the house appointed for all living;" and sometimes you see the bones lying round the grave, and you are tempted to take them up and ask, "Can these bones live? Can these dishonoured, dishevelled, denuded bones live?" Can the dead live again? "Come, see the place where the Lord lay." As surely as the sepulchre of Christ became an empty sepulchre, so surely the sepulchre of His people shall become empty sepulchres also; as surely as He got up and sung a jubilee of life and immortality, so

surely shall His people come out of the grave. How beautifully has the prophet Isaiah expressed it! "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Thy dead men shall live, together with my dead body shall they arise." *Dr. Beaumont.*

Oh! Day of days: shall hearts set free
No "minstrel rapture" find for Thee?
Thou art the Sun of other days,
They shine by giving back thy rays;
Enthronèd in Thy sovereign sphere,
Thou shedd'st Thy light on all the year;
Sundays by Thee more glorious break,
An Easter day in every week;
And week days following in their train
The fulness of Thy blessing gain,
Till all, both resting and employ,
Be one Lord's day of holy joy. *J. Keble.*

CHRIST—a Salvation.

Having Christ we have salvation also, while without receiving Christ himself we cannot have the salvation. Having the fountain we have its issuing streams. Cut off from the fountain the streams will not flow to us. Christ offers himself to be the Bridegroom of the soul, He offers to endow His bride with all the riches of His own inheritance in the heirship of His Father. Taking Him as our Bridegroom, and giving ourselves to Him as the bride espouses her husband, with Him we have all He has as well as all He is, while without Him we can have neither.

The mistake is that of seeking the salvation instead of seeking the Saviour. Just the same mistake that the affianced would make if she should seek to have the possessions of him to whom she was engaged made over to her from him, without their union in wedlock, instead of accepting his offer of himself, and having the hymenial bond completed by which he and all he has would become hers.

W. E. Boardman.

CHRIST—a Saviour.

He is not a temporal Saviour—He is not a Saviour from mere temporal calamity—He is not a Saviour such as the saviours among the Jews were, who had emancipated them from their civil foes, but He is a Saviour from spiritual evils; He saves us from spiritual darkness by His word—He saves us from the pollution and the power of sin by His merit and grace—He saves us from the bondage of Satan by His energy—He saves from hell, for He became a curse for us, that we might attain eternal life; His salvation extends to the soul as well as to the body, to eternity as well as to time. *Dr. Beaumont.*

It is not barely said that "He," but, as the original has it, "He Himself shall save." Joshua saved Israel, not by his own power, not of himself, but God by him; neither saved he his own people, but the people of God; whereas Jesus Himself, by His own power—the power of God—saves His own people, the people of God. *Bp. Pearson.*

CHRIST—a Shepherd.

He is the Good Shepherd that laid down His life for the sheep (John x, 11); the Great Shepherd that was brought again from the dead (Heb. xiii, 20); the Chief Shepherd who shall appear again (1 Pet. v, 4); the Shepherd and Bishop of souls (1 Pet. ii, 25); He is the Shepherd of the sheep, who gathers the lambs with His arm, and carries them in His bosom (John x; Is. xl, 11); the Shepherd of Israel (Ez. xxxiv, 23); Jehovah's Shepherd (Zec. xiii, 7).

John Bate.

CHRIST—Sonship of.

He is "a Son given" (Is. ix, 6). God calls Him "My Son" (Ps. ii, 7). Peter designates Him "the Son of the Living God" (Matt. xvi, 16). He is the "One Son, His well-beloved" (Mark xii, 6). He is "the Son of the Blessed" (Mark xiv, 61); "the Son of the Highest" (Luke i, 32); "the only begotten of the Father" (John i, 14); "the only begotten Son, which is in the bosom of the Father" (John i, 18); "His only begotten Son (John iii, 16); "the only begotten Son of God" (John iii, 18); "the first-born of every creature" (Col. i, 15). "His dear Son" (Col. i, 13).

John Bate.

Gabriel testified of Him as "the Son of God" (Luke i, 34; ii, 11). John the Baptist, "This is the Son of God" (John i, 34). Nathaniel, "Rabbi, thou art the Son of God" (John i, 49). Eunuch, "Jesus Christ is the Son of God" (Acts viii, 37). The Legion, "Thou Son of the Most High God" (Mark v, 7). Martha, "the Christ the Son of God" (John xi, 27). Centurion, "Truly this was the Son of God" (Mark xv. 20). The disciples, "Thou art the Son of God" (Matt. xiv, 33). Unclean spirits, "Thou art the Son of God" (Mark iii, 11). The Apostle Paul, "He is the Son of God" (Acts ix, 20). Jesus Himself testifies, "I am the Son of God" (John x, 36). The Father also bears witness of Him: "This is my Beloved Son, in whom I am well pleased" (Matt. xvii, 5; iii, 17).

John Bate.

CHRIST—Eternal Sonship of.

The nature of God is perfect from everlasting, and the generation of the Son of God was no voluntary and successive act of God, but something essential to the Godhead, and therefore natural and eternal.

We may illustrate this great subject, though we can never fully comprehend it. All natural agents, as we call them, act or operate uniformly and necessarily. If they should change their action or operation, we should immediately infer a change of nature. For their existence in a certain state implies that action or operation. They act or operate by what we call a *necessity of nature*, or, as any plain uneducated man would express himself, *it is their nature so to do*. Thus the fountain flows; thus the sun shines; thus the mirror reflects whatever is before it. No sooner did the fountain exist in its natural state than it flowed. No sooner did the sun exist in its natural state than it shone. No sooner did the mirror exist in its natural state than it reflected the form put before it. These actions and operations are all successive, and are measured by time, because the things from whence they result exist in time, and their existence is necessarily successive. But had the fountain existed in its natural state from everlasting, it must have flowed. Had the sun so existed, it must have shone. Had the mirror so existed it must have reflected whatever was before it. The Son of God is no voluntary effect of the Father's power and wisdom, like the created universe which once did not exist and might never have existed, and must necessarily be ever confined within the bounds of time and space. He is the natural and necessary, and therefore the eternal and infinite birth of the Divine fecundity, the boundless overflow of the Eternal Fountain of all existence and perfection, the infinite splendour of the Eternal Sun, the unspotted mirror and complete and adequate image in whom may be seen all the fulness of the Godhead. This places the orthodox faith at an equal distance from the Sabellian and Arian heresies, and will ever make that distance absolutely infinite. This is no figure of speech, but a most sober truth. *R. Watson.*

Now, the communication of the nature of God, made by the Father to the Son, may be called a proper generation. Nay, it is more proper than any earthly generation. For, in human generation, the son indeed derives his nature from his father, but it is in a manner according with the imperfection of humanity. Man's generation is in time and, as connected with that which is material, results, in part at least, from that property of matter called divisibility. The son, too, in human beings, when derived from the father, becomes separate from him.

But this is not so with God. God's eternal perfections He, from all eternity, communicated to His Son. So also the Divine Essence, being by reason of its simplicity not subject to division, and in respect of its infinity incapable of multiplication, is so communicated as not to be multiplied, insomuch that He, which proceedeth by that communication, hath not only the same nature, but is also the same God. The Father God, and the Word God; Abraham man, and Isaac man; but Abraham one man, Isaac another man; not so the Father one God and the Word another, but the Father and the Word both the same God. Since, then, the propriety of generation is founded in the essential similitude of the Son unto the Father, by reason of the same which He receiveth from Him; since the full, perfect nature of God is communicated unto the Word, and that more intimately and with a greater unity or identity than can be found in human generation; it followeth that this communication of the Divine nature is the proper generation, by which Christ is, and is called the true and proper Son of God. *Bp. Browne.*

CHRIST—a Substitute.

It is not by incarnation, but by blood-shedding, that we are saved. The Christ of God is no mere expounder of wisdom; no mere deliverer or gracious benefactor; and they who think that they have told the whole Gospel when they have spoken of Jesus revealing the love of God, do greatly err. If Christ be not the *substitute*, He is nothing to the sinner. If He did not die as the *sin-bearer*, He has died in vain. Let us not be deceived on this point, nor misled by those who, when they announce Christ as the Deliverer, think they have preached the Gospel. If I throw a rope to a drowning man, and risk my life to save another, I am a deliverer. But is Christ no more than that? If I cast myself into the sea and *risk* my life to save another, I am a deliverer. But is Christ no more? Did He but *risk* His life? The very essence of Christ's deliverance is the substitution of Himself for us, His life for ours. He did not come to *risk* His life: He came to die; He did not redeem us by a little loss, a little sacrifice, a little labour, a little suffering: "He redeemed us to God by His blood;" "the precious blood of Christ." He gave all He had, even His life, for us. This is the kind of deliverance that awakens, "To Him that loved us and washed us from our sins in His own blood."

Dr. Bonar.

CHRIST—Sufferings of.

The sufferings of Christ could not have been, either in kind or duration, altogether of the same nature as are endured by condemned sinners in a state of punishment. He had no consciousness of personal sin; no sense of deserved punishment on His

own account; no remorse of conscience; no hopeless despair; no raging sin in His own soul; no malice, fury, and blasphemy against the holy and blessed God Himself. No such passions as these, not in the slightest degree, could exist in the soul of the holy Jesus. He suffered only as a perfectly holy being could suffer. Still, the sufferings of His soul were intense beyond our conception, from the sight and sense He had of the malignity of devils, the enormity of sin, the displeasure of God against transgression. He was not punished, but He bore our punishment. God was not angry with Him, for He never loved Him more than when He bowed His head and died; but a sense of God's displeasure filled His soul. *J. A. James.*

We may paint the outward appearance of His sufferings, but not the inward bitterness or invisible causes of them. Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing His sacred flesh, but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty; the cup of vinegar which He but tasted, but not the cup of wrath which He drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking His Son, that He might never forsake us who were His enemies. *J. Maclaurin.*

They were predicted. They were known by Him beforehand—all through life, and from eternity. They were the fulfilment of certain prophecies, promises, types and symbols, which were contained in the Old Testament religion. They were voluntary. They were solitary — He endured them alone, and no one ever endured the parallel of them. They were lifelong. They were limited to His human person, body and soul partaking of them. They were vicarious and atoning. They were patiently endured. They were triumphant. They were followed by glory. They show to us the evil nature of sin; the benign character of the Divine will and the Holy Sufferer; set us a noble example under suffering; and teach us that the ultimate issue of our sufferings will be glory everlasting. *John Bate.*

Christ suffered in all His senses:—1. In His eyes; they beheld two sad objects, His enemies insulting, and His mother weeping. 2. In His ears; they were filled with the revilings of the people. 3. In His smell; when the drivel fell upon His face. 4. In His taste; when they gave Him gall and vinegar to drink. 5. In His feeling; His head suffered with thorns, His hands and feet with the nails. *T. Watson.*

CHRIST—a Surety.

Christ hath made full satisfaction to God's justice, so now it is but dipping the pen in the blood of Christ and dashing out iniquity. Nay, Christ Himself hath blotted out even this handwriting that was against us, and nailed it to His cross God hath more satisfaction to His justice by every believer, than by the damned that lie in hell to all eternity, for they are never able to discharge the debt, but every believer by his Surety hath paid the uttermost farthing. *Culverwell.*

CHRIST—a Teacher.

We notice the perfect originality and independence of His teaching. We have a great many men who are original, in the sense of being originators, within a certain boundary of educated thought. But the originality of Christ is uneducated. That He draws nothing from the stores of learning can be seen at a glance. The impression we have in reading His instructions justifies to the letter the language of His contemporaries, when they say, "This man hath never learned." There is nothing in any of His allusions or forms of speech that indicates learning. Indeed, there is nothing in Him that belongs to His age or country—no one opinion, or task, or prejudice. The attempts that have been made, in a way of establishing His mere natural manhood, to show that He borrowed His sentiments from the Persians and the Eastern forms of religion, or that He had been intimate with the Essenes, and borrowed from them, or that He must have been acquainted with the schools and religions of Egypt, deriving His doctrine from them—all attempts of the kind having so palpably failed, as not even to require a deliberate answer. If He is simply a man, as we hear, then He is most certainly a new and singular kind of man, never before heard of; one who visibly is quite as great a miracle in the world as if He were not a man. We can see for ourselves, in the simple directness and freedom of His teachings, that whatever He advances is for Himself. Shakespeare, for instance, whom we name as being probably the most creative and original spirit the world has ever produced, one of the class, too, that are called self-made men, is yet tinged in all his works with human learning. His glory is, indeed, that so much of what is great in history and historic character lives and appears in his dramatic creations. He is the high-priest, we sometimes hear, of

human nature. But Christ, understanding human nature so as to address it more skilfully than he, never draws from its historic treasures. He is the High Priest, rather, of the Divine nature, speaking as one that has come out from God, and has nothing to borrow from the world. It is not to be detected by any sign that the human sphere in which He moved imparted anything to Him. His teachings are just as full of Divine nature as Shakespeare's of human. *Dr. Bushnell.*

CHRIST—Teaching of.

As to His *mode* of teaching, it was not systematic; and in this His example was imitated by the Apostles. The language and form in which it was delivered was unphilosophical; that is, instead of employing terms of science, He formed His expressions from passing occurrences, and whatever objects happened to be present to His hearers at the time of His addressing them. Or else He spoke in parables, or made use of that ancient symbolic language so often adopted by the Jewish prophets, as when He washed His disciples' feet, and sat a child in the midst of them.

As to the *matter* of His teaching, His discourses aim either at correcting what was perverted, and explaining what was obscure in the preceding state of morals and religious knowledge, or else they declare truths not before revealed. With the several leading topics which they embrace, the Christian reader is presumed to be familiar; and it is sufficient to observe briefly, that of the former kind are His exhortations of *inward purity*, as opposed to mere outward acts of obedience, and compliance with the spirit rather than with the letter of the precept. To the latter class belong the doctrines of Atonement and Grace; of the Trinity in Unity; certain points of revelation relating to a future state; and whatever else may be considered as peculiar to the Christian revelation.

Bp. Hinds.

CHRIST—Temptation of.

Temptation has two senses. It means test or probation; it also means trial, involving the idea of pain or danger. A common acid applied to gold tests it, but there is no risk or danger to the most delicate golden ornament. There is one acid, and only one, which tries it as well as tests it. The same acid applied to a shell endangers the delicacy of its surface. A weight hung from a bar of iron only tests its strength; the same depending from a human arm is a trial, involving, it may be, the risk of pain or fracture. Now, trial placed before a sinless being is intelligible enough in the sense of probation; it is a test of excellence; but it is not easy to see how it can be temptation in the sense of pain, if there be no inclination to do wrong. However, Scripture plainly asserts this as the character of Christ's temptation. Not merely test, but trial. *F. W. Robertson.*

Christ was "tempted like as we are." Are we tempted through the senses? So was He. Are we tempted by opportunities of carnal honour and carnal power? So was He. Are we tempted through our human affections? So was He. Are we tempted to deflection from the path of obedience by the infirmities of the good, or the crafty questioning of the worldly wise? So was He. Every testing process to which we are subjected He went through. Satan omitted no conceivable mode, and withheld no possible intensity of trial from the holy soul of Immanuel. All the magic prospects and all the soothing illusions that externalism could give, all its joyful or mournful influences, all its power of tenderness or terror, he employed to enchant or to assail the Son of Man. So He was tempted in all points as we are, as to the instruments of temptation, though He had not all our susceptibilities to their touch. In all points in which He could innocently, He did actually resemble us. He was ever tempted as we are; though ever victorious, as we are not. *C. Stanford.*

CHRIST—the Truth.

Our blessedness is, that Christ does not declare to us a system and say, "This is the truth;" so doing He might have established a school: but He points to a person, even to Himself, and says "I am the Truth," and thus He founded, not a school, but a Church, a fellowship which stands in its faith upon a person, not in its tenure of a doctrine, or at least only mediately and in a secondary sense upon this.

Archbishop Trench.

CHRIST—Union of the Divine and Human in.

And they shall call His name Immanuel, &c. By a wonderful and unsearchable union: the manner whereof is to be believed, not discussed; admired, not pried into: personal it is, yet not of persons: of natures, and yet not natural. As a soul and body are one man, so God and man are one person, saith Athanasius. And as every believer that is born of God, saith another, remains the same entire person that he was before, receiving nevertheless into him a divine nature, which before he had not; so Immanuel, continuing the same perfect person, which he had been from eternity, assumeth nevertheless a human nature, which before he had not, to be borne within his person for ever. This is

so much the more wonderful, because the very angels (which are far greater in glory than man) are not able to abide the presence of God (Isa. vi, 2). But this is our ladder of ascension to God (John iii, 12). Faith first lays hold upon Christ as a man; and thereby, as by a mean, makes way to God, and embraceth the Godhead, which is of itself a consuming fire. And whereas sin is a partition-wall of our own making, denying us access, "God is now with us:" and in Christ "we have boldness and access with confidence by the faith of Him." Christ's humanity serves as a screen to save us from those everlasting burnings; and as a conduit, to derive upon us from the Godhead, all spiritual blessings in heavenly places: if any Assyrian invade us, we may cry as they of old, "The stretching out of his wings doth fill thy land, O Immanuel;" and we shall have help. *J. Trapp.*

CHRIST—Unworldliness of.

Do, I say, as Christ Himself did when He lived here on earth, imitate Him as much as in thee lies. How many great Cæsars, mighty monarchs, tetrachs, dynasties, princes, lived in His days; in what plenty, what delicacy, how bravely attended; what a deal of gold and silver, what treasure; how many sumptuous palaces had they; what provinces and cities, what territories, fields, rivers, fountains, parks, forests, lawns, woods, cells, &c.; yet Christ had none of all this, He would have none of this, He voluntarily rejected all this; He could not be ignorant, He could not err in His choice, He contemned all this; He chose that which was safer, better, and more certain, and less to be repented—a mean estate, even poverty itself.

R. Burton.

CHRIST—Use of.

As we are God's and Christ's, so God and Christ are ours. Now, whosoever possesseth any good for his own, may doubtless make use of the same to his own profit in the best manner that he can. And so is Christ become ours, that we may use Him for our salvation, which is an everlasting profit, according as we will ourselves. Wherefore thou mayest make use of Him, for the *Medicine* of thy soul, to restore thee; thy *Meat* and *Drink*, to refresh thee; the *Fountain of Life*, to quench thy soul's thirst; thy *Light* in darkness; thy *Joy* in sadness; thine *Advocate*, against the accuser; *Wisdom* against thy folly; *Righteousness*, against thy sin; *Sanctification*, against thy unworthiness; *Redemption*, against thy bondage; thy *Victory*, against all thine enemies; thy *Champion*, against all thy persecutors; thy *Way*, against thy wandering; thy *Truth*, against lying and vanity; thy *Life*, against death; thy *Everlasting Father*, when thou wast an orphan and desolate; thy *Prince of Peace*, against the adversary, thine everlasting *High Priest*, who intercedeth for thee.

John Arndt.

CHRIST—a Victim.

He was the victim of sin. He died by sin. It is the appalling mystery of our redemption that the Redeemer took the attitude of subjection to evil. There was scarcely a form of evil with which Christ did not come in contact, and by which He did not suffer. He was the victim of false friendship and ingratitude, the victim of bad government and injustice. He fell a sacrifice to the vices of all classes—to the selfishness of the rich, and the fickleness of the poor; intolerance, formalism, scepticism, hatred of goodness, were the foes which crushed Him.

In the proper sense of the word He was a victim. He did not adroitly wind through the dangerous forms of evil, meeting it with expedient silence. Face to face, front to front, He met it, rebuked it, and defied it; and just as truly as he is a voluntary victim whose body, opposing the progress of the car of Juggernaut, is crushed beneath its monstrous wheels, was He a victim to the world's sin: because pure, He was crushed by impurity; because just, and real, and true, He waked up the rage of injustice, hypocrisy, and falsehood.

F. W. Robertson.

CHRIST—Victory of.

It was a spectacle worth the admiration of the universe to see the despised Galilean turn all the artillery of hell back upon itself: to see one in the likeness of the Son of man wresting the keys of hell and death out of the hands of the devil: to see Him entangling the rulers of darkness in their own nets, and making them ruin their designs with their own stratagems. They made one disciple betray Him, and another deny Him; they made the Jews accuse Him, and the Romans crucify Him: but the wonderful Counsellor was more than match for the old serpent; and the Lion of the tribe of Judah too hard for the roaring lion. The devices of these powers of darkness were in the event made means of spoiling and triumphing over themselves (Col. ii, 15). The greatest cruelty of devils, and their instruments, was made subservient to the designs of the infinite mercy of God; and that hideous sin of the sons of men overruled in a perfectly holy manner, for making an end of sin, and bringing in everlasting righteousness (Dan. ix, 24). The opposition made to this deliverance did but advance its glory; particularly the opposition it met with from these for whose good it was intended, that is, sinners them-

selves: this served to enhance the glory of mysterious long-suffering and mercy.

J. Maclaurin.

CHRIST—the Way.

"I am the Way." As a road is that along which men go to their daily avocations, God chooses it to represent Himself in this universal use, this underlying support of all things. Who would dare to say this of God but God? Some beasts carry their young, and some birds carry their young, and mothers carry their children; but who but God could say, "I am the road; press Me with your feet?" This is the highway cast up; and on it the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads. *H. W. Beecher.*

It is said that the ancient city of Troy had but one way of entrance. In whatever direction the traveller went, he would find no way to go into the city but the one which was legally appointed, and the only one which was used by those who went in and out. There is only one right way to the favour of God, to the family of God, to the presence of God in prayer, and finally to the city of God in eternity, and that one way is Christ. "I am the Way," He declares, "and no man cometh unto the Father but by Me." *John Bate.*

CHRIST—the Way, the Truth, the Life.

"I am," saith Christ, "the Way, the Truth, and the Life." As if He should have said, "Without the way, no man goeth on; without the truth, nothing is known; and without life, no man liveth: therefore look unto Me, who am the *Way*, which you ought to walk in; the *Truth*, which you ought to believe in; and the *Life*, which you ought to live and hope in. I am the *Way* that endureth to all ages; the infallible *Truth*, and the *Life* everlasting. The royal way to immortal life is through my merit: the truth itself is my Word; and life is through the power and efficacy of my death; and therefore, if ye continue in this *way*, the *truth* will carry you on to eternal *life*. If ye will not err, come follow me; and if ye will possess life eternal, put your whole trust in me, who for you endured the death of the cross." And what is that royal *way*, that infallible *truth*, and that endless *life*—the best and most noble way, and truth, and life of all others? Truly, other way there can be none but the most holy and precious merit of Christ; nor other truth, but the Word of God; nor other life, but love on earth and immortality of life in heaven.

John Arndt.

CHRIST—in a ruined World.

It was in the midst of a triumph, and all the pride of a procession, that He paused to weep over ruined Jerusalem. And if we ask the reason why the character of Christ was marked by this melancholy condescension, it is that He was in the midst of a world of ruins, and there was nothing there to gladden, but very much to touch with grief. He was here to restore that which was broken down and crumbling into decay. An enthusiastic antiquarian, standing amidst the fragments of an ancient temple, surrounded by dust and moss, broken pillar, and defaced architrave, with magnificent projects in his mind of restoring all this to *former* majesty, to draw out to light from mere rubbish the ruined glories, and therefore stooping down amongst the dank ivy, and the rank nettles; such was Christ amidst the wreck of human nature. He was striving to lift it out of its degradation. He was searching out in revolting places that which had fallen down, that He might build it up again in fair proportions, a holy temple to the Lord. Therefore He laboured among the guilty; therefore He was the companion of outcasts; therefore He spoke tenderly and lovingly to those whom society counted undone; therefore He loved to bind up the bruised and the broken-hearted; therefore His breath fanned the spark which seemed dying out in the wick of the expiring taper, when men thought that it was too late, and that the hour of *hopeless* profligacy was come. It was that feature in His character, that tender, hoping, encouraging spirit of His, which the prophet Isaiah fixed upon as characteristic—"A bruised reed will He not break." It was an illustration of this spirit that He gave in the parable of the prodigal son. *F. W. Robertson.*

CHRIST—Youthood of.

Extending from His early youth into the years of mature manhood, there is a great blank in our Lord's history. Eighteen years of His life stand unaccounted for; and that blank, looking as dark as the starless regions of the sky, tradition, usually so fertile in invention, has not attempted to fill up. How often have I wondered and tried to fancy what Jesus did, and how He passed the time between His boyhood, when He vanishes from our sight, and His thirtieth year, when He again appears upon the stage to enter on His public ministry! Thanks to His townsmen's envious sneer, or rather thanks to Him who permitted the insult, and thus has made the wrath of man to praise Him, their insolent taunt throws a ray of light into the deep obscurity, Their question, "Is not this the carpenter?" not, as at another time, the carpenter's son, but the *carpenter* Himself, suggests to us the picture of a humble home in Nazareth, known to

the neighbourhood as the carpenter's, and under whose roof of thatch Jesus resided with His mother; in all probability then a widow, and, like many a widow since then, cheered by the love and supported by the labours of a dutiful son. I have no doubt that holy angels, turning their wings away from lordly mansions and the proud palaces of kings, often hovered over that peaceful home, as still they who are ministering spirits sent forth for them who shall be heirs of salvation do over the humblest abode of piety. But, so far as this world and its inhabitants were concerned, Jesus passed His days in contented obscurity, unnoticed and unknown save to the neighbours, whose esteem He could not fail to win by His pure life, and gentle temper, and holy manners, He was to grow in favour with God and man. All Nazareth regarded Him as a paragon of human virtues, and many a mother pointed to Mary's son as the pattern her own lads should copy.

How wonderful it is to transport ourselves back in fancy some eighteen hundred years to that small town; and on asking with the Greeks to "see Jesus," to be conducted to a humble dwelling where chips of wood, and squared logs, and unbarked trunks of trees lying about, in the oak, and olive, and cedar, and sycamore, that had fallen to his axe, point out the carpenter's. By the door, and under a hovering vine, which, trained beneath the eaves over some rude trellis-work, forms a grateful shade from the noon-day sun, a widow sits, her fingers employed in weaving, but an expression in her face and eye which indicates a mind engaged in far loftier objects, thoughts deeper, holier, stranger, than a buried husband and a widow's grief. She rises, lifts the latch, and, stooping, we enter that lowly door; and there, bending to His work, we see the carpenter—in Him the Son of the Most High God! Time was when He set His compass on the deep; time was when He stood and measured the earth; and now, with line and compass, and plane and hatchet, the sweat dropping from His lofty brow, He who made heaven, and earth, and the sea, and all that in them is, in the guise of a common tradesman, bends at a carpenter's bench. How low He stooped to save us! *Dr. Guthrie.*

CHRISTIAN—A.

See what a Christian is drawn by the hand of Christ. He is a man on whose clear and open brow God has set the stamp of truth; one whose very eye beams bright with honour; in whose very look and bearing you may see freedom, manliness, veracity; a brave man—a noble man—frank, generous, true; with, it may be, many faults; whose freedom may take the form of impetuosity or rashness, but the form of meanness, never. *F. W. Robertson.*

You have often heard me mention my friend John Fuller—who supposed himself to be a lineal descendant of old Thomas Fuller, and felt a little innocent pride in so thinking; the only pride I ever saw in him. He is dead, and has carried with him out of the world as much true worth, I believe, as ever existed in any one heart of it. He was a genuine Christian, if ever there was one. As to the *species*, indeed, I rather think he would have been himself puzzled to say. "Was he Episcopalian—Presbyterian—Calvinist—Arminian?" I hear half a thousand zealots say. I hardly know; but I am sure he was a Christian, for he exhibited, in great perfection, all the principal "paradoxes" of sentiment and conduct which Bacon represents as characteristic of one. He exercised an absolute faith "in the merits of Christ for salvation," and yet was as much impelled to do "good works" as if he thought he could be saved only by his own. "He believed Christ could have no need of anything he could do, and yet made account that he relieved Christ in all his acts of charity;" "he knew he could do *nothing* of himself, and yet he *laboured* to work out his own salvation." He *prayed and laboured* for that which he was confident God meant to *give*." He was full of gentleness, patience, charity; and felt an especial pleasure in doing a kindness to those who had wronged him, and in giving a benefaction to a Christian who did not wear the outward costume he altogether approved. Now, if all that does not make a Christian, I know not what does.

H. Rogers.

CHRISTIAN—Active.

We missed him when he was gone. When he went hence he left something more than a tomb behind him. He left a goodly heritage of holy deeds. There is a fragrant perfume yet lingering about his "precious" memory—the trail of *light* that followed his luminous pathway has not yet died away from our saddened vision.

He was a *legible* Christian. There was no mistaking him. He never stood upon debatable ground—he never required one to search the Church records to see whether he were a "professor of religion." We all *felt* his religion.

You might follow him at any time by the fragrance of his Christlike deeds of well-doing. You might enter the house of sorrow and see that he had been there by the weeping eyes once more dried, and the broken hearts bound up. You might enter the abode of poverty, and see that he had been there by the plentiful stores which his bounty had left behind—by the food

and the raiment, by the consoling tract left upon the table, and the Bible set there as a household lamp to cheer the thick darkness. If you saw a group of children gathered by the way-side, you might conjecture that he was there "in the midst of them," opening his package of little books, and dealing them out to the happy little throng. We *all* felt him in every good enterprise—in the social prayer-circle, in the Sabbath-school, in the Church, and (quite as much as anywhere else) at his own hearth-stone.

But now there is a great blank in our social gatherings, in our evening meetings, in *everything*. We wait in vain for his beseeching tremulous voice, that well we knew "sank in the ear of Jesus." The teachers' prayer-meeting is not the same thing that it once was, now that he is gone. And as for the little flock of cottagers that used to gather in to the Widow M——'s Wednesday evening meeting, they are left as sheep without a shepherd. The good old mother in Israel will hear no longer the cheerful salutation that was wont to greet her as his slender form appeared in her doorway, sometimes covered with snow, sometimes dripping with the rain. She need not set out the little table any longer with its white napkin, and the tattered Bible and "Village Hymns," upon it. "Poor Henry!" she used to say, as he closed her cottage door, "I fear he is not long for this world; there is a red spot on his cheek that looks like consumption; he is ripening fast for heaven."

It was but a little time since a long procession wound its way, with many a weeping eye, out of the village churchyard. That grave, beside which you may sometimes see an aged woman in black bending at the hour of twilight, is his. There is a touching pathos in the date,—"*aged twenty-four years.*" His slight form and boyish expression made him look younger than that, but his piety had the ripe maturity of threescore. *T. Cuyler.*

CHRISTIAN—Almost.

What matters it to the skilful seaman that, with helm in hand and eye continually upon sea and sky, he has carried his well-trimmed bark over many a league of ocean, and filled her with the treasures of other lands, and steered her through many a rocky channel, and carried her through many a furious gale, if, just as the haven is in sight, the tempest takes her and whelms her in the deep? And what matters it if we be almost, if we be not altogether Christians? All knowledge might be ours, so that all mysteries should be clear to us; all faith might be ours, so that we could remove mountains; our goods we might give to feed the poor, and our bodies to be burned for Jesus' sake; yet if we want the love that binds everlastingly to Christ, and is full of all good fruits, we are nothing. Our last climbing footstep we might plant upon the very threshold of heaven, and knocking at its closed gates, we might be able to say, "Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name done many wonderful works?" and yet from within the holy habitation the voice might come, "I never knew you, depart from me ye that work iniquity." *Dr. Hanna.*

CHRISTIAN—Armour of the.

"Put on," saith the Apostle, to the Christian, "the armour of light," in opposition to the works of darkness, which he had mentioned immediately before. Strange armour, that a man may see through! A good man's armour is, that he needs none; his armour is an open breast; that he can expose himself; is fearless of any harm. "Who is he that shall harm you, if ye be followers of that which is good?"

John Howe.

CHRISTIAN—Badge of the.

The badge of a Christian is not one that the world can see. One has for his badge a crosier, another has a crucifix, another has a tonsure, another has a robe of some colour or shape; but a Christian's badge is not a tonsure, nor a crucifix, nor a crosier, nor a shibboleth, nor a robe, nor a phylactery; but it is, "By this shall all men know that ye are my disciples, if ye love one another." This is the badge of the Christian; and in proportion as it shows itself the evidence of our true brotherhood comes out. *Dr. Cumming.*

CHRISTIAN—Best.

He is the best speaker of the English tongue who speaks it so that we cannot discover whether he was born in London, Edinburgh, or Dublin. Every city, London, Edinburgh, and Dublin, has its own peculiarities, but he speaks the language most purely who speaks in such a way that no man can say of what city he is a native. That man illustrates Christianity most thoroughly who so loves it and lives it that one cannot discover whether he be an Episcopalian, a Presbyterian, or an Independent. *Ibid.*

CHRISTIAN—Changes of the.

The various changes through which the Christian passes in his experience are not to be attributed to God, but to himself, to the various relations in which he stands to Him. This may be illustrated by the earth and sun:—How numerous and great are the changes of earth—the four regular changes, and changes in each one of them;

but these changes are not caused by the varying relations and operations of the sun in regard to the earth, but the ever varying revolutions, &c., of the earth in regard to the sun. *John Bate.*

CHRISTIAN—a Church.

As man is a little world, so every Christian is a little church within himself. As the Church, therefore, is sometimes in the wane, through persecutions; other times in her full glory and brightness; so let me expect myself sometimes drooping under temptations, and sadly hanging down the head for the want of the feeling of God's presence; at other times carried with the full sail of a resolute assurance to heaven, knowing that, as it is a church at the weakest stay, so shall I, in my greatest dejection, hold the child of God. *Bp. Hall.*

CHRISTIAN—Clothing of the.

They that put on the Lord Jesus are clothed with a fourfold garment—1. With a garment of Christ's imputed righteousness. 2. With a garment of sanctification. 3. With a garment of protection. 4. With a garment of glory. The first garment may be called a winter's garment, because it covers us. The second, a summer's garment, because it adorns us, The third, a coat-armour, because it keeps us safe. The fourth, a wedding garment, because there is no admission to the supper of the Lamb without it The first three may be called our work-day suits, because we must put them on all the days of our lives; but the fourth our holiday-suit, because we must not put it on till the week of our pilgrimage in Baca be ended, and the sabbath of our eternal rest in the New Jerusalem begun. *Spencer.*

CHRISTIAN—a Conqueror.

When I would picture forth a noble conqueror, I turn from even the brave men who, with grim face and bayonets fixed, are climbing the slope slippery with blood, and raked by shell and shot, that leads to the scarce practicable breach; and of whom a bare remnant will, in half an hour, place upon the ramparts the unconquered flag that all the world knows —I turn from even *them*, though the bravest of the brave, and I look to where the wisest man has shown us something more heroic, and I see it in the unsoured spirit, and the kindest heart, which have gone through many a care and disappointment, which have withstood many a mortification, and only been made the sweeter by many a taking down; as I remember that no human wisdom dictated the text and told all men that "better is he that ruleth his spirit than he that taketh a city." *Dr. Thomas.*

CHRISTIAN—A Devout.

One tiny violet growing modestly under the hedge-row by the wayside possesses more fragrance and loveliness than do a hundred poppies which may in their season lift their heads in boldness in the adjoining field; so one humble and devout Christian is more fragrant and lovely to heaven, than are a hundred men who are living in the showy vanities of sin. *John Bate.*

CHRISTIAN—Flourishing.

How beautiful is the language of the Psalmist, "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in their old age; they shall be fat and flourishing." (Psal. xcii, 12-14.) The palm is indigenous to tropical and other warm climates. It grows to a considerable height and size, and presents a beautiful appearance. Its fruits, which are called dates, are much valued, and are eaten both fresh and preserved, and are also pressed for both syrup and wine. But it is not for its fruit alone that the palm is so valuable. From the boughs, which are yearly lopped off from the lower parts of the stem, are made baskets, bird-cages, ropes, and sacks; from the leaves, mattresses, sandals, &c. It is an evergreen, and lives to an extreme old age; the wood is durable and much used. How striking an emblem of a good man—he shall flourish *like the palm tree.* The cedar was considered by the Hebrews as the monarch of the vegetable world, on account of its magnitude, majesty, the number and extent of its boughs, and the durability of its wood, which was so remarkable that some supposed it to be incorruptible. Moreover, everything about the oriental cedar has a strong balsamic odour, and hence the whole forest is so perfumed with fragrance, that a walk through it is delightful. Mount Lebanon was in ancient times covered with forests of cedars, of which, however, few only now remain. Again we say to the Christian, Behold your emblem; "He shall grow like a cedar in Lebanon." *J. A. James.*

CHRISTIAN—Fruitfulness of the.

The Christian is compared to a tree, and we know that those trees flourish most, and bear the sweetest fruit, which stand most in the sun; the lively Christian who prays much stands nigh unto God, and hath God nigh unto him; you may therefore expect his fruit to be sweet and ripe, while others who stand as it were in the shade, at a distance from God, by neglecting prayer,

will have little fruit formed on their branches, and that but green and sour.

Gurnall.

CHRISTIAN—Glory of the.

The Christian does not pray to be delivered from glory, but from *vain glory*. He also is ambitious of glory, and a candidate for honour; but glory in whose estimation? honour in whose judgment? Not of those whose censures can take nothing from his innocence; whose approbation can take nothing from his guilt; whose opinions are as fickle as their actions, and their lives as transitory as their praise; who cannot search his heart, seeing that they are ignorant even of their own. The Christian then seeks his glory in the estimation, and his honour, in the judgment of Him alone, Who

"From the bright Empyrean where He sits
High throned above all height, casts down His eye,
His own works, and man's works, at once to view."

C. Colton.

CHRISTIAN—Graces in the.

The mainspring is not the watch, the balance-wheel is not the watch, the pointers are not the watch, the dial-plate is not the watch,—no one separate article constitutes the watch, but all combined in active harmony. So in the Christian, no one grace, but all Christian graces in combination, constitute and evidence the Christian life.

R. B. Nichol.

CHRISTIAN—Guides of the.

A Christian in all his ways must have three guides: Truth, Charity, Wisdom. Truth to go before him, Charity and Wisdom on either hand. If any of the three be absent, he walks amiss. I have seen some do hurt by following a truth uncharitably. And others, while they would salve up an error with love, have failed in their wisdom, and offended against justice. A charitable untruth, and an uncharitable truth, and an unwise managing of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow way.

Bp. Hall.

CHRISTIAN—Happiness of the.

There is no man so happy as the Christian. When he looks up unto heaven he thinks, that is my home; the God that made it and owns it, is my Father; the Angels, more glorious in nature than myself, are my attendants; mine enemies are my vassals; yea, those things which are the terriblest of all to the wicked are most pleasant to him. When he hears God thunder above his head, he thinks, this is the voice of my Father. When he remembereth the tribunal of the last judgment, he thinks, it is my Saviour that sits in it; when death, he esteems it but as the angel set before Paradise, which, with one blow, admits him to eternal joy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the world worth envying, but a Christian.

Bp. Hall.

A good Christian does not only court his happiness, and cast now and then a smile upon it, or satisfy himself merely to be contracted to it; but, with the greatest ardours of love and desire, he pursues the solemnity of the just nuptials, that he may be wedded to it, and made one with it.

John Smith.

CHRISTIAN—Knowledge of the.

As Adam's knowledge was perfect, so long as his righteousness was untainted; so, the nearer we come to that righteousness again, the more things come to our knowledge, according to that (Prov. xxviii), "They that seek the Lord, understand all things." Such a heart God hath given to His servants, like a touchstone, or a lamp to go before them, to examine all things, as they go in this dark wilderness, lest they should take error for truth, evil for good, or their own will for the will of God; that they which hate evil might be preserved from evil, as David was from the blood of Nabal.

Henry Smith.

CHRISTIAN—Legacy of the.

A pious old man was one day walking to the sanctuary, with a New Testament in his hand, when a friend who met him said:

"Good morning, Mr. Price!"

"Ah, good morning," replied he; "I am reading MY FATHER'S WILL as I walk along!"

"Well, what has He left you?" said his friend.

"Why, He has bequeathed me a hundredfold more in this life, and in the world to come life everlasting."

This beautiful reply was the means of comforting his Christian friend, who was at the time in sorrowful circumstances.

Anon.

CHRISTIAN—Light of the.

It must not be a feverish gleam, nor a meteor of the marsh, nor a revolving lantern, emitting an occasional or periodical radiance, but a light, calm, uniform, steady, shining alike in the calm as in the storm. Its emblem, if emblem it must have, should be the light on the cliff; the startled waves rush over it, the storm smites it, the rain beats against it, and heavily against it rolls the broad shoulders of the hurricane; but,

steadfast, serene, immutable, the same year after year, through all, the silent light burns on; for evermore that quenchless flame shines—that inextinguishable light. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

W. M. Punshon.

Light is derived, and therefore humble. God is the great original of light. There was a time when it was not; when this world was a nameless and unfinished chaos, and darkness brooded over the face of the deep. Light was the first-born of creation. "God said, Let there be light and there was light." All the forms and modifications of light may be traced up to this act of the great Creator, who made two great lights; the greater light to rule the day, and the lesser light to rule the night. From the fount of the sun all the streams of light are flowing. Light is presented to us in ever-varying conditions, but it is always the same; there is a oneness in its essence after all. It is the same light that glistens on the wings of the fire-fly and blazes on the ruddy hearth-stone, and sparkles on the jewels in the diadem, and flashes in beauty in the morning. Science tells us that those prolific beds of coal in the bowels of the earth were once forests on its surface, forests of luxuriant vegetation; that they incorporated the sun's rays, and then, in merciful convulsions were imbedded in the centre of the lower earth by an all-provident foresight for the wants of an inhabited world. Science tells us, too, that time was when the shapeless crystal was yet new to its covering of earth. Subjected to the wheel of the lapidary, it sparkles out to view as a gem of the purest water. It is but the release of imprisoned rays, which shone from the same great source long centuries ago; so that both in the cottage fire-light, and in the monarch's gem we have just the resurrection of some olden summer, the great return of some sepulchral sunlight from which man has rolled away the stone.

Now, whether this scientific theory be true or not, certain it is that, in our spiritual condition, we are in darkness, all of us, gross and utter, until the true light shineth on us from on high. We have no native light above us; we cannot gather any from any of the sources by which we are surrounded. "Every good and perfect gift cometh down from above, from the Father of lights, with whom there is no variableness, neither shadow of turning." *Ibid.*

CHRISTIAN—Masters of the.

There is none like to Luther's three masters, Prayer, Temptation, Meditation. Temptation stirs up holy meditation; Meditation prepares to prayer; and Prayer makes profit of temptation, and fetcheth all divine knowledge from heaven. Of others I may learn the theory of divinity, of these only, the practice. Other masters teach me by rote, to speak parrot-like of heavenly things; these alone, with feeling and understanding. *Bp. Hall.*

CHRISTIAN—a Pilgrim.

Give me my scallop shell of quiet,
My staff of truth to walk upon,
My scrip of joy—immortal diet,
My bottle of salvation;
My gown of glory, hope's true gage;
And thus I'll take my pilgrimage—
While my soul, like a quiet Palmer,
Travelleth towards the land of Heaven.

Sir Walter Raleigh.

CHRISTIAN—in Prayer.

When thou standest before His gate, knock loudly and boldly, not as a beggar knocks, but as one who belongs to the house; not as a vagabond, who is afraid of the police, but as a friend and an intimate acquaintance; not as one who is apprehensive of being troublesome, or of coming at an improper time, but of a guest who may rest assured of a hearty welcome.

Dr. F. W. Krummacher.

CHRISTIAN—Pruned.

In the case of fruit-trees pruning is often necessary in order to make them bear fruit well. Too luxuriant branches are thus taken away, and the sap is directed to the flowers and fruit. There seems to be an allusion to this in the expression of our Lord, "Every branch that beareth fruit, He purgeth it that it may bring forth more fruit." Too often the believer becomes as it were rampant, is elated by worldly fame and reputation, or by the praise of men, and like the ordinary vine, produces abundance of leaves but a small amount of fruit. He then requires to be pruned, to be put into the furnace of affliction, to have the worldly things, or the spiritual acquirements in which he trusted, lopped off, so that being thus purged he may fructify abundantly. The removal of comforts, the humbling of pride and self-complacency, all tend to make the fruit more precious. They constitute the spiritual pruning, the chastening which yieldeth the peaceable fruits of righteousness.

J. H. Balfour.

CHRISTIAN—Relations of the.

The moment a man's heart touches the heart of Christ in living faith, he becomes, whether he knows it or not, the brother of every other, in heaven or on earth, who has come into the same relationship with

Christ. Whoever is united to Christ, is brother or sister to everybody else that is united to Him. *H. W. Beecher.*

CHRISTIAN—Rewarded.

When a noble soldier in a foreign land hath achieved brave designs, won honorable victories, subdued dangerous adversaries, and with worthy chivalry renowned his king and country, home he comes; the king sends for him to court, and there, in open audience of his noble courtiers, gives him words of grace, commendeth and (which is rarely more) rewardeth his valour, heaps his dignities, preferments, and places of honour on him. So shall Christ at the last day, to all those soldiers that have valiantly combated and conquered His enemies, in the sight of heaven and earth, audience of men and angels, give victorious wreaths, crowns, and garlands, "long white robes," to witness their innocency, and palms in their hands to express their victory, and finally He will give them a glorious kingdom to enjoy for ever and ever.

T. Adams.

History informs us of an old Roman soldier who served forty years in the cause of his country; ten as a private, and thirty as an officer. He had been present in one hundred and twenty battles, and had forty-five times been severely wounded. He had obtained fourteen civic crowns for having saved the life of a Roman citizen, three mural crowns for having been the first to mount the breach, and eight golden crowns for having rescued the standard of a Roman legion from the hands of the enemy. He had in his house eighty-three gold chains, sixty bracelets, eighteen golden spears, and twenty-three horse trappings, the spoil of war. Let the Christian be equally faithful to his Saviour, and the glory and value of his reward shall far exceed that of this old Roman soldier. *John Bate.*

CHRISTIAN—Safety of the.

A British subject may be safe although surrounded by enemies in a distant land—not that he has strength to contend alone against armed thousands, but because he is a subject of our queen. A despot on his throne, a horde of savages in their desert, have permitted a helpless traveller to pass unharmed, like a lamb among lions, although, like lions looking on a lamb, they thirsted for his blood, because they knew his sovereign's watchfulness, and feared his sovereign's power. The feeble stranger has a charmed life in the midst of his enemies, because a royal arm unseen encompasses him as with a shield. The power thus wielded by an earthly throne may suggest and symbolise the perfect protection of Omnipotence. A British subject's confidence in his queen may rebuke the feeble faith of a Christian, "O thou of little faith, wherefore didst thou doubt?"

Dr. Arnot.

CHRISTIAN—Secure.

Socrates, when unrighteously persecuted to death, said of his enemies, with courage becoming the heart of a Christian, "They may kill me, but they cannot hurt me." So a Christian may truly say; for nothing can eventually injure him; for his life is hid with Christ in God. *C. Buck.*

CHRISTIAN—Self-forgetfulness of the.

The eye, the noblest member of the human body, does not see itself: and piety and godliness resemble it, in being destitute of self-consciousness. Believers do not believe that they believe (with feeling of vanity). The humble are ignorant of their own humility. The best and most devout suppliants have their minds so full of God, that they are not aware, and never think of the fervour of their prayers. The kindest benefactors have no recollection of the good they do, and are surprised when men thank them for it. The pious fancy that they have no piety, and are always fighting, striving, and exercising themselves to attain it, in which, indeed, growth in godliness consists. *Gotthold.*

CHRISTIAN—A Sincere.

A sincere Christian is like a massive vessel of gold, that keeps its own shape and figure at all times, in all places, and in all companies. *T. Brooks.*

CHRISTIAN—An Unsound.

An unsound Christian, like green timber, shrinks when the sun of persecution shines hot upon it. The heat of fiery trials cools the courage of an unsound Christian. If you put water into a tub, it will have the shape of the tub that you put it into; or if you put water into a glass, it will have the shape of the glass you put it into. This is the very picture of an unsound heart. He will be righteous among the righteous, and licentious among the licentious; he will be as the company is among which he is cast; with the good he will be good, and with the bad he will be bad; he is like *Alcibiades*, of whom it was said, that he was a man for all times; for he could swagger at Athens, and take any pains at Thebes; he could live most sparingly at Lacedæmon, and bib among the Thracians, and hunt among the Persians. Like the chameleon, the unsound Christian is ready to change his hue with every one he converses with, and like the *Polypus* that resembleth every stone that it sticketh to. *T. Brooks.*

CHRISTIAN—in the World.

As the mother pearl fish lives in the sea without receiving a drop of salt water; and as, toward the Chelidonian Islands, springs of fresh water may be found in the midst of the sea; and as the fire-fly passes through the flames without burning its wings, so a vigorous and resolute soul may live in the world without being infected with any of its humours, may discover sweet springs of piety amidst its salt waters, and fly among the flames of earthly concupiscence without burning the wings of the holy desires of a devout life.

Francis de Sales.

They who have been convinced of the sin of unbelief, of that sin whereby their hearts were estranged from God and given up to the service of this world, and who have also been convinced of Christ's righteousness, have discerned its surpassing glory and beauty, and have felt the unspeakable blessedness of being received into a participation of that righteousness, and thereby restored to a communion with God—all they in whom these two great works have accomplished, feel that they have indeed come forth from the rich, luxurious land of Egypt, that the fashion of the country around them is wholly changed, and that, except for the visitations of God's grace, with which their passage through it may be brightened, it is no better than a wilderness in comparison with the land flowing with milk and honey toward which they are journeying. They no more think of fixing their home where they are than a ship thinks of mooring in the middle of the homeless Atlantic. Their eyes are always gazing onward and forward, nor would they turn back nor look round but for the pleasure and refreshment they find in cheering, and helping, and strengthening their fellow-pilgrims on the way.

Archdeacon Hare.

An established, experienced, hopeful Christian is, in the world, like an iceberg in a swelling sea. The waves rise and fall. Ships strain, and shiver, and nod on the agitated waters. But the iceberg may be seen from far receiving the breakers on its snow-white sides, casting them off unmoved, and, where all else is rocking to and fro, standing stable like the everlasting hills. The cause of its steadiness is its depth. Its bulk is bedded in calm water beneath the tumult that rages on the surface. Although, like the ships, it is floating in the water, it receives and throws off the angry waves, like the rocks that gird the shore.

Behold the condition and attitude of Christians. They float in the same sea of life with other men, and bear the same buffetings; but they are not driven hither and thither, the sport of wind and water. The wave strikes them, breaks over them, and hisses past in foam; but they remain unmoved. They were not caught by surprise, while they had a slight hold of the surface. The chief part of their being lies deep beyond the reach of these superficial commotions. Their life, "hid with Christ in God," bears, without breaking, all the strain of the storm. *Dr. Arnot.*

CHRISTIAN—Worldly.

Lot chose wisely, as they of the world speak. Well, if this world be all: he got a rich soil—became a prince, had kings for his society and neighbours. It was nothing to Lot that "the men of the land were sinners before the Lord exceedingly"—enough that it was well watered everywhere. But his wife became enervated by voluptuousness, and his children tainted with ineradicable corruption—the moral miasma of the society wherein he had made his home. Two warnings God gave him:—first, his home and property were spoiled by the enemy; then came the fire from heaven; and he fled from the cities of the plain a ruined man. His wife looked back with lingering regret upon the splendid home of her luxury and voluptuousness, and was overwhelmed in the encrusting salt; his children carried with them into a new world the plague-spot of that profligacy which had been the child of affluence and idleness; and the spirit of that rain of fire—of the buried cities of the Plain—rose again in the darkest of the crimes which the Old Testament records, to poison the new society at its very fountain. And so the old man stood at last on the brink of the grave, a blackened ruin scathed by lightning, over the grave of his wife, and the shame of his family—saved, but only "so as by fire."

F. W. Robertson.

For everywhere he is a Judas, with whom his worldly interests, his worldly ambition prevail over his attachment to Christ and to Christ's cause; who joins the Christian society, it may not be to make gain thereby,—but who, when the occasion presents itself, scruples not to make what gain he can of that connection; who, beneath the garb of the Christian calling, pursues a dishonest traffic; who, when the gain and the godliness come into collision, sacrifices the godliness for the gain. *Dr. Hanna.*

CHRISTIAN—Trial of the Worldly.

It is a painful work, that weeding work. "Every branch in me that beareth fruit,

He purgeth it, that it may bring forth more fruit." The keen edge of God's pruning-knife cuts sheer through. No weak tenderness stops Him whose love seeks Goodness, not Comfort, for His servants. A man's distractions are in his wealth—and perhaps fire or failure make him bankrupt; what he feels is God's sharp knife. Pleasure has dissipated his heart, and a stricken frame forbids his enjoying pleasure—shattered nerves and broken health wear out the life of Life. Or perhaps it comes in a sharper, sadder form: the shaft of death goes home—there is heard the wail of danger in his household. And then when sickness has passed on to hopelessness, and hopelessness has passed on to death, the crushed man goes into the chamber of the dead; and there, when he shuts down the lid upon the coffin of his wife, or the coffin of his child, his heart begins to tell him the meaning of all this. Thorns had been growing in his heart, and the sharp knife has been at work making room—but by an awful desolation—tearing up and cutting down, that the Life of God in the soul may not be choked. *F. W. Robertson.*

CHRISTIAN CHARACTER.

Christian character can never be scriptural or according to the Scripture ideal, which is only an inventory of negatives. There is, in Christian character, much that is negative. Unquestionably, "Thou shalt not" constitutes a very large part of the Christian teaching, but "Thou shalt" a much larger part. It is very important that a man should *not* swear; that he should *not* lie; that he should *not* gamble; that he should *not* steal; that he should *not* drink to intoxication; and that he should *not* eat to gluttony. We are to build these negatives along evil ways, like fences along precipices. And I do not ridicule nor dissuade from negatives. But some seem to abide in them, and to think that they have met the requirements of religion when they have withheld themselves from positive wrongs; whereas we are to develop the actual graces. There is to be a forthputting in things that are right.

It is not good husbandry that keeps the plough going so that no weeds can grow, nor anything else. Good husbandry keeps down the weeds, to be sure, but does it for the sake of letting corn grow. And there must be a positive crop developed of virtue before all the conditions of religion are fulfilled. No man can have a manly Christian character who is merely reserved, restrictive, conservative; who avoids evil, but does not produce much positive good.

H. W. Beecher.

CHRISTIAN GENTLEMAN, A.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secrets in the keeping of another. He betrays no secret confided to his own keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistake. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of inuendos. He is not one thing to a man's face and another behind his back. If by accident he comes into possession of his neighbour's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred to him. He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted—himself out of sight—near the thinnest partition, anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonour. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, and manly. He cannot descend to scurrility. From all profane and wanton words his lips are chastened. In short, whatever he judges honorable, he practises toward every man. *Anon.*

CHRISTIAN LIFE—The.

Ordinarily rivers run small at the beginning, grow broader and broader as they proceed, and become widest and deepest at the point where they enter the sea. It is such rivers that the Christian's life is like. But the life of the mere worldly man is like those rivers in Southern Africa, which, proceeding from mountain freshets, are broad and deep at the beginning, and grow narrower and more shallow as they advance. They waste themselves by soaking into the sands, and at last they die out entirely. The further they run, the less there is of them. *H. W. Beecher.*

Some think that a Christian life is like a canal, with proper locks to lift men up and drop them down as occasion requires. There may be a sluggish, lazy life of that kind, but there is no such Christian life. No man can live a Christian life that does not avail himself of all the power given him on every side. There is work for the thought, work for the imagination, work for every moral sentiment, work for every affection, work for all the combinations of the faculties, in their different moods, and through all the varying periods of life,—youth, middle age, and old age; and if a man would be a Christian, a child of the

all-working, unslumbering God, he must be awake and vigilant. *H. W. Beecher.*

CHRISTIAN and TIME.

Meeting with Time, "Slack thing," said I,
"Thy scythe is dull; whet it, for shame."
"No marvel, sir," he did reply,
"If it at length deserve some blame.
But, where one man would have me grind it,
Twenty for one too sharp do find it."

"Perhaps some such of old did pass,
Who above all things lov'd this life;
To whom thy scythe a hatchet was,
Which now is but a pruning knife.
Christ's coming hath made man thy debtor,
Since, by thy cutting, he grows better.

"And in His blessing *thou* art blest.
For, where thou only wert before
An executioner at best,
Thou art a gard'ner now; and, more,
An usher, to convey our souls
Beyond the utmost stars and poles.

"And this is that makes life so long,
While it detains us from our God.
Ev'n pleasures here increase the wrong,
And length of days lengthen the rod;
Who wants the place where God doth dwell,
Partakes already half of hell.

"Of what strange length must that need be,
Which ev'n eternity excludes!"
Thus far Time heard me patiently;
Then, chafing, said, "This man deludes!
What do I here before his door?
He doth not crave less time, but more."
George Herbert.

CHRISTIANS—Character of.

The character of Christians must correspond fully with the attributes of the Holy Spirit. They must yield to every impression of the seal of the Spirit, and conform to the entire mould of Divine influences. Christians! let there be an expression of grace in you for every grace in the Holy Spirit. Is the Spirit fire? kindle like a seraph in your religion. Is the Spirit a well of water? let all the rills of thought, currents of emotion, and streams of life, flow in usefulness, and for the irrigation of the arid waste. Is the Spirit a shower? let your vineyard be as a well-watered garden, fruitful in all that is lovely and of sweet odour. Is the Spirit wind? let the whole forest of your affections and passions wave before the gale. Is the Spirit a dove? let your breast be harmless and placid, as the lake where the halcyon builds its nest and makes its home. Let every form and element of religious character, and every mode and degree of devout feeling, be baptized and filled with the Spirit of God. *Dr. T. W. Jenkyn.*

CHRISTIANS—Copy of Christ.

Although Christ is the only one perfect man in all His relations to God and man, yet His people have caught some rays of the brightness of His holiness. They have copied, some one, and some another point of His perfect life and character; just as children of the same family will bear, some one, and some another feature of the father's face. None of the saints have been altogether like our Lord; none of them ever could have reached to the height of His perfection; yet each one amongst them has followed our Lord's holy example in some one matter, or been remarkable for some one grace that has been drawn from Christ. *Anon.*

CHRISTIANS—Coward.

Ah, what mean Christians coward Christians are! They are not fit to be in my Father's house. A man that professes to be an heir of God, for ever evading or backing out of difficulties, for ever studying to know how he may avoid trouble, I am ashamed of such a relation! He is no relation of mine. He does not belong to my Father. He has none of my blood in him; for my blood is of Christ. A man that is afraid of right and its consequences; of justice and its consequences; and of manhood and its consequences; is so much a Christian, that of all sinners, surely, he *is* the chief! *H. W. Beecher.*

CHRISTIANS—Differences in.

There are differences of character which, springing from constitutional peculiarities or early education, grace will modify, but never altogether eradicate on this side the grave. Such are those in Bunyan's pictures, all painted, no doubt, from life, as well Greatheart the giant-killer, an hero of a hundred battles, as Mr. Feeblemind, who started at his own shadow, and trembled at the falling of a leaf. There are also differences among Christians which imply no defect; just as there are in countenances which are very unlike, and yet, be the complexion dark or fair, the hair of golden colour, or like the raven's wing, are very beautiful. We do not expect, or even wish, all good men to be alike, any more than I would have all the members of a family alike; all flowers alike—none but roses in the garden, or daisies in the field; the Church of Christ, like the meadows below, or the star-spangled heavens above, owing its beauty in part to that variety in unity which marks all the works of God, and mars none of them.
Dr. Guthrie.

CHRISTIANS—Hidden.

There are stars set in the heavens by the hand of God, whose light has never yet reached the eye of man; gems lie concealed in the dark abysses of earth that have never yet been discovered by the research of man; flowers which have grown in blushing beauty before the sun, that have never been seen by the florist: so there may be Christians, made such by God, who are hidden from the knowledge of this world. *John Bate.*

CHRISTIANS—Incitement to.

Were the Olympian Agonistæ inspired by the admiring gaze of applauding thousands? Did the thunders of acclamation which awoke the echoes of Olympus excite the Athletæ to higher energies? How, then, shall we be affected, who believe that we are under the watchful eye of the Dread Supreme? The KING looks on those who are running the heavenly race, who are wrestling with spiritual antagonists, and who are handing "a cup of cold water" to some drooping and thirsty disciple! As the King's eye brightens with approbation let us resolve to climb the highest steps of duty, and to walk on the loftiest mountains of holy enterprise.

Dr. J. Parker.

CHRISTIANS—Joyous.

Those that are diligent in working for salvation, many times have high *springtides* of joy: joy, that is unspeakable and glorious, that rusheth in upon the soul and ravisheth it with a sweet and potent delight, while it is in the ways of obedience.

Bp. Hopkins.

CHRISTIANS—as Light.

A traveller once, visiting the lighthouse at Calais, said to the keeper, "But what if one of your lights should go out at night?" "Never—impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America, or India, saying that on such a night the lights at Calais lighthouse gave no warning, and some vessel had been wrecked. Ah, sir! sometimes I feel, when I look upon my lights, as if the eyes of the whole world were fixed upon me. Go out! burn dim! Never! impossible!"

With how much dignity can enthusiasm invest the humblest occupation! Yet what a lesson to the Christian! It is no romance which makes the Christian a spiritual lighthouse for the world, with the eyes of the whole world upon him. Let, then, his light be full and bright, and clear. The moment he neglects it, and leaves his lamps untrimmed, some poor soul, struggling amid the waves of temptation, for lack of it may be dashed upon the rocks of destruction. *Anon.*

CHRISTIANS—a Peculiar People.

Like November roses blooming in the midst of winter's bleakness; like *green oases* in the sandy desert; like the *"sealed" ones* (Rev. vii, 1—8); like the great gulf-stream which flows from the western world, *through* the ocean, yet distinct from it in colour, warmth, &c.: so should all Christians be in the world—of it, but not confounded with it. As the Jews have ever been a peculiar people, by their manners, appearance, religion, &c., so should Christians, by the holiness of their lives, be distinguished from all the world besides. *John Bate.*

CHRISTIANS—Proud Professing.

As any exuberance and wen in the body is a great deformity and blemish to it, so these professors, who are high swollen and puffed up with conceit, are but as wens in the body mystical; they are but blisters, which contain nothing in them but ill-humours, and bring a great deal of deformity and discredit upon that holy religion which they profess. *Bp. Hopkins.*

CHRISTIANS—Relations of.

The relations of Christians to each other are like the several flowers in a garden that have upon each the dew of heaven, which, being shaken by the wind, they let fall the dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another. *Bunyan.*

CHRISTIANS—Sentimental.

There are certain minerals, such as quartz, fluor spar, and the diamond, which, when rubbed against each other, or exposed to a considerable degree of heat, will, when removed to a dark place, throw off very beautiful light, although before opaque. This is called phosphorescence. So there are some Christians, like these stones, who are cold and dark in themselves, but under the influence of eloquence, sympathy, &c., are excited to earnest glows of love, and zealous actions of good works.

Prof. Hitchcock.

CHRISTIANS—Small.

Some Christians are so small in their faith, love, patience, obedience, and zeal, that they are like Zaccheus, cannot see Jesus unless they climb up on the eminence of some special means provided.

John Bate.

CHRISTIANS—as the Sun.

Christians should be as the sun in six

qnalities, Greatness, Beauty, Measure, Fervour, Readiness, and Fruitfulness. *Greatness*, in the elevation of the mind above all small and mean earthly sinful things, and in a capacity of heart which cannot be filled with anything but God. *Beauty*, in being clothed with light, and adorned with the graces of the Spirit. *Measure*, in regulating their lives, and in the bestowment of blessings. *Fervour*, in the exercise of charity and in the acts of devotion, *Readiness*, in doing service to God and man, according to the laws which He has given. *Fruitfulness*, in producing good works in their own lives, and the means of producing them in others. "They shall be as the sun when he goeth forth."

John Bate.

CHRISTIANS—True.

True Christians resemble those flowers which shut themselves up during night, and hang down their heads devoid of perfume; but no sooner are they touched by the first ray of the genial morning sun, than they again open their bosoms, stretch upwards, expanding their refreshed petals to the monarch of day, and again stand like lovely altars, which diffuse nothing around them but fragrance and refreshment. *Dr. F. W. Krummacher.*

CHRISTIANS—True and False.

An opulent man had taken down several fine paintings which adorned the walls of his house, cleaned off the dust with a whisk of feathers and a moist cloth, and then exposed them to the sun, knowing that this is the way to brighten paintings in oil, and renew their original beauty and freshness; whereas, from pictures in water-colour, the colour rubs off with the impurities. False Christians resemble pictures in water-colours; they possess the form of godliness, but deny the power (2 Tim. iii, 5), and may for a time deceive men, because men can see no further than the outward appearance. They are known, however, to God, who tries the heart and the reins; and He will cast them into everlasting fire, as being unworthy to enter heaven. As for true Christians, whose hearts have been thoroughly penetrated by the oil of the Gospel, and who have taken their hue from the blood of Christ, they stand the proof, endure trial, and come forth more beautiful out of every temptation. *Gotthold.*

CHRISTIANS—Weak.

Isaac must not always be hanging on Sarah's breast, but must be weaned: so we must not always be babes desiring the sincere milk of the word, but become men complete in Christ, feeding on the strong meat of the word. *Henry Smith.*

CHRISTIANS—Work of.

You are forgiven and accepted. You owe all to Christ. You look forth from your position of safety, and behold a world lying in wickedness. You pity the sinful, as the Lord pitied you. Having been saved, you desire, as if by an instinct, to be a saviour. You begin. You grasp a fallen brother by the best hand, a brother's love, and draw him to yourself that you may draw him to the Saviour. For a time you seem to have gained your brother. But after a while, at some unguarded moment, and through some unguarded opening, seven devils enter and dwell again in the partially reformed heart, and the last state of the man seems worse than the first. You are weary; but you must still work. Now is the time for toil: the rest remaineth.

Two young men were disporting on the ice of a Scottish lake. One, approaching incautiously a treacherous spot, fell through. His companion came quickly to the rescue. Himself sometimes in the water and sometimes on the ice, he many times grasped the drowning man and drew him considerably above the surface; but each time the weight of the wet and paralysed body prevailed; each time it sank again, until at last the worker's strength was exhausted, and the victim perished. Had you been there when for the last time that strong willing worker drew with all his might to save a sinking brother, and then lay down exhausted, leaving that brother to sink, you would have seen a workman wearied by his work. His hands were wearied with the greatness of his effort, and his heart was weary because the effort had failed. Such is the work to which Christians are called in the world, and such often, though not always, are the disappointments which they meet. At death the weariness of the worker will wholly cease. *Dr. Arnot.*

CHRISTIANS—Worldly.

O the cursed madness of many that seem to be religious! They thrust themselves into a multitude of employments, till they are so loaded with labours and clogged with cares that their souls are as unfit to converse with God, as a man to walk with a mountain on his back, and as unfit to soar in meditation, as their bodies to leap above the sun; and when they have lost that heaven upon earth which they might have had, they take up with a few rotten arguments to prove it lawful, though, indeed, they cannot. *Baxter.*

CHRISTIAN RELIGION—Excellency of the.

We may learn the excellency of the Christian religion in this, that it is the great and only means that God has sanc-

tified and designed to repair the breaches of humanity, to set fallen man upon his legs again, to clarify his reason, to rectify his will, and to compose and regulate his affections. The whole business of our redemption is, in short, only to rub over the defaced copy of the creation, to reprint God's image upon the soul, and (as it were) to set forth nature in a second and a fairer edition. *Dr. South.*

CHRISTIAN RELIGION—Judging the.

We are willing that it should be judged by its fruits, and if it does not yield more perfect fruit than philosophy or reason ever produced, then let it be rejected. But in judging of its effects we must take them as a *whole*, and not look at solitary instances of failure. If a Christian country is not, upon the whole, more elevated in a moral point of view than a pagan, then let paganism be our religion. If the Christian, in his entire course, though there be particular instances of sin, be not better than the worldling, then let the religion of the world be our choice. David was one of the greatest kings of Scripture; let his whole reign be compared with that of Alexander, the greatest king of ancient profane history, and if it do not stand higher in a moral point of view, then we might acknowledge that David's religion was powerless. Everyone acquainted with the private and public characters of these two monarchs, placed amid the temptations of power, must acknowledge that while there was one defiling blot on the character of David, that of Alexander was one whole blot, set off only by shining sins, and that while the subjects of the former were happy, those of the latter were but the slaves of ambition and the instruments of terror.

W. H. Lewis.

CHRISTIANITY—Adaptation of.

In all the intricacy of the most modified humanity, in all the womb of ever-working time, there is not a perplexity which it cannot explain; there is not a contingency for which it is not prepared. It is strong for the grapple, as tender for the embrace. It is equal for all encounters and all trials. For every case it furnishes a ready precedent and a repeated counterpart. By one vast conception it generalises man, and with as minute peculiarity it follows and unfolds all his variations. It discerns "the end from the beginning," and to every child of Adam holds up the glass in which he may see his own natural face. It knows the heart's bitterness as if within its consciousness, and applies the soul's medicine as if itself felt the wound. It is the catholicon and the specific — exhibiting such a comprehension of the *all* as though not an attention could be expended on the *individual*, and such a care of the *individual* as though no amplitude could contain the *all*. *Dr. R. W. Hamilton.*

CHRISTIANITY—Advent of.

The enfeebled world was tottering on its foundations when Christianity appeared. The natural religions, which had satisfied the parents, no longer proved sufficient for their children. The new generations could not repose contented within the ancient forms. The gods of every nation, when transported to Rome, there lost their oracles, as the nations themselves had lost their liberty. Brought face to face in the Capitol, they had destroyed each other, and their divinity had vanished. A great void was occasioned in the religion of the world. Then the Word was made flesh; God appeared among men, and as man, to save that which was lost. In Jesus of Nazareth dwelt all the fulness of the Godhead bodily. This is the greatest event in the annals of the world. Former ages had paved the way for it; the latter ages flow from it. It is their centre and bond of unity. Henceforward the popular superstitions had no meaning, and the slight fragments preserved from the general wreck of incredulity vanished before the majestic orb of eternal truth. *D'Aubigné.*

CHRISTIANITY—perfect in Beauty.

Does Christianity really stand in need of additional splendour to its ritual, or of material ornament to its lessons? I conceive that there is something in the simple Gospel so majestic—something so transcending all that the pencil of the painter or the pen of the poet, can embody—that Christianity seems to me adorned the most, when it is adorned the least. Would you ever think of taking a few drops from a phial of otto of roses, in order to add to the perfume of the rose just gathered on a May morning, and wet with the dews of heaven? If that splendid monument of human genius were here, the Apollo Belvidere, unquestionably the product of the chisel of one of the most illustrious of ancient statuaries, should we applaud the taste of that man who would propose that the mercer's and the hatter's and the shoemaker's shops should furnish ornaments with which to deck it? Would you not say, There is something in the almost living lineaments of the form so noble, something in the contour and proportions of the marble so beautiful, that the richest clothing of man would deform, not dignify—dim, not reveal, its pure and simple glories? So is it with the Gospel of the Lord Jesus Christ. It is so beautiful in itself that all accessions of material beauty serve but to conceal or mar it. The Rose of Sharon is so fragrant, and its tints

so lovely, that it needs no sprinkling from streams of the Isis—still less from the filthy waters of the Tiber—either to augment its perfume or to heighten its colours.

Dr. Cumming.

CHRISTIANITY—Ethics of.

The superiority of the Christian code is practically acknowledged, and often confessed, in a most significant way, by the mode in which the enemies of Christianity taunt its disciples. When they speak of the vices and corruptions of the heathen, they blame, and justly blame, the *principles* of their vicious systems; and ask how it could be otherwise? When they blame the Christian, the first and the last thing they usually do, is to point in triumph to the *contrast* between his principles and practice. "How much better," say they, "is his code than his conduct!" It is as a hypocrite that they censure *him*. It is sad for him that it should be so; but it is a glorious compliment to the morality of the New Testament. Its enemies know not how to attack its disciples, except by endeavouring to show that they do *not* act as *it* bids them. Surely this *uniform* excellence of the Christian ethics, as compared with other systems, is a peculiarity worth nothing, and utterly incomprehensible upon the hypothesis that it was the unaided work of man. That there are points on which the moral systems of men and nations *osculate*, is most true; that there should have been certain approximations on many most important subjects was to be expected from the essential identity of human nature, in all ages and countries; but their deviations in some point or other—usually in several—from what we acknowledge to be both right and expedient, is equally undeniable. That when such men as Plato and Aristotle tried their hands upon the problem, they should err, while the writers of the New Testament should have succeeded—that these last should do what all mankind besides had in some points or other failed to do, is sufficiently wonderful;—that *Galilean Jews* should have solved the problem, is, whether we consider their age, their ignorance, or their prepossessions, to me utterly incredible.

H. Rogers.

CHRISTIANITY—not Gloomy.

Christianity a gloomy system! The world and devils may say so; but a thousand eyes that sparkle with a hope that maketh not ashamed, and a thousand hearts that beat happily with the full pulse of spiritual life, can tell thee thou liest. Christianity a gloomy system! Why, it is the Christian only that can thoroughly enjoy the world. To him, to his grateful vision, earth is garlanded with fairer beauty, heaven sparkles with serener smiles; to him the landscape is the more lovely, because it reminds him of the paradise of his hope in prospect, which his father once lost, but which his Saviour has brought back again, as a family inheritance for ever; to him the ocean rolls the more grandly, because it figures out the duration of his promised life; to him the birds in their forest minstrelsy warble the more sweetly, because their woodland music takes him upwards to the harpers harping with their harps in heaven; to him the mountains tower the more sublimely, because their heaven-pointing summits are the emblems of his own majestic hopes.

"His are the mountains and the valleys—
His the resplendent groves—His to enjoy
With a propriety which none can feel
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, 'My Father made them all.'"

W. M. Punshon.

CHRISTIANITY—Growth of.

The little seed which Jesus and His disciples sowed shall one day grow to proportions more vast than that tree which the prophet beheld in vision whose "height reached unto heaven and the sight thereof to the end of all the earth." All the other productions of the world shall be small in comparison with it. Or to change the figure, "the little stone cut out of the mountain without hands," will roll on and grow in every revolution until it become a great mountain to fill the whole earth.

Dr. Thomas.

Christianity is confessedly slow in its progress; but it does progress. It does not grow fast, but it does grow. As a general principle of life, science, and institutions, the greater the thing, the slower its growth. Every kind of life, philosophic, social, and political, as well as vegetable and animal, has its mushroom and oak; the one reaching its perfection in a few hours, the other requiring the growth of long centuries. Since Christianity appeared, how many systems of religion have sprung up, reached their maturity and passed away. But Christianity is growing still, its roots are deeper, its branches stretch over more territory, and are clad in richer foliage to-day than ever.

Ibid.

CHRISTIANITY—Joyousness of.

Right joyous and delightsome is the religion of Him whose contemporaries exclaimed, "*Thou art not yet fifty years old,*" when they misunderstood his statement, that "*Abraham rejoiced to see His day and was glad.*" When He bade His disciples "*rejoice that their names were writ-*

ten in heaven," Himself rejoiced with them, "Man of sorrows" as He was (Luke x, 20, 21). He who "took children in His arms," "looked upon young men, and loved them;" the disciple who lay nearest to His bosom, was perhaps the nearest his own age, the youngest of the twelve. In my experience the happiest youth is always the holiest. There is a peace in the believing consciousness of pardoned sin, and assured acceptance in the sight of God, in the repose of soul on the precious promises, and quietude of conscience in the atonement of a Mediator, which operates as a charm and antidote to the trials of life, and the bitterness of death. So that the good man is a glad man, but his joy is no more the joy of the world, than his sorrow is the "sorrow of the world." He is neither a mourning dove, nor a chattering magpie; he is not an ascetic, but neither is he a wanton; he does not sublimate and soar with the wings of an angel, but neither does he flutter with the flaps of a bat; never forgets that he is a man, and not a buffoon—a Christian, and therefore neither a butt for other men's wit, nor a bolt, like a perpetual revolver, for his own. There is as solid a difference between levity and light-heartedness, as between the crackling pyrotechnics that dazzle and disturb the night, and the natural sunlight that exhilarates the day.

J. B. Owen.

CHRISTIANITY—Judging.

Judge not Christianity, even by its most perfect embodiment in the life of its disciples here. The best are imperfect, and Christianity itself teaches this, and points to perfection as yonder. Do not judge the science of that organ-builder by that half-finished instrument in his workshop. There is but little in that to please the eye, and from it scarce a note can be evolved to charm the ear. Judge not the artistic character of that painter by the first rough outline which you discover on the canvas in his studio. There is scarcely a touch of life in it, or any perceptible resemblance to the original. Judge the organ-builder by the instrument as it stands in the great cathedral, pouring forth, by the touch of a master-musician, pealing strains of music electrifying the congregated thousands. Judge the artist by the picture as hung up in the Academy of Art—looking, throbbing, and blushing at you as a thing of life, gathering around it a crowd of admiring spectators. Even so judge Christianity. Its organ—the Christian life—is not half-finished here in its workshop. Yonder, in the great cathedral of eternity, you will see it in perfection, and feel the inspirations of its harmonies. The painting is not finished here in its studio; its figure is half-formed, and blotched, and scarcely a feature is accurate. See it in the great gallery of the heavens, finished, and an exact copy of the Son of God Himself, "Who is the image of the Father's glory," &c. *Dr. Thomas.*

A sceptic would never think of judging a painting by the frame which enclosed it, or the room in which it was hung; or the provision on his table by the vessels in which it was contained, or by the table on which it was spread; or the light by the windows through which it shone; or the doctrines of a book by the type and paper in which they were printed; or a man by the clothing which he wore; why then should he judge of Christianity by the men who profess it, by the garb of ceremonies, words, and claims which are attached *to* it by her followers? No; let him look from the frame, the room, the vessels, the window, the clothing, and judge by the intrinsic qualities which she contains as a revelation from God, or as a manifestation in the life and teachings of Jesus Christ and His Divine Spirit.

John Bate.

CHRISTIANITY—a Life.

Christianity is not a religion of transcendental abstraction or brilliant speculation; its children are neither monks, nor mystics, nor Epicurians, nor Stoics. It is the religion of loving, speaking, and doing, as well as of believing. It is a life as well as a creed. It finds a rest for the heart, a word for the tongue, a way for the feet, and a work for the hand. The same Lord who is the foundation of our hopes, and the object of our faith, and the subject of our love, is also the model of our conduct, for "He went about doing good." He has left us an example that we should follow His steps. In a Christian, the working hand is the willing and liberal execution of the loving heart; action is the offspring of inspiration. Love cannot be repressed—it would not if it could; it must translate itself into life. Like the electric fluid, it gathers volume from repression, and strength from resistance. *Dr. Cumming.*

CHRISTIANITY—Mysteries in.

Christianity, indeed, contains mysteries, but they are, like all the mysteries of God, sublime and glorious, and connected with rich practical benefits. There is no greater mystery to me than the sun. What is the substance of his orb? What feeds his inexhaustible light and heat? What is the nature of light itself, and by what force is every ray carried directly onwards in space, travelling eternally, except it meet a reflecting or absorbing surface? O sun, I know thee not! thou art to me, like every other

star of light, "a beauty and a mystery!" I know not *what* thou art; but I know *that* thou art; thou risest every morning to give me light, and settest every night to give me repose; thou travellest through thy vast circuit, and bringest the pleasant succession of the seasons; thou art, to me, God's most palpable and glorious minister of blessings! I know not *what* thou art in thyself, and I may never ascend thy empyreal seat to gain a nearer vision; but I know thy benign influences and effects; I know that I cannot live without thee! And so likewise these orbs of moral and spiritual truth, which move together in the Gospel system, are at a sublime height above my feeble vision. I see them, I know that they are, I experience their gracious, healing, heavenly influences; they are to me "life and immortality." I believe in the Father, the Son, and the Holy Spirit, although the Divine Being is to me an orb of brightness whose intense centre I cannot penetrate. Like Moses in his vision, we see but the far off sweeping skirts of His glory; we feel its vivifying and enriching power, and the goodness of the Lord passes before us. It is paternal mercy, redeeming love, ineffable consolation, joy and peace—and this suffices us. *Professor Tappan.*

CHRISTIANITY—not of Man.

When you behold a majestic tree standing in the field, which has darted its roots far and deep into the earth, and spreads its branches wide around it, and produces, year after year, its store of leaves and flowers, and fruits; you might as well imagine *it* to be the fashioning of man's hands, an ingenious device and artifice of his, which he feeds and nourishes, as suppose the same of the system I have described; which, as you have seen, entwines its roots through all the shadowy institutions of the elder dispensation, and standing tall and erect in the midst of the new, defies the whirlwind and the lightning, the drought and scorching sun, burgeoning widely, and, like the prophet's vine, spreading its branches to the uttermost parts of the earth, and gathering all mankind underneath its shade, and feeding them with the sweetest fruits of holiness.
Cardinal Wiseman.

CHRISTIANITY—Origin of.

Pascal says that, wearied with the investigation of the external evidences of Christianity, which, though they made the truth of revealed religion in the highest degree probable, still, did not amount to mathematical certainty, he submitted the teachings of Christianity to his own inward nature, and found there a prompt response, whose verdict he could no more doubt than he could doubt his own existence. A religion so infinitely superior to every other in its adaptation to the wants of the soul, to the tempted, the heart-broken, the dying, to universal humanity in all its conflicts, sins, and woes, carried its own evidence of its Divine origin. *J. Chapman.*

CHRISTIANITY—Peculiarity of.

There is one feature of Christianity which must strike the mind of every observer, viz., that no other system of religion in the world is *missionary*. They all limit themselves to the people, country and clime, where they have grown. Where are the missionaries of the religions of China? Of India? Of Africa? Of Persia? Of Japan? But no sooner was Christianity introduced into the world than it sent forth its agencies beyond the place of its introduction. "Jerusalem, Judea, Samaria, and the utmost parts of the earth,"—are the scope of its operations. "Go ye into all the world and preach the Gospel to every creature,"—is the command of its Spirit to all its agents. And hence, Christianity has its agents, institutions, literature, and means in every quarter of the globe. What does this prove for Christianity? That as a system of religion, it is nobler, grander, more benevolent and diffusive than any other; and the success which has crowned Christianity wherever it has gone, demonstrates that it is Divine in its origin; adapted to all minds, hearts, lives, and countries; civilising, meliorating, saving, and beautifying in its effects; and the only religion which can restore a fallen world to its glorious Creator and God. *John Bate.*

CHRISTIANITY—Power of.

Christ's religion, though contrary to the corrupt affections and interests of men, quickly subdued the known world, and made it submit to a crucified King. The doctrine which it taught, mastered the understanding of the most valiant commanders, and outwitted the cunning of the subtlest politicians; it cancelled the ceremonies of the Jew, confounded the wisdom of the Greek, and instructed the rudeness of the barbarian; and remains still in the world, a constant evidence of its Author's wisdom and power. *Henry Scougal.*

Christianity sobered passion by reason, and controlled imagination by truth; it excited sensibility by interest, and awed conscience by retribution; compelled gratitude by the bestowment of good, and gained affection by the portraiture of excellence. What a revolution did it accomplish in the laws, usages, opinions, and feelings of the world! It "famished the gods," realising the irony of the prophets in the withdrawment of the sacrifices on which they were supposed to feed; it cast down the temples;

it struck dumb the oracles, the images of power fell from their pedestals; the fires of devotion went out on their shrines. It softened the ferocity, and relaxed the pride of manners; it gave justice its exercise, and benevolence its being. It stooped to every ill and woe. Nor was it only a proposal, but a power, to bless; not something to be thwarted by human perversity, but to melt it away. It was practical victory, a sure triumph. It advanced without noise and pomp, but irresistibly. Its power was displayed in the might of effect, and not in the struggle of operation; in the perfect work, without the intervention of process or delay—like the elemental ray, immediate, piercing, renovating—or the hidden laws of nature which speed and harmonise all its most exact and beneficent results. Christianity reaches the human will, and renews the human heart. And a thousand blessings which may at first appear derived from an independent source, are really poured forth from this: as the soft moonlight is but the reflection of the sun no longer visible, but still not uninfluential.

Dr. R. W. Hamilton.

CHRISTIANITY—Progress of.

The following tabular statement, a conjectural but probable representation of the progressive increase of Christians in the world, is attributed to Sharon Turner:

1st century,	500,000;	2nd,	2,000,000;
3rd,	5,000,000;	4th,	10,000,000;
5th,	15,000,000;	6th,	20,000,000;
7th,	24,000,000;	8th,	30,000,000;
9th,	40,000,000;	10th,	50,000,000;
11th,	70,000,000;	12th,	80,000,000;
13th,	75,000,000;	14th,	80,000,000;
15th,	100,000,000;	16th,	125,000,000;
17th,	155,000,000;	18th,	200,000,000.

Although this is only a mere approximation, and a very loose one, to the actual facts, yet it is interesting and instructive. With the exception of the 13th century (*tenebrosum*, as the late Dr. Miller called it), the progress of the truth has been ever onward. From every defeat it has arisen afresh; and, what has never been the case in any other system, religious, social or intellectual, has revived anew from the ashes of its own inward corruptions. In this nineteenth century, the Christian population of the world cannot be far from 300,000,000 and its progress now is more rapid than in any period since the Apostolic age. What imagination can forecast the conquests of the next fifty years! The leaven is working in every land. The old empires of idolatry and superstition are effete and ready to vanish, while new Christian empires are born almost in a day. Every new discovery in nature, or invention in art, helps to speed the Gospel, Trade, commerce, revolution, exploration, all prepare the way and herald the approach of the heralds of the Cross. This work of preparation has been long going on. Soon it will be complete. The initiatory steps will have all been taken. Then a universal Pentecostal season may be expected. Simultaneously, the Holy Spirit will descend upon every land, and "the ploughman overtake the reaper, and the treader of grapes, him that soweth seed." In that blessed day (the Lord hasten it in His time!) "who shall count the dust of Jacob, or the number of the fourth part of Israel?"

Dr. Haven.

CHRISTIANITY—Rejecting.

You tell me you cannot reconcile all the discrepancies which may be detected in minute portions of Scripture history, and that you *therefore* feel obliged to give up the truth of Christianity!

What a "therefore" is that! I pity your logic. Pardon me, but between the premises and the conclusion there is no connection in the world. It is much as if you said, you cannot demonstrate the compatibility of all the phenomena of the universe with Divine benevolence,—and *therefore*, you must become an Atheist; nay, it is really as absurd as if you were to say that you cannot reconcile all the discrepancies of English historians, and therefore give up the History of England: for discrepancies in a history may be numerous and real, and yet every important fact of it be true.

"You cannot reconcile," you say, "all the discrepancies;" and I may retort, "Who asked you?" Certainly, I should not; for I cannot reconcile all those discrepancies either. But as to giving up Christianity as divine—or the New Testament, as the Word of God on *that* account,—I should as soon think, as some one said, in a somewhat similar case, "of burning down London to get rid of the bugs."

H. Rogers.

CHRISTIANITY—Security of.

The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to every house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or strength,

that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences, and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the Kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have, in this age, directed their attacks against the last restraint of the powerful, and the last hope of the wretched. The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry, "Hail!" and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain. *Lord Macaulay.*

CHRISTIANITY—Soil for.

I have somewhere read of a seed that is borne by the wind on its downy wings from spot to spot, and never shoots out its roots until it reaches a congenial soil. When it alights on the soil which suits it not, it shuts itself up, and sometimes sleeps for centuries—sleeps until some propitious gale will bear it to a congenial resting place, and there, after a number of ages, it will grow, and multiply its kind indefinitely. It is somewhat thus with Christianity. During the long middle ages, the heavenly seed borne to the western world, remained dead upon the Papal soil. A breeze sprung up, and wafted it to a soil where it took root, and grew, and has been growing ever since. It has been borne into every heart in Christendom; but in the majority of cases the soil is unpropitious and the seed remains dead. We invoke no wind to bear it elsewhere, but we pray for an alteration in the soil. *Dr. Thomas.*

CHRISTIANITY—Spread of.

As there are lofty heights in nature which catch the morning sun before it has risen in the valleys, and which stand up glowing in the golden light when the shades of evening have wrapped these in deepening dusky gloom; so there are countries in which Christianity has won its mighty victories while others yet remain in the bondage of heathen darkness and death. But, as the sun, ere he has filled his course, lights up every vale as well as every height, so shall Christianity, before she has accomplished her mission, subdue the whole world to the Prince of Peace.

John Bate.

CHRISTIANITY—Testing.

A great fable sometimes encloses a great truth. It is an old story of the Empress Helena, how she went to the Holy Land to find the cross. Excavations were made, and they found three crosses, but how were they to know which was the true one? So they took a corpse, and put it upon one and another, and as soon as the corpse touched the Saviour's cross it started into life. Now you are demonstrating the Divinity of Christianity, and that is how you test it. It makes these dead men live. *S. Coley.*

CHRISTIANITY—Trying.

Remember, that Christianity is not a new system of theological reasoning, nor a new assortment of phraseology, nor a new circle of acquaintance, nor even a new line of meditation—but a new *life*. Its very being and essence is inward and practical; it is not the likeness or history of a living thing, it is itself alive! And therefore, to examine its evidence is not to try Christianity; to admire its martyrs is not to try Christianity; to compare and estimate its teachers is not to try Christianity; to attend its rites and services with more than Mahometan punctuality is not to try or know Christianity. But for one week, for one day, to have lived in the pure atmosphere of faith and love to God, of tenderness to man; to rejoice in the felt and realised presence of Him who is described as "coming up from the wilderness," supporting His beloved; to have beheld earth annihilated and heaven opened to the prophetic gaze of hope; to have seen evermore revealed behind the complicated troubles of this strange, mysterious life, the unchanged smile of an eternal Friend, and everything that is difficult to reason solved by that reposing trust which is higher and better than reason: to have known and felt this, I will not say for a *life*, but for a single blessed hour, *that*, indeed, is to have made experiment of Christianity.

Archer Butler.

CHRISTIANITY—Universality of.

It is indeed appointed that Christianity should be the religion of the whole world. A noble period is marked out by prophecy, "when the knowledge of the earth shall cover the earth as the waters cover the sea." But this appointment does not take

place, this period does not arrive until Christianity shall have passed through centuries of adversity, and its opponents have almost seemed to gain the upper hand. Then I ask you, under what imagery can we describe the long depression, and then the sudden and unlimited sovereignty of the religion of Christ, if not by speaking of that religion as of a seed sown in the earth, apparently dying ere it yield a due return to the husbandman? The tree shall yet rise, mighty in its trunk, and glorious in the spreading of its foliage; and there shall not be a lonely spot on the surface of the globe, which is not overshadowed by the branches of the produce of the mighty grain of mustard seed. *H. Melvill.*

What a world this will be when Christianity shall have realized its sublime mission! I rejoice to believe that that period will one day come. Sin's thunderstorms will not always beat on the world, a celestial calmness will one day settle on its brow. It will not always be tossed about like a vessel in a storm; it will one day cast its anchor within the vail, and repose on the calm blue sea of Infinite love. It will not always be a chaos. The centre of light is already planted in its moral heavens—the darkness is passing away and the morning is advancing. The work must proceed. Every conflicting element shall be hushed, every cloud shall melt into sunshine, every mountain and every valley small smile with life and blossom with beauty. The whole shall grow radient with brightness, and resound with the music of heaven. The great God shall look down upon the moral world, as He did on the material, and pronounce all things "good." Then, as of old, "shall the morning stars sing together and the sons of God shout aloud for joy;" angels shall plume their golden wings, and cry, "The glorious work is done."

Dr. Thomas.

CHRISTIANITY—Value of.

We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws, *and forget entirely how large a share of all is due to Christianity.* Blot Christianity out of the page of man's history, and what would his laws have been? What his civilization? Christianity is mixed up with our very being and our daily life, there is not a familiar object round us which does not wear its mark, not a being or a thing which does not wear a different aspect because the light of Christian hope is on it, not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its body and healthful parts to the Gospel. *Rose.*

CHRISTIANITY—Valuing.

There are four criteria by which we determine the value of an object:—*Rarity, Verdict of competent authorities. Durability, Usefulness.* First. *Rarity.* This makes gold more valuable than brass or iron, pearls and diamonds more valuable than ordinary stones. In this sense Christianity is valuable. It is perfectly unique. There is nothing like it. Amongst all the systems of the world there is but one Gospel—amongst all the books but one Bible. "There is no other name given," &c. Secondly: *The verdict of competent authorities.* Whatever article in the markets of the world is pronounced valuable by men whose judgment is considered most correct on such subjects, derives at once a value from the fact; the opinions of such authorities will invest almost any article, however intrinsically worthless with a commercial value. Intrinsically worthless books, if praised by those who are considered judges of literature, will pass as the most precious productions of genius. Apply this to Christianity. The greatest sages, the sublimest poets, the purest saints, have all pronounced Christianity to be of incomparable value. They have felt with Paul, who said, "I count all things but loss," &c. Thirdly: *Durability.* The duration of an object often gives it value. The thing of ephemeral existence is not esteemed of much worth. The Gospel is durable. It is the incorruptible seed. "It is the word of God that endureth for ever." Fourthly: *Usefulness.* We value an object according to the service it is capable of rendering. Metals and plants, animals and men, are estimated by this rule. What has rendered such service as Christianity? We need not speak of its intellectual benefits, and show how it has broken the monotony of thought and set the mind of the world in action. We need not speak of its political benefits, and show how it has flashed and frowned upon injustice and tyranny, and moulded governments according to the principles of rectitude. We need speak of its social benefits, and show how it has evoked and refined the best sympathies of our nature, giving man a kindly interest in his fellow, and laid the foundation of social order and progress. We speak of its spiritual blessings. How it purifies the fountains of life, how it pacifies the guilty conscience, how it fills the soul with the sunshine of Divine love, how it raises our nature above the fear of death, and enchants it with glowing visions of an ever-expanding and brightening futurity. Take it from us, and you will freeze up the fountains of our spiritual energy and blight the springing gems of our hopes,

you will turn our landscapes into deserts, and our hemispheres into midnight. Take it from us and what are we? Frail barques struggling with the heaving billows of life, without chart to direct us, or a star to break the darkness that enshrouds us on the surging wave. *Dr. Thomas.*

CHRISTIANITY and CREATION.

Over the external and physical world Christianity sheds a brilliant sunshine, to which the natural eye of man is blind. It teaches us that the world's mountains have been hallowed by the footsteps and the prayers of incarnate Deity; that the bosom of its troubled lakes have calmed at His bidding; that its fruits have nourished His frame; that the sun veiled its face before His agony and death. With all the objects of the material universe the Christian connects the life and acts of the God-man. That life lends a dignity and worth to nature, which the Christian's eye alone can estimate. To him the world is the stage, upon which is performed, not merely the drama of creation and providential government, displaying the infinite power and wisdom of God, but the still sublimer drama of the conquests of the Prince of Peace, and the achievements of human redemption. *W. F. Hurndall.*

CHRISTIANITY IN THE HEART.

Christianity, as it works in the heart, is mightier than it is when explained and enforced in a thousand volumes. Christianity in books is like seed in the granary, dry and all but dead. It is not written, but living characters that are to convert the infidel. The life of good men, and not the library of theologues, is the converting power.

O let me speak the thoughts of Christ!
And then my words like seed shall grow
In hearts when I am gone!
In nobler forms and widening spheres
To beautify and bless, shall they appear;
Harvests out of them shall come
To help the millions yet to be.
Dr. Thomas.

CHRISTIANITY and HEATHEN ETHICS.

In regard of the ethical anticipations of what is given to us in the Gospel—the goodly maxims, the striking precepts, the memorable sayings, which are gathered from the fields of heathen philosophy, and then sometimes used to depress the original worth of the teaching of Christ and His apostles—I will not urge here, and I have no object in urging, though I may, in passing, remark, how many that are sometimes adduced of these are wholly deceptive as parallels to Christian truth. How often in their organic connection they would be very far from containing that echo or presentiment of truth, which we deem we catch in them; how often they have indeed a very different significance from that which *we* first *put* in them, and only afterwards educe from them. Nor yet will I press how the goodliest maxim is indeed nothing, save in its coherence to a body of truth; how a world of such maxims, were they gotten together, would be only as ten thousand artificial lamps, failing altogether to constitute a day, and not in the remotest degree doing the work, or supplying to the world the place of a single sun.
Archbishop Trench.

CHRISTIANITY and NATIONAL PROSPERITY.

During the last three centuries, to stunt the growth of the human mind, has been her (the Church of Rome's) chief object. Throughout Christendom, whatever advanco has been made in knowledge, in freedom, in wealth, and in the arts of life, *has been made in spite of her*, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe, have, under her rule, been *sunk in poverty, in political servitude, and in intellectual torpor*, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. *The descent of Spain*, once the first among monarchies, to the lowest depths of degradation, *the elevation of Holland*, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, *teach the same lesson.* Whoever passes in Germany from a Roman Catholic to a Protestant Principality; in Switzerland, from a Roman Catholic to a Protestant Canton; *in Ireland, from a Roman Catholic to a Protestant County*, finds that he has passed from a lower to a higher grade of civilization. *On the other side of the Atlantic the same law prevails.* The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found

to confirm the rule; for in no country that is called Roman Catholic, has the Roman Catholic Church, during several generations, possessed so little authority as in France. *Lord Macaulay.*

CHURCH—Changes in the.

As Elisha's spirit was doubled, so Saul's spirit departed. As the Gentiles become believers, so the Jews become infidels. As Saul becometh an apostle, so Judas becometh an apostate. As John groweth in the Spirit, so Joash decayeth in the Spirit. As Zaccheus turneth from the world, so Demas turneth to the world. As Lydia's heart was opened, so Pharaoh's heart was hardened. *Henry Smith.*

CHURCH—Choosing a.

A man in choosing a church with which to unite himself, ought to act on the same principle as he would in choosing a servant, or in choosing a house, or in choosing an hospital—choose that which will best serve his spiritual interests in preparing him to glorify God on earth and find his way to heaven. *John Bate.*

CHURCH—Definitions of a.

A band of faithful men
Met for God's worship in some humble room,
Or, screened from foes by midnight's starlit gloom,
On hill-side or lone glen,
To hear the counsels of His holy word,
Pledged to each other and their common Lord.

These, few as they may be,
Compose a Church, such as in pristine age
Defied the tyrant's steel, the bigot's rage;
For, when but two or three,
Whate'er the place, in faith's communion meet,
There, with Christ present, is a Church complete. *Anon.*

1. The Greek word ἐκκλησια denotes an *assembly*, met about business, whether lawful or unlawful (Acts xix, 32, 33). 2. It is understood of the collective body of Christians, or all those over the face of the earth who profess to believe in Christ, and acknowledge Him to be the Saviour of mankind: this is called the *visible* Church, (Eph. iii, 21; 1 Tim. iii, 15; Eph. iv, 11, 12). 3. By the word *Church* also, we are to understand the whole body of God's people, in every period of time; this is the *invisible* Church. Those on earth are also called the militant, and those in heaven the triumphant Church, (Heb. xii, 23; Acts xx, 28; Eph. i, 22; Matt. xvi, 18). 4. By a *particular* Church, we understand an assembly of Christians united together, and meeting in one place for the solemn worship of God. To this agree the definition given by the compilers of the thirty-nine articles: "A congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered according to Christ's ordinances, in all those things that of necessity are requisite to the same." The word is now used also to denote any particular denomination of Christians distinguished by particular doctrines, ceremonies, &c.; as the Romish Church, the Greek Church, the English Church, &c. *C. Buck.*

CHURCH—Destroying a.

To do this effectually, you must—
I. Discourage the pastor.
II. Discourage your fellow-members.
III. Destroy the confidence of the community.

I. To discourage the pastor.

1. Absent yourself from one service every Sabbath, or miss at least one in three—if he is not very strong, once in four times may answer.

2. Neglect the prayer and class-meetings.

3. Criticise your minister freely; praise him sparingly; find fault plentifully; pray for him little or none.

4. If he proposes to hold extra meetings withhold your co-operation.

5. Give yourself no concern whether his salary is paid or not.

6. Never call on him socially, or allow him to think that his comfort or that of his family is a matter of any importance in your eyes.

II. To discourage your fellow-members.

1. Observe the directions given above.

2. Complain about everything they do and don't do.

3. Contrive to make yourself the head of a clique, and by their assistance and your own industry keep the Church in hot water generally.

4. While doing this, lose no opportunity to complain of the bad treatment *you* are receiving.

5. Be as much like Diotrephes and as little like Paul as you can.

6. Discard charity and candour, take distrust to your bosom, and make scheming your specialty.

III. To destroy the confidence of the community.

1. Observe the foregoing directions.

2. Tell the people that you are in the Church by force of circumstances, but have no respect for the way in which business is conducted.

3. Publish the faults of your brethren, taking care to magnify them.

4. Make no effort to induce people to attend the Church.

5. Take no part in the labours of the Sunday school.

6. Publish it on all occasions that you have no confidence in the concern—predict that it must fail—go down—blow up—never can succeed.

By observing these directions faithfully, you may have the satisfaction, if the Church is not unusually vigorous, of witnessing the fulfilment of your predictions. *Anon.*

CHURCH—Dissentions in the.

That which they say of the pelican, that when the shepherds, in desire to catch her, lay fire not far from her nest, which she finding, and fearing the danger of her young, seeks to blow out with her wings, so long till she burns herself and makes herself a prey, in an unwise pity to her young; I see morally verified in experience of those which, indiscreetly meddling with the flame of dissention in the Church, rather increase than quench it, rather fire their own wings than help others. I had rather bewail the fire afar off than stir in the coals of it. I would not grudge my ashes to it, if those might abate the burning; but since I see this daily increased with partaking, I will behold it with sorrow, and meddle no otherwise than by prayers to God, and entreaties to men; seeking my own safety, and the peace of the Church, in the freedom of my thought, and silence of my tongue. *Bp. Hall.*

CHURCH—Diversities in the.

As in Noah's ark there were the clean and the unclean, raven and dove, leopard and kid, the cruel lion with the gentle lamb; so in the Church of Christ on earth, you will find the same diversities and differences of human character.

Dr. Guthrie.

CHURCH—Divisions in the.

There are divisions in the great kingdom of creation: divisions between the lands and waters; divisions between islands and continents; divisions between continents and continents; divisions between vegetation and minerals; divisions in birds, fishes, creeping things, animals of all kinds; divisions among men; and yet there are great principles, laws, and operations which unite them together, as the one harmonious workmanship of Almighty wisdom and power. So it is in the Church of Christ. There are divisions in regard to discipline, forms of worship, creeds of belief, means of grace, modes of working, names of distinction, places of abode, &c.; but beneath these, and of more importance, there run grand laws and elements which bind together the Church of Christ in one glorious body of which He is the Head. *John Bate.*

CHURCH—Divisions and Unity in the.

Our divisions are neither fatal nor inexplicable. I allow that all Christians are not agreed, but are all physicians so? Have we not Hydropathists and Homœopathists, and Allopathists? And yet if you are ill, you send for a physician, because you feel that, with all their outer differences, there is a real substratum of unity in them all. Are all politicians agreed? There are Whigs, and Tories, and Radicals, men who are for free trade, and men who are for protection, all holding their varied crotchets; but the country does not roll the less smoothly along the grooves that are assigned to it by the constitution; we do not less love our Queen, our constitution, and our country, nor do our soldiers fight less bravely. There are differences in every department of social life, but under all the differences there is a great substratum of unity. Our Parliament is always divided; but let the voice sound in St. Stephen's that a hostile foot is upon England's shores, and I am certain we should not know who was Whig and who was Tory, such would be the energy and the unanimity, and the devotedness of all. What does this show? That there may be differences upon the surface of every department of society, and yet there are great vital truths below. And so with Christianity. We know we are at issue upon Presbytery, Episcopacy, Congregationalism, and it is a pity we quarrel, and do not agree to differ in such things; but we feel, nevertheless, that underneath all there is a substratum of living, vital truth, that binds us into one body, and makes us feel in moments of peril that we are truly, and essentially, and virtually one.

Dr. Cumming.

CHURCH—Errors in the.

The clearest window that ever was fashioned, if it is barred by spiders' webs, and hung over with carcasses of insects, so that the sunlight has forgotten to find its way through, of what use can it be? Now, the Church is God's window; and if it is so obscured by errors that its light is darkness, how great is that darkness!

H. W. Beecher.

CHURCH—Forms in the.

They are valuable in their own place, and for their own purposes; frames, as they are, to set the picture in; caskets for truth's jewels; dead poles, no doubt, yet useful to support living plants, and very beautiful when the bare stem is festooned with green leaves, and crowned with a head of flowers. *Dr. Guthrie.*

CHURCH—Fruitfulness of the.

In comparing mount Zion with the hill of Bashan, David intends especially to point out that fruitfulness which reigns in the

Church of God; for there spring up beneath the dew of heaven such flowers and plants as are otherwise not to be found on earth. For where else blooms the rose of real love to God after the inner man? Where else flourishes the sun-flower of genuine, childlike, and believing prayer? Where else the lily of an undissembled longing after heaven, and the floweret of humility, and that of childlike simplicity, and that of patience? Where else shall we meet, in the wide garden of mankind, with flowers like these, which have originally sprung from Paradise? and how many things beside grow upon the heights of Zion? There, medicinal herbs against every disease perfume the air. There grows the balm of Gilead, which brings eternal health. There flourish shrubs of life, which yield a never-failing vitality; nor is the plant wanting there which is an antidote to death. Enviable people who have obtained an inheritance upon such a soil! *Dr. Krummacher.*

CHURCH—Gifts to the.

The gifts of poverty are the richest gifts to the Churches. I refer not now to the widows' mites, richer though they be than all the gifts of wealth, but to the gifts richer even than the widow's mite. A few years ago, on a wintry morning, a boy in the habiliments of poverty entered an old school-house among our western mountains and avowed to the master his desire for an education. There was poverty laying one of her richest gifts on the altar of religion. For that boy was Jonas King. On his humble shoemaker's bench Carey laid the foundation of British Baptist Missions. John Newton found in his congregation an unfriended Scotch boy, whose soul was then glowing with new-born love to Christ. He took him to see John Thornton, one of those noble merchants whose wealth, whose piety, and whose beneficence increase together. They educated him, and that boy became Claudius Buchanan, whose name India will bless when the names of Clive and Hastings are forgotten. John Bunyan was a gift of poverty to the Church. Zwingle came forth from an Alpine shepherd's cabin; Luther from a miner's cottage; the Apostles, some of them, from fishermen's huts. These are the gifts of poverty to the Church. *Dr. J. Harris.*

The history of the Church in all ages and places teaches that the most gifted of her agents, in talents, graces, and usefulness, both at home and abroad, among the laity and ministry, have come forth from the walks of humble life. "Not many mighty, not many noble." *John Bate.*

CHURCH—Going to.

Some go to church just for a walk,
Some go there to laugh and talk;
Some go there the time to spend,
Some go there to meet a friend;
Some go to learn the parson's name,
Some go there to wound his fame;
Some go there for speculation,
Some go there for observation;
Some go there to doze and nod,
But few go there to worship God.
J. T. Watson.

CHURCH—Good People in every.

There is not a height on the loftiest Apennine on which there is not some blossom which the winter frost has not nipped, some floweret which the hurricane has not blasted. There is no desert without an oasis. And so there is not a Church or a communion under heaven in the bosom of which there are not here and there some witnesses that God has not utterly forsaken it. *Dr. Cumming.*

CHURCH—Head of the.

At a celebrated battle there was one position from which the enemy, after suffering defeat in every other part of the field, kept up an unabated fire. There, a huge twenty-four pounder vomited forth galling and continuous discharges; nor could our artillery, nor musketry, nor riflemen, silence it. "That gun," said the commanding officer, addressing the men of two regiments, "must be taken by the bayonet. I must have it;" adding, as he placed himself at their head, "No firing, and recollect that I am with you." There needed no more. They advanced; and in a short time they had taken the gun and the position. Let the Church go forth at the command of her glorious Head, and there is no position and weapon of the enemy but shall yield before their united assaults. *Dr. Guthrie.*

Christ alone is Head of the Church, and can have no other partner to share with Him in this dignity. He doth not only by His authority govern it, but also by His grace quicken it; so that we live not, but Christ liveth in us. "Let us hold fast the Head, from which all the body by joints and bands having nourishment administered, increaseth with the increase of God" (Col. ii, 19). *T. Adams.*

As the head of the woman is the man; and as the head of a man is his highest part, the seat of beauty, wisdom, will, judgment, authority, intelligence, so is Jesus Christ the Head of His Church—her beauty of holiness, her source of life, wisdom, unity, law, peace, power, prosperity; without whom she could be no Church, even

though all apostles and angels, not to say others, should combine to assume the head.
John Bate.

CHURCH—History of the.

I thought that the history of the Church might be illustrated by the course of such a river (the Rhone). Born above the clouds; dashing down the mountains in its youthful purity and power; wearing for itself channels in the solid rock; overcoming every obstacle; now tortured and torn in craggy defiles; now reposing in some placid lake which reflects the azure and the stars of heaven; coming forth from paradises of beauty, and in a wider field rolling through the open country, receiving indeed, many corrupt admixtures, yet purifying them more than they corrupt it; and though with waters, alas, too much mingled with earthly elements, yet in a fuller tide than ever, spreading fertility over the land as it approaches nearer and nearer the great ocean.
N. Hall.

CHURCH—Holiness in the.

The Spirit of holiness gives to the Church an aptness and a grace in all its movements and efforts for the conversion of the world. The influences of the Holy Spirit are on that account, as well as for the sweet odour with which they perfume the Church, called "the unction of the Holy One." The Agonistes, in the Grecian games, anointed themselves with unguents in order to attain quickness, agility, and nimbleness of action; and this gave a grace and beauty to their various movements. Their achievements were not only performed, but performed well, with a becoming propriety, and a graceful elegance, that recommended the movements to all the spectators. Many of our attempts in well-doing, and especially in promoting the conversion of man, have probably failed through the want of something analogous to this process; through the want of aptness, an adroitness, a cleverness, and skilfulness in the art of doing good. It is not the duty of bishops only to be apt to teach, but all Christians ought to be wise to win souls, and of adroit and quick understanding in the fear of the Lord.

Before the Agonistes could attain this graceful agility and elegant adroitness, the unguent must have pervaded their frame, and not glistened in superficial application. In like manner, before the Church can acquire a grace in doing good, and in acting "after the Spirit," the unction from the Holy One must penetrate all the muscles of its frame, and all the members of its body. Musk needs no books to establish the evidences of its presence, or to recommend it to acceptance, its own fragrance is its witness and its recommendation. The world has been deluged with books on the evidences of Christianity; what the world needs is not books on these evidences, but men who are proofs of them. When, instead of such books, it shall have lives on the evidences of religion, lives perfumed with the odour of holiness, lives that will adorn and recommend the designs of the Church, it is more likely to be captivated into subjection to the reproofs of the Spirit.
Dr. T. W. Jenkyn.

CHURCH—Holiness of the.

The holiness of the Church is like the holiness of the Spirit; it is the tone of its entire character, the absence of every jarring and impairing detriment, it is its taste for such an exercise of its virtues as shall appear free from their opposite sins and their semblant counterfeits. *Ibid.*

CHURCH—Joining the.

Do men go to school because they know so much, or because they know so little? Do men go to a physician because they are sick, or do they wait until they are well, and then go? Yet to hear people speak of uniting with the Church one would suppose that they thought it their duty to stay out till they were perfect, and then to join it as ornaments. They who are weak, but who wish strength; they who are ignorant, but hunger for knowledge; they who are unable to go alone, and need sympathy and society to hold them up; they who are lame, and need crutches; in short, they who know the plague and infirmity of a selfish heart, a worldly nature, a sinful life, and who desire above all things to be lifted above them, have a preparation for the Church? If you could walk without limping, why use a crutch at all? If you are already good enough why go into a Church? But if you are so lame that a staff is a help, so infirm that company and ordinances will aid you, then you have a right to the fellowship of the Church. To unite with a Church is not to profess that you are a saint, that you are good, and still less, that you are better than others. It is but a public recognition of your weakness and your spiritual necessities. The Church is not a gallery for the better exhibition of eminent Christians, but a school for the education of imperfect ones, a nursery for the care of weak ones, an hospital for the better healing of those who need assiduous care. *H. W. Beecher.*

When a man unites with the Church, he should not come saying, "I am so holy, that I think I must go in among the saints;" but, "O, brethren, I find I am so weak and wicked that I cannot stand

alone; so, if you can help me, open the door and let me in." *H. W. Beecher.*

CHURCH—Light in the.

As the windows of the temple were large within but narrow without, so they which are within the Church have greater light than they which are without. They sit like Pharaoh in the darkness of Egypt, when the others dwell like Israel in the light of Goshen. *Henry Smith.*

CHURCH—Militant.

This is the state of the Church militant; she is like the ark floating upon the waters, like a lily growing among thorns, like the bush which burned with fire and was not consumed; so the city of God is always besieged but never ruined. *Ibid.*

CHURCH—Militant and Triumphant.

It resembles a city built on both sides of a river. It is militant on one side and triumphant on the other. It is the river of death which runs between. *R. Hill.*

CHURCH—Mistakes in the.

Do you ask, "Why not do away with the Church, if its members make so many mistakes?" Would you take away the lighthouse because careless mariners, through wrong observations, run their ships high and dry upon the shore? Would you put out the lamp in your house because moths and millers burn their wings in it? What would the children do?

H. W. Beecher.

CHURCH—Names of the.

Assembly of the Saints; Assembly of the upright; Body of Christ; Branch of God's planting; Bride of Christ; Church of God; Church of the Living God; Church of the first-born; City of the Living God; Congregation of saints; Congregation of the Lord's poor; Dove; Family in heaven and earth; Flock of God; Fold of Christ; General assembly of the first-born; Golden candlestick; God's building; God's husbandry; God's heritage; Habitation of God; Heavenly Jerusalem; Holy city; Holy mountain; Holy hill; House of God; House of the God of Jacob; House of Christ; Household of God; Inheritance; Israel of God; King's daughter; Lamb's wife; Lot of God's inheritance; Mount Zion; Mountain of the Lord of hosts; Mountain of the Lord's house; New Jerusalem; Pillar and ground of the truth; Place of God's throne; Pleasant portion; Sanctuary of God; Sister of Christ; Spiritual house; Spouse of Christ; Strength and glory of God; Sought out, a city not forsaken; Tabernacle; The Lord's portion; Temple of God; Temple of the living God; Vineyard. *John Bate.*

CHURCH—Parts in the.

This militant Church may have many parts; as the ocean-sea is but one, yet distinguished according to the regions upon which it lies; so there is the Spanish Ocean, the English Ocean, the German Ocean. There is a Church in England, a Church in France, a Church in Germany; yet there is but one militant Church. One sun, many beams; one kingdom, many shires; one tree, many branches.

T. Adams.

CHURCH—Power of the.

A thousand grains of powder, or a thousand barrels, if you please, scattered a grain in a place and fired at intervals, would burn it is true, but would produce no concussion. Placed together, however, in effective position, they would lift up a mountain and cast it into the sea. Even so the whole Church, filled with faith and fired by the Holy One who gave the tongues of fire on the day of Pentecost, will remove every mountain, fill up every valley, cast up the way of the Lord, and usher in the jubilee of redemption.

W. E. Boardman.

CHURCH—Preservation of the.

Christ preserves His Church as a spark in the ocean, as a flock of sheep among wolves. That the sea should be higher than the earth, and yet not drown it, is a wonder; so, that the wicked should be so much higher than the Church in power and not devour it, is because Christ hath this inscription on His vesture and His thigh, KING *of Kings.* They say lions are *insomnes*, they have little or no sleep; it is true of the Lion of the tribe of Judah, He never slumbers nor sleeps, but watcheth over His Church to defend it (Isa. xxvii, 2, 3), "Sing ye unto her, A vineyard of red wine; I the Lord do keep it: lest any hurt it, I will keep it night and day." If the enemies destroy the Church, it must be at a time when it is neither night nor day, for Christ keeps it day and night. Christ is said to carry His Church, as the eagle her young ones upon her wings (Exod. xix, 4). The arrows must first hit the eagle before it can hurt the young ones, and shoot through her wings; the enemies must first strike through Christ before they can destroy His Church. Let the winds and storms be up, and the Church almost covered with waves, yet Christ is in the ship of the Church, and so long there is no danger of shipwreck.

T. Watson.

CHURCH—Pruned.

It is the pruned Church, like the pruned vine, that bears the most precious clusters; it is the crushed soul, like the crushed

aromatic plant, that is the most fragrant. The harp of David reserves its sweetest notes for dirges, and the pencil of the Holy Spirit draws its brightest pictures on a dark ground. He who is a stranger to suffering is a stranger to the depths of Divine mercy, to the heights of Divine promise, to the riches of religious joy. Man never appears more glorious, than when the prophet stands among lions. It is true greatness, says Seneca, to have in one the frailty of man and the security of God. Hence persecution is spoken of as a gift: "Unto you it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake;" and the prediction of suffering is in the clear words of the Master: "In the world ye shall have tribulation." *J. A. James.*

CHURCH—Quarrels in a.

Any physician will tell you that if there be fever in the body, if the pulse be 120 instead of 70 or 80, the body will waste and pine away. If there be the fever of ceaseless quarrels and disputations about little crotchets in a Church or congregation, instead of growing it will decline; instead of advancing in its majestic mission, it will positively decay, until it die out, a suicide, having turned the weapons that ought to have been combined against the foe, against its own bosom and into its own heart.
Dr. Cumming.

CHURCH—Security of the.

With stately towers and bulwarks strong,
Unrivalled and alone,
Loved theme of many a sacred song—
God's holy city shone.

Thus fair was Zion's chosen seat,
The glory of all lands;
Yet fairer, and in strength complete,
The Christian temple stands.

The faithful of each clime and age
This glorious Church compose;
Built on a Rock, with idle rage
The threat'ning tempest blows.

Fear not; though hostile bands alarm,
Thy God is thy defence;
And weak and powerless every arm
Against Omnipotence. *Anon.*

See the gospel Church secure,
And founded on a Rock;
All her promises are sure;
Her bulwarks, who can shock?
Count her every precious shrine;
Tell, to after ages tell—
Fortified by power divine,
The Church can never fail.
C. Wesley.

CHURCH—Stability of the.

The promise of perpetual stability, in the text (Matt. xvi, 19), is to the Church Catholic; it affords no security to any particular church, if her faith or her works should not be found perfect before God. The time shall never be, when a true church of God shall not be somewhere subsisting on the earth; but any individual church, if she fall from her first love, may sink in ruins. Of this, history furnishes but too abundant proof, in the examples of churches, once illustrious, planted by the Apostles, watered with the blood of the first saints and martyrs, which are now no more. Where are now the seven Churches of Asia, whose praise is in the Apocalypse? Where shall we now find the successors of those earliest archbishops, once stars in the Son of Man's right hand? Where are those seals of Paul's apostleship, the Churches of Corinth and Philippi? Where are the Churches of Jerusalem and Alexandria? But is there need that we resort, for salutary warning, to the examples of remote antiquity? Alas! where, at this moment, is the Church of France?—her altars demolished—her treasures spoiled—her holy things profaned—her persecuted clergy and her plundered prelates, wanderers on the earth! *Bp. Horsley.*

CHURCH—Unchangeable.

Look at a river. The exile returns to the haunts of his early years, and there, emblem of the peace of God, the river flows as it flowed when his life was young. Tumbling in snowy foam over the same rock, winding its snake-like way through the same verdant meadows, washing the feet of the same everlasting hills, it rushes through the glen with the impetuous passions of a perpetual youth, to pursue its course onward to the ocean that lies glimmering like a silver rim around the land. A gray old man, he seats himself on the bank where wild roses still shed their blossoms on a bed of thyme, and the crystal pool at his feet, there foaming round the old graystone, that bright dancing stream, as they recall many touching memories of early childhood, and companions dead or gone, seem the same, yet they are not. The liquid atoms, the component parts of the river have been undergoing perpetual change. Even so it is with the Church of Christ. The stream of time bears on to eternity, and the stream of grace bears on to glory successive generations, while the Church herself, like a river fed by perennial fountains, remains unchangeable in Christ's immutability, in His immortality immortal. *Dr. Guthrie.*

CHURCH—Unity of the.

It is the one spirit of life that binds together in beautiful unity the diversified members of the body. Take away this

spirit and the members fall to pieces; they are no longer one; decomposition begins, and every element separates, no longer having any principle of cohesion or union with the rest. So it is the one Spirit of God that binds in one the great variety of Christians, making them the Church of Christ. Destroy this Spirit, and the Church divides and crumbles beneath the death wand of corruption. *John Bate.*

Christ has but one Church. The second Adam, like the first, is the husband only of one wife. Just as the Church cannot have two heads, so the one Head cannot have two bodies: for as that body were a monster which had two heads, so the head which had two separate bodies. *Dr. Guthrie.*

A large house consists of a variety of materials, rooms, and accommodation; it was built by a variety of workmen; it will contain a variety of persons in the family that occupy it. Yet it is one building; the workmen had one aim; the family is one household. So with the Church of Christ. It has many sections; it is built of many nations, and by many agencies; it exists in many ages; but with all this variety, there is only one faith, one Lord, one baptism, one Spirit, making the *one Church.*

John Bate.

The body of man has many members, differing in size, use, and beauty; but there is only one spirit occupying it. The spirit of life which moves one moves all. So the Church has many members, varying in gifts and graces, in degrees of life and usefulness; but there is only one Spirit pervading, possessing, impelling the whole.

Ibid.

CHURCHES—Formalities in.

Many Churches are like conservatories, in which the members are like a flower in a flower-pot. There it is in the flower-pot, and it cannot get out. And little sticks are put down beside it to keep it in a particular position. And every branch that attempts to go beyond a given point is instantly snipped of, in order that the flower may assume an ideal shape. And the members of many Churches are like geraniums trained for show, tied up, and constrained in root and branch and stem. There are thousands of people in Churches that sit around in their respective rows, and take whatever nourishment is dealt out to them, and grow in just the shape as prescribed for them by those that have them in charge, and have no voice in determining what kind of structure shall be made of them. *H. W. Beecher.*

CHURCHES—Latent Power in the.

It is impossible to over estimate, or rather, to estimate the power that lies latent in our Churches. We talk of the power that was latent in steam—latent till Watt evoked its spirit from the waters, and set the giant to turn the iron arms of machinery. We talk of the power that was latent in the skies till science climbed their heights, and, seizing the spirit of the thunder, chained it to our surface—abolishing distance, outstripping the wings of time, and flashing our thoughts across rolling seas to distant continents. Yet what are these to the moral power that lies asleep in the congregations of our country and of the Christian world.

Dr. Guthrie.

CITY—A.

A city is, in one respect, like a high mountain; the latter is an epitome of the physical globe; but its sides are belted by products of every zone, from the tropical luxuriance that clusters around its base to its arctic summit far up in the sky. So is the city an epitome of the social world. All the belts of civilization intersect along its avenues. It contains the products of every moral zone. It is cosmopolitan, not only in a national, but a spiritual, sense.

Dr. Chapin.

CITY—Life in a.

I dread nothing more than to hear young men saying, "I am going to the city." If they ask me, as they often do when I am travelling about the country, what chances there are for a lawyer in the city, I say, "Just the chance that a fly has on a spider's web; go down and be eaten up!" If they ask me what chances there are for a mechanic in the city, I say, "Good! good! there Death carries on a wholesale and retail business! The mechanic art flourishes finely! Coffin-making is admirable! Men are dying ten times as fast as anywhere else!" If a man's bones are made of flint; if his muscles are made of leather; if he can work sixteen or eighteen hours a day and not wink, and then sleep scarcely winking; if, in other words, he is built for mere toughness, then he can go into the city, and go through the ordeal which business men and professional men are obliged to go through who succeed. The conditions of city life may be made healthy, so far as the physical constitution is concerned; but there is connected with the business of the city so much competition, so much rivalry, so much necessity for industry, that I think it is a perpetual, chronic, wholesale violation of natural law. There are ten men that can succeed in the country, where there is one that can succeed in the city.

H. W. Beecher.

CLEANLINESS—Recommended.

Cleanliness may be recommended under

the three following heads: as it is a mark of politeness; as it produces affection; and as it bears analogy to purity of mind.

First. It is a mark of *politeness;* for it is universally agreed upon, that no one unadorned with this virture can go into company without giving a manifest offence. The different nations of the world are as much distinguished by their cleanliness, as by their arts and sciences. The more advanced in civilization, the more they consult this part of politeness.

Secondly. Cleanliness may be said to be the foster-mother of *affection.* Beauty commonly produces love, but cleanliness preserves it. Age itself is not unamiable while it is preserved clean, and unsullied; like a piece of metal constantly kept smooth and bright, we look on it with more pleasure than on a new vessel that is cankered with rust.

I might further observe, that as cleanliness renders us agreeable to others, so it makes us easy to ourselves; that it is an excellent preservative of health; and that several vices destructive both to body and mind, are inconsistent with the habit of it.

In the third place, it bears a great analogy with *purity of mind,* and naturally inspires refined sentiments and passions. We find from experience, that through the prevalence of custom the most vicious actions lose their horror, by being made familiar to us. On the contrary, those who live in the neighbourhood of good examples, fly from the first appearance of what is shocking; and thus pure and unsullied thoughts are naturally suggested to the mind by those objects that perpetually encompass us, when they are beautiful and elegant in their kind.

In the East, where the warmth of the climate makes cleanliness more immediately necessary than in colder countries, it is a part of religion; the Jewish law (as well as the Mahometan, which in some things copies after it) is filled with bathings, purifications, and other rites of the like nature; and we read several injunctions of this kind in the book of Deuteronomy. *Addison.*

CLEMENCY.

Clemency is not only the privilege, the honour, and the duty of a prince, but it is also his security, and better than all his garrisons, forts and guards, to preserve himself and his dominions in safety. It is the brightest jewel in a monarch's crown.

As meekness moderates anger, so clemency moderates punishment.

That prince is truly royal who masters himself; looks upon all injuries as below him; and governs by equity and reason, not by passion.

Clemency is profitable for all; mischiefs contemned, lose their force. *L. M. Stretch.*

CLEMENCY.

Two patricians, having conspired against Titus, the Roman emperor, were discovered, convicted, and sentenced to death by the senate; but that noble prince having sent for them, admonished them in private of their folly in aspiring to the empire, exhorted them to be satisfied with the rank in which by Providence they had been placed, and offered them anything else which he had the power to grant. At the same time, he despatched a messenger to the mother of one of them, who was then at a great distance and under deep concern about the fate of her son, to assure her that her son was not only alive, but out of danger. He invited them the same night to his table; and having, the next day, placed them by him at a show of gladiators, where the weapons of the combatants were, according to custom, presented to him, he desired them to survey them. *Ibid.*

CLOUDS—The.

After a heavy fall of rain, and when a gentle east wind was beginning to clear the sky, *Gotthold* walked forth into the fields, thanked his God for the fertilising storm, and, lifting his eyes to the heavens, and beholding the rolling clouds, said to himself; My God, there go the chariots in which (to use the language of weak men), Thou ridest forth to inspect Thy fields and gardens, Thy meadows, forests, and plains. Beggars are wont to run behind the chariots of the wealty, and cry aloud for alms. To Thee, O God, we are all beggars; and when Thou ridest forth on Thy chariot of clouds, we cry after Thee, *Give us this day our daily bread.* The clouds are also the pitcher with which, like a gardener, Thou waterest the sultry globe in times of drought. They are the pipes by which Thou conductest moisture into the firmament, and thence causest it to descend in rain, and bless the earth. They are Thy storehouse, richly filled with wine, beer, oil, butter, corn, and malt; and Thou openest it in Thy goodness, and satisfiest the desire of everything that lives. They are great curtains, which at Thy good pleasure, Thou drawest as a covering over the plants, that they may not be withered and destroyed by the continuance of the heat. Not seldom too are they the arsenal in which Thou keepest Thine artillery of thunder and lightning, in order, at set times, to strike the children of men with reverential awe, or inflict upon them some great punishment. *Gotthold.*

COLLECTION—Making a.

Those who have a thorough knowledge of the human heart, will often produce all the best effects of the virtues, by a subtle

appeal to the vanities of those with whom they have to do; and can cause the very weaknesses of our minds, indirectly to contribute to the furtherance of measures, from whose strength the powers of our minds would perhaps recoil, as unequal and inefficient. A preacher in the neighbourhood of Blackfriars (Rev. Rowland Hill), not undeservedly popular, had just finished an exhortation strongly recommending the liberal support of a certain very meritorious institution. The congregation was numerous, and the chapel crowded to excess. The discourse being finished, the plate was about to be handed round to the respective pews, when the preacher made this short address to the congregation: "From the great sympathy I have witnessed in your countenances, and the strict attention you have honoured me with, there is only one thing I am afraid of; that some of you may feel inclined *to give too much;* now it is my duty to inform you, that justice though not so pleasant, yet should always be a *prior* virtue to generosity; therefore, as you will all immediately be waited upon in your respective pews I wish to have it thoroughly understood that no persons will think of putting anything into the plate, *who cannot pay their debts.*" I need not add, that this advice produced a most overflowing collection.

C. Colton.

The Romish Bishop of Orleans, preaching for the Rouen distress, said:—"This is no time for long sermons, but for good works. You are all acquainted with the calamities of those whose cause I am come here this day to plead before you. Once upon a time a king, whose name is still cherished by us, said to his companions in arms, on whom he thought with reason he could rely—'My good friends, I am your King; you are Frenchmen; yonder are the enemy, let us march!" I will not address you in any other words this day than these: "I am your Bishop; you are Christians; yonder are, not our enemies, but our brothers, who suffer; let us fly to their succour." The Bishop then descended from the pulpit and made the collection himself, which amounted to 15,299 francs. *Anon.*

COLOURS—Emblematic.

We find colours used in a symbolical or mystic sense; and, until the ancient principles or traditions were wholly worn out of memory or set aside by the later painters, certain colours were appropriate to certain subjects and personages, and could not arbitrarily be applied or misapplied. In the old specimens of stained glass we find these significations scrupulously attended to. Thus:

White, represeuted by the diamond or silver, was the emblem of light, religious purity, innocence, virginity, faith, joy, and life. Our Saviour wears white after His resurrection. In the judge it indicates integrity; in the sick man humility; in the woman chastity.

Red, the ruby, signified fire, divine love, the Holy Spirit, heat, or the creative power, and royalty. White and red roses express love and innocence, or love and wisdom. In a bad sense, red signifies blood, war, hatred, and punishment.

Blue, or the sapphire, expressed heaven; the firmament, truth, constancy, fidelity.

Yellow, or gold, was the symbol of the sun, of the goodness of God, initiation or marriage, faith or faithfulness. In a bad sense, yellow signifies inconstancy, jealousy, deceit.

Green, the emerald, is the colour of spring; of hope, particularly hope in immortality; and of victory, as the colour of the palm or laurel.

Violet, or the amethyst, signified love and truth, or passion or suffering.

Black, expressed the earth—darkness, mourning, wickedness, negation, death—and was appropriate to the Prince of darkness. White and black together, signify purity of life, and mourning or humiliation.

Anon.

COMFORT—in Believing.

He came that we might believe in Him, and that through this faith we might overcome the world, with all its temptations, its fears and its shame, as well as its pleasures and lusts. And O, what comfort can be like that which it yields to the broken and contrite spirit, to feel that the Son of God has taken away his sins,—that, if he has a true living faith in Christ, they are blotted out for ever, and become as though they had never been? What joy, what peace can be like this, to feel that we are not our own, but Christ's? that we are become members of His holy body, and that our life has been swallowed up in His? that we can rest in His love with the same undoubting confidence with which a child rests in the arms of its mother? that, if we believe in Him, we have nothing to fear about the feebleness and falling short of our services? for that He will work out our salvation for us; yea, that He hath wrought it out. *Archdeacon Hare.*

COMFORT—from the Cross.

Is it not strange, the darkest hour
That ever dawn'd on sinful earth
Should touch the heart with softer power
For comfort, than an angel's mirth?
That to the Cross the mourner's eye should turn
Sooner than where the stars of Christmas burn?

Sooner than where the Easter sun,
Shines glorious on yon open grave,
And to and fro the tidings run,
"Who died to heal, is risen to save?"
Sooner than where upon the Saviour's friends
The very Comforter in light and love descends?

Yet so it is: for duly there
The bitter herbs of earth are set,
Till temper'd by the Saviour's prayer,
And with the Saviour's life-blood wet,
They turn to sweetness, and drop holy balm,
Soft as imprison'd martyr's death-bed calm.
J. Keble.

COMFORT—Divine.

When a man walketh in the sun, if his face be towards it, he hath nothing before him but bright shining light, and comfortable heat; but let him once turn his back to the sun, what hath he before him but a shadow? And what is a shadow, but the privation of light, and heat of the sun? Yea, it is but to behold his own shadow, defrauding himself of the other. Thus there is no true wisdom, no true happiness, no real comfort but in beholding the countenance of God; look from that and we lose these blessings; and what shall we gain? a shadow, an empty image; instead of a substantial, to gain an empty image of ourselves, and lose the solid image of God. Yet this is the common folly of the world; men prefer this shadow before that substance, whereas there is not the least appearance of any true comfort but in God only. *Spencer.*

COMFORT—from God.

Oh, Thou! that dry'st the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to Thee!

But Thou wilt heal the broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe.

Then sorrow, touch'd by Thee, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We could not see by day. *T. Moore.*

COMFORT—for Mourners.

"A bruised reed will He not break." Perhaps the imagery may be derived from the practice of the ancient shepherds, who were wont to amuse themselves with the music of a pipe of reed or straw; and when it was bruised they broke it, or threw it away as useless. But the bruised seed shall not be broken by this Divine Shepherd of souls. The music of broken sighs and groans is indeed all that the broken reed can afford Him; the notes are but low, melancholy, and jarring; and yet He will not break the instrument, but He will repair and tune it, till it is fit to join in the concert of angels on high; and even now its humble strains are pleasing to His ears. *President Davis.*

How must yearn
Our Lord's deep Heart of Love when saints are weeping?
He whose Creative Breath first gave
Flowers unto Earth, each tear will save,
And smile it to a pearl in Heaven's sure keeping. *Anon.*

COMFORT—Power of.

But so have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their enclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance a while in the air, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer. So is the heart of a sorrowful man under the discourses of a wise comforter; he breaks from the despairs of the grave, and the fetters and chains of sorrow; he blesses God, and He blesses thee, and he feels his life returning; for to be miserable is death, but nothing is life but to be comforted; and God is pleased with no music from below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted, and thankful persons. *Bp. Taylor.*

Comfort, like the golden sun,
Dispels the sullen shade with her sweet influence,
And cheers the melancholy house of care.
Rowe.

COMFORT—in Tribulation.

There is an island in a distant sea, from whose shores the fishermen sail in tiny crafts to procure the treasures of the deep. During their absence thick mists often descend and cover highland, cliff, and beacon with so thick a veil, that these hardy mariners are left without a mark by which to steer their laden barks. But in these dull hours they are not left to wander, unguided, on the pathless sea. When the time for their return arrives, the women of the islet—mothers, wives, sisters, and daughters—descend to the shores and raise the voice of song. Borne on the quiet air, their voices soon fall sweetly on the ears of the loved ones on the sea. Guided

by the well-known sounds, they steer their boats in safety to the shore.

And thus to thee, O Christian, comes the voice of love from the celestial shore, as thou wanderest, a bewildered child of tribulation, on the misty sea of life. Hearken! "Be of good cheer!" is the cry that greets thee. It comes from Jesus, who has overcome this world, which is the scene and source of your trials. His conquest of your adversary is the pledge of your victory. Therefore, "Be of good cheer!" *Anon.*

COMFORT—Words of.

Sweet as refreshing dews or summer showers,
To the long parching thirst of drooping flowers;
Grateful as fanning gales to fainting swains,
And soft as trickling balm to bleeding pains,—
Such are thy words. *Gay.*

COMFORTS—Worldly.

The comforts of this world are but like the treasures of snow; do but take a handful of snow, and crush it in your hands, it will melt away presently; but if you let it lie upon the ground, it will continue for some time: and so it is with the things of this world, if you take the comforts of this life in your hands, and lay them too near your hearts in affection and love to them, they will quickly melt and vanish away from you; but if you leave them in their proper place, and do not set an inordinate affection upon them, they will continue the longer with you; as if you should line a garment with linen, it would do very well, but if you line it with pitch or glue, that will stick fast to the body, and in all likelihood soil both garment and the man that wears it; so when the world is glued to our hearts, it spoils the comforts of all the mercies that we enjoy; and so it may be said, that the otherwise lawful use of them is abused, when they are either used too affectionately in making gods of them, or being too eagerly bent in the gaining of them. *T. Brooks.*

The comforts we enjoy here below, are not like the anchor in the bottom of the sea that holds fast in a storm; but like the flag upon the top of the mast that turns with every wind. *Christopher Love.*

COMMANDMENT—Eleventh.

Doctor Usher, having heard of "holy Samuel Rutherford," and how the tender grace of his daily life made his home a heaven on earth, resolved, when on a visit to Scotland, to witness it for himself. That he might see it in its simplicity, he assumed the disguise of a poor wayfarer, knocked at the door of the manse, and asked for a night's shelter. He was welcomed with primitive hospitality, and when at a certain hour the master came down to pray and converse with his family as all were gathered round the kitchen ingle, his opening question to the white-haired stranger was, "How many commandments are there?" "Eleven," was the reply; the listeners regarded him as almost a miracle of ignorance. Before long, however, Rutherford found that, like the ancient Hebrew chief, who, in receiving strangers, had "entertained angels unawares," he had now under his roof one of the lights and princes of sanctified intellect. Keeping this discovery to himself, he privately asked his guest to preach for him on the next day, which was the Sabbath. The servants were then startled to find their mysterious visitor standing in the pulpit—still more confounded were they when he began his sermon. Taking for his text, "'A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another;'"—"This," said he, "may be reckoned *the eleventh commandment.*" *C. Stanford.*

COMMANDMENTS—Advantage of the.

The commandments are preventive of evil; a curb-bit to check us from sin. What mischief would we not run into, if we had not affliction to humble us, and the commandments to restrain us? God's commandments are to keep us within bounds; the yoke keeps the beast from straggling; we are to be thankful to God for precepts; had not He set His commandments as a hedge or bar in our way, we might have run to hell and never stopt. *T. Watson.*

COMMANDMENTS—not Burdensome.

Cicero questions whether that can properly be called a burden which one carries with delight and pleasure. If a man carries a bag of money given him, it is heavy, but the delight takes off the burden. When God gives inward joy, that makes the commandments delightful. "I will make them joyful in my house of prayer" (Isa. lvi, 7). Joy is like oil to the wheels, which makes a Christian run in the way of God's commandments, so that it is not burdensome. *Ibid.*

What is done with consent is no burden; if a virgin gives her consent, the match goes on cheerfully; if a subject consent to his prince's laws) as seeing the equity and rationality of them), then they are not irksome. A regenerate person in his judgment approves, and in his will consents to

God's commandments, therefore they are not burdensome. *T. Watson.*

COMMANDMENTS—not Grievous.

Are the commandments of Satan grievous to those who are his bondsmen? Grievous when they bid them handle the wine-cup, mix in the carnival, and gather the gold? And why not grievous? Are they not heavy with the chains of the prison-house, ponderous with accumulated penalties; burdened with woe and wrath sufficient to weigh down creation? Yet, to those who obey them, they are not grievous. The inclination is towards obedience, and when these meet, there cannot be grievousness. In like manner, are the commandments of God grievous to those who are His children—grievous when they bid them follow after holiness, give themselves to prayer, and delight themselves in charity? And why not grievous? Are they not weighty with massive duties; laden with impositions under which the very giants in religion sink and bow down? We own it, yet we maintain that to those who obey they are not grievous. The desire is towards obedience; the wish, the longing, all are towards obedience. And if God, by His grace, have brought round such a revolution of the sentiments and affections, that keeping His commandments is synonymous with loving Him, you must show that loving God is "grievous," ere you can show that His commandments are "grievous." And when you can prove that men may love what it is grievous to love, you prove the absurdity that they may desire what they dislike, and long after what they loathe. *H. Melvill.*

COMMANDMENTS—a Hedge.

Reconciliation to God is like entering the gate of a beautiful avenue, which conducts to a splendid mansion. But that avenue is long, and in some places it skirts the edge of dangerous cliffs, and, therefore, to save the traveller from falling over where he would be dashed to pieces, it is fenced all the way by a quick-set hedge. That hedge is the commandments. They are planted there that we may do ourselves no harm. But, like a fence of the fragrant briar, they regale the pilgrim who keeps the path, and they only hurt him when he tries to break through. Temperance, justice, truthfulness; purity of speech and behaviour; obedience to parents; mutual affection; sanctification of the Sabbath; the reverent worship of God; all these are righteous requirements, and in keeping them there is a great reward. Happy he who only knows the precept in the perfume which it sheds, and who, never having kicked against the pricks, has never proved the sharpness of its thorns. *Dr. J. Hamilton.*

COMMUNION OF SAINTS.

Believers being all united to one Head, are, of course, through Him mutually related, in the same community of spirit, life, status, and covenanted privileges, to one another.

This involves upon the part of all believers:

1. Reciprocal obligations and offices, according to the special grace vouchsafed to each. Like the several organs of the body, all have part in the same general life, yet each has his own individual difference of qualification, and consequently of duty; "for the body is not one member, but many" (1 Cor. xii, 4—21; Eph. iv, 11—13).

2. They have fellowship in each others' gifts and complementary graces, each contributing his special loveliness to the beauty of the whole (Eph. iv, 15, 16).

3. These reciprocal duties have respect to the bodies and temporal interests of the brethren, as well as those which concern the soul (Gal. ii, 10; 1 John iii, 16—18).

4. They have fellowship in faith and doctrine (Acts ii, 42; Gal. ii, 9).

5. In mutual respect and subordination (Rom. xii, 10; Heb. xiii, 17).

6. In mutual love and sympathy (Rom. xii, 10; 1 Cor. xii, 26).

7. This fellowship exists unbroken between believers on earth and in heaven. There is one "whole family in heaven and earth."

8. In glory this communion of saints shall be perfected, when "there shall be one fold and one Shepherd;" when all saints shall be one, as Father and Son are one (John x, 16; xvii, 22). *A. A. Hodge.*

COMMUNION OF SAINTS—Nature and Necessity of.

1. The saints of God, living in the Church of Christ, have communion with God the Father (1 John i, 3; James ii, 23).

2. They have communion with the Son of God (1 John i, 3; 2 John 9; John xvii, 20—23).

3. They have communion with the Holy Ghost (Phil. ii, 1; 2 Cor. xiii, 14).

4. They have communion with holy angels (Heb. i, 14; Luke xv, 10; Matt. xviii, 10).

5. They have communion with all the saints living in the same church (1 John i, 7; Eph. iv. 3; Rom. xi, 17, 18; Col. ii, 19).

6. They have communion with all the saints departed out of this life and admitted to the presence of God (Heb. xii, 22—24).

The communion of saints is necessary;—

1. To excite and encourage us to holiness of life (1 John i, 6, 7; Col. i, 12).

2. To stir us up to a proportionate gratitude unto God, and an humble and cheerful acknowledgment of so great a benefit.

3. To inflame our hearts with an ardent affection towards those saints which live, and a reverent respect towards those which are now with God.

4. To the directing and enlarging of our charity. *Bp. Pearson.*

COMMUNION WITH CHRIST.

The nearer the moon draweth into conjunction with the sun, the brighter she shines towards the heavens and the earth; so, the nearer the soul draws into communion with Jesus Christ, the comelier it is in the eye of the spouse, and the blacker it appears in the sight of the world. He that is a precious Christian to the Lord, is a precious puritan to the world; he that is glorious to a heavenly saint is odious to an earthly spirit. But it is a sign thou art an Egyptian, when that cloud, which is a light to an Israelite, is darkness to thee. It is a sign thou movest in a terrestrial orb, when thou seest no lustre in such celestial lights. For my part, I care not how I show to the world, if I shine to God. *Anon.*

COMMUNION WITH GOD—Benefit of.

God is a centre to the soul; and, just as in a circle, what is nearest the centre is subject to least motion, so the closer the soul is to God, the less the movement and agitation to which it is exposed. Make the experiment upon a level area: sink a staff into the ground, attach to it a line, and around it as a centre describe a circle of considerable extent; then bid some friend walk round that circle, while you do the same round another drawn at a short distance from the staff. You will find that your friend will have to walk long and fast to accomplish his task, but that a few steps will be enough for yours. It is the same with the soul. The greater its distance from God and from spiritual and heavenly things, the wider the circuit it will have to make, the faster it will have to speed without knowing why, and the more will it seek, but be unable to, rest. He, however, who, by devotion and faith, love and resignation, keeps as near as possible to God, finds that which his heart desires. *Gotthold.*

COMMUNION WITH GOD—Condition of.

Birds cannot converse with men unless they had a rational nature put into them, nor can men converse with God unless, being made new creatures, they partake of the Divine nature. Communion with God is a mystery to most; every one that hangs about the court doth not speak with the king; all that meddle with holy duties, and, as it were, hang about the court of heaven, hath not communion with God; it is only the new creature enjoys God's presence in ordinances, and sweetly converses with Him, as a child with a father.

T. Watson.

COMMUNION WITH GOD—Mystery of.

How can man recognise the voice, the eye, the countenance of God? How is it possible to feel His anger, or His favour, His presence, or His withdrawal? Is it not a mystery?

Yes, it is a mystery; but it is nothing more. A mystery is a thing we are most accustomed to. I know no one thing which I perfectly know. I know ten thousand which are full of mysteries. The nail of my finger is a mystery; the fact is manifest, the mode undiscoverable; about my hand I can ask more questions than all mankind can answer; wrist, arm, shoulder, all have mysteries; as I approach the heart, the brain, what crowds of questions rise and are checked by the known impossibility of an answer! If "the way of the Spirit" were capable of perfect explanation, the whole universe would be a riddle; for why should that which was so high be fully known, and every common thing under our eye contain mysteries? The mystery involved in the Lord's communicating with any of His creatures, is far less than that of our communicating one with another. He is of infinite intelligence; He planted the ear; He gave man speech; for Him, therefore, to communicate with any spirit existing, must be easier than for the sun to shine. *W. Arthur.*

COMPANIONS—Choice of.

The bird chooses a companion of its own kind and colour; the fish shows a similar instinct, and the beasts likewise; and even vegetable life, in many respects, evinces the same feature. Should *rational* man be less wise in the choice of his companions? Be careful to choose those which become you in age, circumstances, temper, attainments, and character. Remember the proverb in your choice: "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

John Bate.

COMPANIONS (Bad)—Danger of.

That bad companions will make us as bad as themselves, I do not absolutely affirm. When we are not kept from their vices by our principles, we may be by our constitutions; we may be less profligate than they, by being more cowardly; but what I advance as certain is, that we can-

not be safe among them, and that they will in some degree, and may in a very great one, hurt our morals. Pythagoras, before he admitted any one into his school, inquired who were his intimates; justly concluding that they who could choose immoral companions would not be much profited by his instructions. *Dean Bolton.*

COMPANIONS (Evil)—Agency of.

Evil companions are the devil's agents whom he sends abroad into the world to debauch virtue and to advance his kingdom, and by these ambassadors he effects more than he could do in his own person. His own shape and appearing would fright rather than allure; and, well as men like sin, did they see the father of it, they would not be very fond of being his children. But acting in the children of disobedience, which are of the same flesh and blood with us, and creatures of the same shape, and from which we have no aversion, but rather sometimes a great affection to, the bait is easily swallowed. These are his factors, and by these he draws men into eternal darkness. By these he picks up all the good seed that is sown in us, and infuses bad qualities into our better part. These laugh men into destruction, and damn them in kindness. These fawn men into misery, and tickle them into an eternity of torments. These turn religion into jests, and make the precepts of the Gospel matter of raillery. These are true devils, that delight in the murder of souls, and sinking into the bottomless pit, pull down their adherents with them.

Anthony Horneck.

COMPANY—Conduct in.

Inform yourself of the characters and situations of the company before you give way to what your imagination may prompt you to say. There are in all companies more wrong heads than right ones, and many more who deserve than who like censure. Should you, therefore, loudly expatiate in praise of a good quality which some one in company notoriously wants, or declaim against any ill one with which others are notoriously infected, your reflections, however general and unapplied, will be thought personal and levelled at those people.

Cautiously avoid talking of the domestic affairs either of yourself or of other people. Yours are nothing to them but tedious gossip; theirs are nothing to you.

Remember that the wit, humour, and jests of most mixed companies are local. They may thrive very well in that particular soil, but will very seldom bear transplanting. Every company is differently circumstanced, and has its peculiar cant and jargon, which may give occasion to mirth and wit within that circle, but would seem flat and insipid in any other, and, therefore, will not bear repeating.

Take great care never to repeat in one company what you hear in another. Things seemingly indifferent may by circulation have much graver consequences than you would imagine. Besides, there is a general tacit trust in conversation, by which a man is obliged not to report anything out of it, though he is not immediately enjoined to secrecy.

Not to perceive the little weaknesses, and the idle but innocent affectations of the company, may be allowable as a sort of polite duty. The company will be pleased with you if you do, and most probably will not be reformed by you if you do not.

Chesterfield.

COMPANY—Influence of.

For many years of our life we are forming ourselves upon what we observe in those about us. We learn not only their phrases, but their manners. The civility and courtesy, which in a well-ordered family are constantly seen by its younger members, cannot fail to influence their deportment, and, whatever their natural vulgarity may be, will dispose them to check its appearance. Let the descendant of the meanest cottager be placed from its infacy where he perceives every one mindful of decorum; the marks of his extraction are soon obliterated; at least his carriage does not discover it. And were the heir of a dukedom to be continually in the kitchen or stable, the young lord would soon be recognised only by his clothes and title; in other respects he might be taken for the son of a groom or the scullion.

Dean Bolton.

COMPANY—Learning from.

As there is no book out of which a man may not gather something for his good; so there is no company so bad but a wise man may learn something to make himself better. So admirably hath God disposed of the ways of men, that even the sight of vice in others is like a warning arrow, shot for us to take heed. We should correct our own faults by seeing how uncomely they appear in others: who will not abhor a choleric passion, and a saucy pride in himself, that sees how ridiculous and contemptible they render those who are infested with them? *J. Beaumont.*

COMPANY—Love of.

Love of company is a steady instinct of the young. This tendency forms a great part in the economy of human life. Like many other forces under the control of a free moral agent, it is mighty for good or evil, according to the direction in which it

is turned. It is the nature of certain plants, while they strike their own independent roots in the ground for life, to twist their tendrils round other trees for support to their branches. To this species in the animal department of creation belong the young of human kind. *Dr. Arnot.*

COMPANY—Good.

It is said of Eliot the missionary, by one of his friends, "I was never with him but I got, or might have got, some good from his company."

Archbishop Usher and Dr. Preston were very intimate, and often met to converse on learned and general subjects; when the Archbishop used commonly to say, "Come, Doctor, let us have one word about Christ before we part." *G. S. Bowes.*

COMPANY (Good)—Benefit of.

There is not certainly a greater encouragement to real Holiness, than religious society and good examples. That innocence we see, makes deeper impressions on our hearts than that we hear of, and our eyes afford greater motives to imitation than our ears. A religious friend charms me into that piety he embraces, and his kindness instils his devotion into my soul. I am apt to imbibe his principles of virtue, with his kind expressions; and frequent converse makes his goodness as familiar to me as his person. The severest mortification, if I see it performed by those I love, loses much of its rigour and dismal aspect, and becomes amiable; and unpleasing a thing as self-denial is, it looks more easy and facile when he I am intimately acquainted withal, shows me that it is practicable, and it doth not appear such a formidable thing as before it did.

Anthony Horneck.

"One day, as I was in the bath, a friend of mind put into my hand a piece of scented clay. I took it, and said to it, 'Art thou musk or ambergris, for I am charmed with thy perfume?' It answered, 'I was a despicable piece of clay, but I was some time in the company of the rose, and the quality of my sweet companion was communicated to me; otherwise I should only be a bit of clay, as I appear to be.'"

Saadi.

COMPANY (Bad)—Avoiding.

It is better and safer to ride alone than to have a thief's company; and such is a wicked man, who will rob thee of precious time, if he do thee no more mischief. The Nazarites, who might drink no wine, were also forbidden to cut grapes whereof wine is made. So we must not only avoid sin in itself, but also the causes and occasions thereof, amongst which bad company (the lime twigs of the devil) is the chiefest, especially to catch those natures which, like the good-fellow planet Mercury, are most swayed by others. *Spencer.*

COMPANY (Bad)—Caution against.

Judge Butler, when in the company of a young gentleman of sixteen, cautioned him against being led astray by the example or persuasion of others, and said, "If I had listened to the advice of some of those who called themselves my friends when I was young, instead of being a *Judge* of the King's Bench, I should have died long ago a *prisoner* in the King's Bench."

K. Arvine.

COMPANY (Bad)—Contamination of.

We are informed by chemists that one grain of iodine will give colour to 7000 times its own weight of water. One indulgence in bad company is enough to communicate much of its contagion to your moral being. If you handle pitch with your bare hand, it will adhere for days or weeks, so the connection which you may form with bad company, will pollute you in a way which a whole life may not suffice to remove. *John Bate.*

COMPANY (Bad)—Dispersing.

The Rev. John Elliot was once asked by a pious woman who was vexed with a wicked husband and bad company frequently infesting her house on his account, what she should do? "Take," said he, "the Holy Bible into your hand when bad company comes in, and that will soon drive them out of the house." *K. Arvine.*

COMPANY (Bad)—Excuse for.

A young man, a professor of religion, dressed himself elaborately for a ball. "Can you reconcile it with your views of duty?" asked his room-mate.

"I am going from a sense of duty," said the young man.

"Does your copy of the Bible read, 'be ye conformed to this world?'"

"No, but I go because it will give me an opportunity of speaking with some in regard to their salvation."

"We are never to transgress a positive command that we may do good."

"Something must be done for the fashionable portion of society. We can do nothing for them if we never come in contact with them."

The young man went to the ball. Whether, at the intervals of dancing he spent his time in inviting the thoughtless to serious reflection, and in warning sinners to flee from the wrath to come, I do not know. The strong probability is that he did not.

The above fact is a striking illustration of the excuse made by many for transgress-

ing the law, "Be not conformed to this world." In the case thus stated, the unsoundness of the excuse is very clearly seen. It is no less unsound in cases where the absurdity is less clearly apparent. The real motive is a love of the world—the love of sin: the excuse is a mere pretence. "Be not deceived; God is not mocked: whatsoever a man soweth, that shall he also reap."

Anon.

COMPANY (Bad)—Influence of.

What you learn from bad habits and in bad society, you will never forget, and it will be a lasting pang to you. I tell you in all sincerity, not as in the excitement of speech, but as I would confess and have confessed before God, I would give my right hand to-night if *I could forget* that which I have learned in evil society—if I could tear from my remembrance the scenes which I have witnessed, the transactions which have taken place before me. You cannot, I believe, take away the effect of a simple impure thought that has lodged and harboured in the heart. You may pray against it, and, by God's grace, you may conquer it, but it will, through life, cause you bitterness and anguish. *J. Gough.*

COMPANY (Bad)—Keeping.

In the year 1832, died in Essex, England, under very painful circumstances, a young man who had once promised to be happy and useful. He was apprenticed to a respectable shopkeeper, who insisted on his always being at home by a certain hour in the evening. For some time he appeared very attentive to his business, and was useful to his master; but he unhappily acquired the habit of walking about the streets of an evening, and soon after formed very improper connections at a public-house. He was seriously admonished, and at times appeared to feel the impropriety of his conduct, but the sins he cherished hardened his heart, and his irregularities became confirmed. At length, his master on returning from a journey, heard complaints of his conduct, which led him to threaten that unless his conduct was altered, he would cancel his indentures. He now felt that his sins were hastening him to the ruin against which he had often been warned; he had lost alike the confidence of his master and his parents. Stung by the convictions of his guilt he repaired to his room, when he knew that he would be expected at dinner, and committed suicide; thus rushing into the presence of his Judge uncalled, and every way unprepared. Who can conceive the acuteness of his anguish, when he found himself in the presence of that God whose laws he had trampled under his feet, but from whose wrath he found it impossible to escape! *K. Arvine.*

COMPANY (Bad)—Law against.

An ancient historian, mentioning the laws which Charondas gave the Thurians, says: "He enacted a law with reference to an *evil*, on which former lawgivers had not animadverted—that of keeping bad company. As he conceived that the morals of the good were sometimes quite ruined by their dissolute acquaintance; that vice was apt, like an infectious disease, to spread itself and extend its contagion, he expressly enjoined, that none should engage in any intimacy or familiarity with immoral persons; appointed that an accusation might be exhibited for keeping bad company; and laid a heavy fine on such as were convicted of it." *Dean Bolton.*

COMPANY (Bad)—Power of.

Bad company is like a nail driven into a post, which, after the first and second blow, may be drawn out with little difficulty; but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood. *St. Augustine.*

COMPANY (Worldly)—Christian conduct in.

A pious officer of the army, travelling through the Mahratta country, was asked by Judge D———, a religious gentleman, to accompany him to a public dinner, at which the commanding officer of the district, with all his staff, and various other public characters were expected to meet.

"I expressed a wish to be excused," says the officer, "as I had no relish for such entertainments, and did not think that much either of pleasure or profit was to be derived from them." His reply was,—"While I feel it my duty to attend on such an occasion, I certainly have as little pleasure in it as you have. But there is one way in which I find I can be present at such meetings, and yet receive no injury from them. I endeavour to conceive to myself the Lord Jesus seated on the opposite side of the table, and to think what He would wish me to do and to say, when placed in such a situation, and as long as I can keep this thought alive on my mind, I find I am free from danger." *K. Arvine.*

COMPASSION—Definition of.

Compassion is that species of affection which is excited either by the actual distress of its object, or by some impending calamity, which appears inevitable. It is a benevolent sorrow for the sufferings or approaching misery of another. The etymology of the word expresses this idea with strict propriety, as it signifies *suffering with the object.* *C. Buck.*

COMPASSION—Nature of.

Compassion is the sense of our own mis-

fortunes in those of another man. It is a wise foresight of the disasters that may befal us, which induces us to assist others, in order to engage them to return it on like occasions; so that the services we do the unfortunate are in reality so many anticipated kindnesses to ourselves.

Compassion proper to mankind appears;
Which nature witnessed when she lent us tears,
To show by pitying looks and melting eyes,
How with a suffering friend we sympathise.
Who can all sense of others' ills escape,
Is but a brute, at best, in human shape.
L. M. Stretch.

COMPASSION—Nobility of.

Compassion is an emotion of which we ought never to be ashamed. Graceful, particularly in youth, is the tear of sympathy and the heart that melts at the tale of woe. We should not permit ease and indulgence to contract our affections and wrap us up in a selfish enjoyment; but we should accustom ourselves to think of the distresses of human life, of the solitary cottage, the dying parent, and the weeping orphan. Nor ought we ever to sport with pain and distress in any of our amusements, or treat even the meanest insect with wanton cruelty. *Dr. Blair.*

COMPREHENSION—Importance of a clear.

The habit of clearly comprehending what you hear and what you read is a valuable attainment; a loose and careless way of reading, or of listening to a speaker, exposes us to the liability of making numberless mistakes. I knew one, so careless in this respect, that without the slightest intention, he was always misrepresenting the information that reached him. If he heard of an event that occurred seven years before, he would repeat it as an occurrence of yesterday. If he read in the newspaper, that an Irish pavier, in a fit of passion, had stabbed an English bricklayer, it was as likely as not, that a few minutes after, he would represent the stabber to be an English pavier, and the sufferer to be an Irish bricklayer. Then again, he had an appetite to change units into tens, and hundreds into thousands, and possessed, in short, a fatal facility to misapprehend and misrepresent, always, when told of his error, satisfying himself with the remark, that he knew it was "something of that sort." *G. Mogridge.*

CONCEIT—Naturalness of.

Little localised powers, and little narrow streaks of specialised knowledge, are things men are very apt to be conceited about. Nature is very wise, but for this encouraging principle how many small talents and little accomplishments would be neglected. Talk about conceit as much as you like, it is to the human character what salt is to the ocean, it keeps it sweet and renders it endurable. Say, rather, it is like the natural unguent of the sea-fowl's plumage, which enables him to shed the rain which falls on him, and the wave in which he dips. When one has had *all* his conceit taken out of him, when he has lost *all* his illusions, his feathers soon soak through, and he will fly no more. I say that conceit is just as natural a thing to human minds as a centre is to a circle. But little-minded people's thoughts move in such small circles, that five minutes' conversation gives you an arc enough to determine their whole curve. An arc in the movement of a large intellect does not differ sensibly from a straight line. *Dr. Holmes.*

CONCENTRATION—Power of.

Every man should aim to do one thing well. If he dissipate his attention on several objects, he may have excellent talents entrusted to him, but they will be entrusted to no good end. Concentrated on his proper object they might have a vast energy; but dissipated on several they will have none. *R. Cecil.*

Many things, having full reference
To one concent, may work contrariously;
As many arrows, loosed several ways,
Fly to one mark;
As many several ways meet in one town;
As many fresh streams run in one self sea;
As many lines close in the dial's centre;
So many a thousand actions, once afoot,
End in one purpose, and be all well borne
Without defeat. *Shakespeare.*

CONDESCENSION—Definition of.

Condescension is that species of benevolence which designedly waives the supposed advantages of birth, title, or station, in order to accommodate ourselves to the state of an inferior, and diminish that restraint which the apparent distance is calculated to produce in him. It is enjoined on the Christian and is peculiarly ornamental to the Christian character (Rom. xii, 16). *C. Buck.*

CONFESSION OF CHRIST.

To confess Christ is to receive Him as our Master, own Him, stand by Him and His cause, and suffer for Him, if needs be, when others are despising and rejecting Him.

We should confess Him personally; believingly; fully; at all times; freely; in our families; in our business; in the church; in company; with humility,

firmness, courage, perseverance, despite all hindrances, from our own selves, from relatives, from so-called friends, from the world.

Peter and John confessed Christ before the Sanhedrim; so did Stephen. Paul confessed Him everywhere, even in court, before Felix, Festus, Agrippa, &c. How the martyrs and reformers confessed Christ in the world's blackest darkness and most tormenting persecutions! How then, should we confess Him in these days of peace, liberty, and progress? *John Bate.*

The chaplain-general related an incident of a young soldier who on one occasion had consulted him upon a question of Christian duty. "Last night," said the young man, "in my barrack, before going into bed, I knelt down and prayed in a low voice, when suddenly my comrades began to throw their boots at me, and raised a great laugh." "Well," replied the chaplain, "but suppose you defer your prayer till you get into bed; and then *silently* lift up your heart to God?" A week or two afterwards, the young soldier called again. "Well," said the chaplain; "you took my advice, I suppose? How has it answered?" "Sir," he answered, "I did take your advice for one or two nights; but I began to think it looked rather like denying my Saviour; and I once more knelt at my bedside, and prayed in a low whisper as before." "And what followed?" "Not one of them laughs now, sir, the whole fifteen kneel and pray, too." "I felt ashamed," added the chaplain-general in narrating the story, "of the advice I had given him. That young man was both wiser and bolder than myself." *Anon.*

CONFESSION OF SIN—Cause of.

Learn what produced confession. It was mercy. The promise is, "Whoso confesseth and forsaketh his sins shall have mercy." That promise was in substance made before any sinner confessed, otherwise there never would have been on earth any confession of sin. That promise has power. It touches a sinner while he is dead, and hard, and still as a stone—it touches and moves him. It touches his heart, and makes it flow down like water in confession; it touches his life, and leads him into the paths of righteousness. Had there been no such gracious offer from God, there would have been no such submissive surrender by man.

This is a circle, you say. The sinner who confessed obtained mercy, and that very mercy caused the sinner to confess. So it is; and it is like God. All the worlds are globes, and all their paths are circles. His dispensations circulate. All good comes forth from Himself, and all glory returns to Himself. His mercy displayed, broke the stony heart, and caused the confession to flow; the confession flowing, opened the way for mercy to enter. If I have not a broken, contrite heart, God's mercy will never be mine; but if God had not manifested His mercy in Christ, infinite and free, I could never have a broken, contrite heart. *Dr. Arnot.*

CONFESSION OF SIN—General.

A man will confess sins in general, but those sins which he would not have his neighbour know for his right hand, which bow him down with shame like a wind-stricken bullrush, those he passes over in his prayer. Men are willing to be thought sinful in *disposition;* but in special *acts* they are disposed to praise themselves. They therefore confess their depravity, and defend their conduct. They are wrong in general, but right in particular.

H. W. Beecher.

CONFESSION OF SIN—Nature of.

It should be free, particular, full, penitential, earnest, accompanied with heartfelt hatred to sin, supplication for mercy, forsaking sin, and an implicit faith in Christ for the forgiveness of the same. *John Bate.*

He that cries to have sin taken away acknowledgeth that it lies upon him. A *full confession,* not of many, but of all sins, either actually committed, or habitually comprised in our body of sin. As he in the comedian said, that he had invited two guests to dinner, Philocrates and Philocrates, a single man, but a double eater; so, in examination of ourselves, we shall every one find sins enough in himself to denominate him a double and a treble sinner. A *free confession,* not as Pharaoh's, extorted upon the rack; nor as that of Judas, squeezed out with anguish and horror, but ingenuous and penitent, arising from the purpose of a pious heart, that cometh like water out of a spring, with voluntary freeness; not like water out of a still, which is forced with fire.

Bp. Reynolds.

CONFIDENCE—in Darkness.

Though the mariner sees not the pole-star, yet the needle of the compass which points to it tells him which way he sails. Thus the heart that is touched with the loadstone of Divine love, trembling with godly fear, and yet still looking towards God by fixed believing, interprets the fear by the love in the fear, and tells the soul that its course is heavenward, towards the haven of eternal rest. *Leighton.*

CONFIDENCE—Exercise of.

Let us have a care not to disclose our

hearts to those who shut up theirs against us. *J. Beaumont.*

Trust him with little who, without proofs, trusts you with everything, or, when he has proved you, with nothing. *Lavater.*

CONFIDENCE—in God.

There is an excellent story of a young man, who was at sea in a mighty raging tempest, and when all the passengers were at their wits'-end for fear, he only was merry; and when he was asked the reason of his mirth, he answered, "That the pilot of the ship was his father, and he knew his father would have care of him." The great and wise God, He is our Father. He is Pilot, He sits at the stern; and though the ship of the Church or State be in a sinking condition, yet be of good comfort, our Pilot will have care of us. *Spencer.*

"What do you do without a mother to tell your troubles to?" said a child who had a mother to one whose mother was dead.

"Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus. He was mother's friend, and He is mine."

The other replied, "Jesus Christ is up in the sky; He is far away, and has a great many things to attend to in heaven. It is not likely He can stop to mind you."

"I do not know about that," said the orphan; "all I know is, He says He will; and that is enough for me."

The orphan was right. God's ear is open to babes and sucklings as to young men and fathers. *Anon.*

CONFIDENCE—in Jesus.

Not seldom, clad in radiant rest
Deceitfully goes forth the morn;
Not seldom evening in the west
Sinks smilingly forsworn.

The smoothest seas will sometimes prove
To the confiding bark untrue;
And if she trust the stars above,
They can be treacherous too.

The umbrageous oak, in pomp outspread,
Full oft when storms the welkin rend,
Draws lightning down upon the head
It promised to defend.

But Thou art true, incarnate Lord!
Who did vouchsafe for man to die;
Thy smile is sure, Thy plighted word
No change can falsify!

I bent before Thy gracious throne,
And asked for peace with suppliant knee;
And peace was given,—nor peace alone,
But faith, and hope, and ecstasy.
Wordsworth.

CONFIDENCE—Partial.

All confidence which is not absolute and entire is dangerous; there are few occasions but where a man ought either to say all, or conceal all; for how little soever you have revealed of your secret to a friend, you have already said too much if you think it not safe to make him privy to all particulars. *J. Beaumont.*

CONFIDENCE—Self.

The confidence we have in ourselves creates a great part of that trust which we have in others. The greatest part of our confidence proceeds from a desire either to be pitied or admired. *Ibid.*

Confidence in one's self is the chief nurse of magnanimity; which confidence, notwithstanding, doth not leave the care of necessary furniture for it; and therefore, of all the Grecians, Homer doth ever make Achilles the best armed. *Sidney.*

CONFLICT—Encouragement in.

There is a touching fact related in the history of a Highland chief of the noble house of M'Gregor, who fell, wounded by two balls, at the battle of Prestonpans. Seeing their chief fall, the clan wavered, and gave the enemy an advantage. The old chieftain, beholding this effect of his disaster, raised himself up on his elbow, while the blood gushed in streams from his wounds, and cried aloud—"I am not dead, my children; I am looking at you to see you do your duty."

These words revived the sinking courage of his brave Highlanders. There was a charm in the fact that they still fought under the eye of their chief. It roused them to put forth their mightiest energies; and they did all that human strength could do to stem and turn the dreadful tide of battle.

And is there not a more powerful charm for thee, O Christian, in the fact, that you contend, in the battle-field of life, under the eye of your Saviour? Wherever you are—however oppressed by foes—however exhausted by the stern strife with evil—the eye of Christ is fixed most lovingly upon thee. *Anon.*

CONSCIENCE—Christian.

What is conscience in the Christian sense? It is that faculty of the soul which, by the assistance of the grace of God, sees at one and the same time, 1. Our own tempers and lives, the real nature and quality of our thoughts, words, and actions. 2. The rule by which we are to be directed; and, 3. The agreement or disagreement therewith. To express this a little more largely: Conscience implies, first, the faculty a man has of knowing

himself,—of discerning, both in general and in particular, his own tempers, thoughts, words, and actions. But this it is not possible for him to do without the assistance of the Spirit of God. Otherwise self-love, and indeed every other irregular passion, would disguise, and wholly conceal him from himself. It implies, secondly, a knowledge of the rule whereby he is to be directed in every particular, which is no other than the written Word of God. Conscience implies, thirdly, a knowledge that all his thoughts, words and actions, are conformable to that rule. In all these offices of conscience, the unction of the Holy One is indispensably needful. Without this, neither could we clearly discern our lives or tempers; nor could we judge of the rule whereby we are to walk, or of our conformity or disconformity to it.

J. Wesley.

CONSCIENCE—Definitions of.

Conscience, then, is that faculty whereby we are at once conscious of our thoughts, words, and actions, and of their merit or demerit, of their being good or bad, and consequently deserving either praise or censure. And some pleasure generally attends the former sentence, some uneasiness the latter. But this varies exceedingly, according to education, and a thousand other circumstances. *J. Wesley.*

Conscience is the centre of the soul, to which all moral good and evil has a tendency; it is an internal supervisor and guardian which a man always carries in his bosom. *W. Bates.*

Conscience is the testimony or secret internal judgment of the soul approving its actions which it judges to be good or reproaching itself with the commission of those which it judges to be evil. Conscience is a natural principle which determines on the good or ill tendency of our actions. *Calmet.*

Conscience is a Latin word (though with an English termination), and according to the very notation of it imports a *double* or *joint knowledge;* to wit, one of a divine law or rule, and the other of a man's own action; and so is properly the application of a general law to a particular instance of practice. *Dr. South.*

Conscience signifies that knowledge which a man hath of his own thoughts and actions; and because, if a man judgeth fairly of his actions by comparing them with the law of God, his mind will approve or condemn him; this knowledge or conscience may be both an accuser and a judge.

Dean Swift.

CONSCIENCE—Definitions of.

There is a principle of reflection in men by which they distinguish between, approve and disapprove, their own actions. We are plainly constituted such sort of creatures as to reflect upon our own nature. The mind can take a view of what passes within itself, its propensions, aversions, passions, affections, as respecting such objects and in such degrees; and of several actions consequent thereupon. In this survey it approves of one and disapproves of another, and towards another it is affected in neither of these ways, but is quite indifferent. This principle in man, by which he approves or disapproves his heart, temper, and actions, it is called *conscience;* and this is the strict sense of the word, though sometimes it is used to take in more. *Bp. Butler.*

It cannot be a distinct power of the soul, or a state in which all souls may be expected to discover themselves,—it is nothing but the conception a man takes of religious duty, the judgment of his mind on what involves the relations which unite him to his Maker. *Dr. R. W. Hamilton.*

Conscience as a faculty includes a moral sense, or the power of discerning the distinction between right and wrong; which, combining with the understanding, or faculty of comparing and judging, judges of the right or wrong of our own moral dispositions and voluntary actions, and of the dispositions and voluntary actions of other free agents. *A. A. Hodge.*

CONSCIENCE—Disturbed.

As the ant-hill when stirred sets in motion its living insects in every direction, so the conscience of the sinner, disturbed by the Spirit or judgments of God, calls up before its vision thousands of deeds which fill the soul with agony and woe. *M'Cosh.*

CONSCIENCE—Explained.

"Conscience," a solemn word, if there be such in the world. Now there is not one of us whose Latin will not bring him so far as to tell him that this word is from "con" and "scire." But what does that "con" intend? "Conscience" is not merely that which I know, but that which I know *with some one else;* for this prefix cannot, as I think, be esteemed superfluous, or taken to imply merely that which I know *with or to myself.* That other knower whom the word implies is God, His law making itself known and felt in the heart; and the work of "conscience" is the bringing of each of our acts and thoughts as a lesser, to be tried and measured by this as a greater, the word growing out of and declaring that awful duplicity

of our moral being which arises from the presence of God in the soul—our thoughts by the standard which that presence supplies, and as the result of a comparison with it "accusing or excusing one another."
Archbishop Trench.

CONSCIENCE—Fearful.

Two travellers put up for the night at a tavern. Early in the morning they absconded without reckoning with their host, also stealing from him a bag of beans. A few years after they passed that road in company again. Again they asked for lodgings at the same inn. The identical landlord was yet at his post. In the evening the landlord was busy in one corner of the bar-room, talking in a suppressed voice with one of his neighbours, about a swarm of bees. His two dishonest guests were seated in another part of the room, and indistinctly hearing the talk about bees, one says to the other, "Did he not say beans?" "I think he did," was the reply; and quickly they were missing.
K. Arvine.

CONSCIENCE—Good and Bad.

There is no friend so good as a good conscience. There is no foe so ill as a bad conscience. It makes us either kings or slaves. A man that hath a good conscience, it raiseth his heart in a princely manner above all things in the world. A man that hath a bad conscience, though he be a monarch, it makes him a slave. A bad conscience embitters all things in the world to him, though they be never so comfortable in themselves. What is so comfortable as the presence of God? What is so comfortable as the light? Yet a bad conscience, that will not be ruled, it hates the light, and hates the presence of God, as we see Adam, when he had sinned, he fled from God (Gen. iii, 8). A bad conscience cannot joy in the midst of joy. It is like a gouty foot, or a gouty toe, covered with a velvet shoe. Alas! what doth ease it? What doth glorious apparel ease the diseased body? Nothing at all. The ill is within. There the arrow sticks.
Sibbes.

CONSCIENCE—Ill.

An ill conscience is no comfortable companion to carry with thee. An ill conscience is like a thorn in the flesh. A thorn in the hedge may scratch you as you pass by it, but a thorn in the flesh rankles with you wherever you go; and the conscience, the ill conscience, the conscience that is ill at ease, it makes you ill at ease. You cannot have peace so long as you have an evil conscience, so long as there is that continual monition flashing across your mind:—Judgment cometh, death cometh—am I ready? Many a time when you go to your worldly scenes of pleasure, this conscience, like the finger writing on the wall of the palace of the king of Babylon, alarms and frightens you. You tell nobody about it. Strange thoughts strike across your mind. You have no rest. Can a man rest on a pillow of thorns? Can a man rest with the heart-ache? Can a man rest with his soul disturbed with the horrors of guilt? I tell thee there is no rest to thee till thou comest to Christ. He alone can calm a conscience.
S. Coley.

An ill conscience when it should be most comforted, then it is most terrible. At the hour of death we should have most comfort, if we had any wisdom. When earthly comforts shall be taken from us, and at the day of judgment, then an ill conscience, look where it will, it hath a matter of terror. If it look up, there is the Judge armed with vengeance; if it look beneath, there is hell ready to swallow it; if it look on the one side, there is the devil accusing and helping conscience; if it look round about, there is heaven and earth, and all on fire, and within there is hell. Where shall the sinner and ungodly appear?
Sibbes.

CONSCIENCE—Indestructibility of.

Conscience, like every other faculty of the soul, is undeveloped in the infant, and very imperfectly developed in the savage; and, moreover, after a long habit of inattention to its voice, and violation of its law, the individual sinner is often judicially given up to carnal indifference, his conscience for a time lying latent. Yet it is certain that it is never destroyed—1. From the fact that it is often aroused to the agonies of remorse. 2. From the fact that this remorse or accusing concience, constitutes the essential torment of lost souls and devils. This is the worm that never dieth. Otherwise their punishment would lose its moral character.
A. A. Hodge.

CONSCIENCE—a King.

Conscience is God's king, that he puts in a man's breast, and conscience ought to reign. You may get up a civil war to fight against conscience, but you cannot kill the king. You may dethrone him for a while, but he struggles and fights for the mastery.
S. Coley.

The conscience, that sole monarchy in man,
Owing allegiance to no earthly prince;
Made by the edict of creation free;
Made sacred, made above all human laws,
Holding of Heaven alone; of most divine
And indefeasible authority. *R. Pollock.*

CONSCIENCE—Law of.

This faculty judges according to a Divine law of right and wrong, included within itself (it is a law to itself, the original law written upon the heart, Rom. ii., 14, 15); and it is accompanied with vivid emotions, pleasurable in view of that which is right, and painful in view of that which is wrong, especially when our conscience is engaged in reviewing the states or the actions of our own wills. This faculty, in its own province, is sovereign, and can have no other superior than the revealed Word of God. *A. A. Hodge.*

CONSCIENCE—affects Life.

Life takes its tinge from the conscience, and our lot on earth its colour. The conscience that has been cleansed in the blood of the lamb scatters explanatory lights upon all the events of our existence. It invariably gives a good and cheerful signification, and deprives bitterness of its deadly sting The evil conscience, on the contrary, sharpens it, and even inserts the sting where it fails the mark, and produces only shadow, gloom, and despondency.

Krummacher.

CONSCIENCE—Marks on.

Whatever was the mark which Cain carried upon his *person* after that murderous deed, there is no doubt that the mark on his *conscience* was more deep, more tormenting, more irremoveable. Men who sin in these days often carry a mark upon them by which others know them to be sinners; but could you read the inner man you would see stronger marks there, by which they themselves know and feel that they are sinners more sensibly than you *see* it. *John Bate.*

CONSCIENCE—Power of.

Where is there a power to be found comparable to that of an accusing conscience, which, with its condemning voice, fills even heroes with dismay, who otherwise would not have trembled before thousands, and, stronger than death, deprives mighty men, who are accustomed to fear nothing and no one, and even to look death in the face, of the brazen armour of their courage and their confidence in a moment; which is able to make us feel the validity of its sentence, even though the whole world should deny it, and applaud and eulogise our names in opposition to it; and which transmutes into gall that which is the most valuable to us in the world if we are obliged to enjoy it under the thunder of its reproaches. *Krummacher.*

CONSCIENCE—Quiet.

I feel within me
A peace, above all earthly dignities,
A *still* and *quiet* conscience.

Shakespeare.

CONSCIENCE—Remorse of.

Herod having put to death his wife Mariamne, from an ill-grounded suspicion of incontinence, soon after grew melancholy and dejected, retiring from the public administration of affairs into a solitary forest, and there, abandoning himself to all the black considerations, which naturally arise from a passion made up of love, remorse, pity, and despair, he used to rave for his Mariamne, and to call upon her in his distracted fits; and in all probability would soon have followed her, had not his thoughts been called off from so sad an object by public storms which at that time very nearly threatened him.

In the same dreadful situation of mind was Alexander the Great, after the murder of his friend Clitus; and Nero, the Roman emperor, after that of his mother. *Stretch.*

In returning from some of the apartments in a Lunatic Asylum in Philadelphia, Dr. Beecher saw a man standing fixed, immovable, like a pillar; and in recording the scene says:—"I asked who that was, so fixed, the image of despair. It was the son of Dr. Rush, and in the dreadful hour of revenge and pride he had killed a fellow-man in a duel. There he stood like a pillar. Sometimes he would apparently wake up to recollection; he would pace off the distance, and give the word Fire! Then he would cry out, 'He is dead! He is dead!' This was the power of conscience, of remorse. It had unsettled reason, and left the man in the grasp of his crime as an eternal ghastly reality of his being."

H. W. Beecher.

CONSCIENCE—Right of.

By this is meant the right which a man has to profess his own opinions on subjects of religion, and to worship God in the mode which he deems most acceptable to Him.

R. Watson.

CONSCIENCE—in Solitude.

We go about in the day time; we see pleasant companions; we are absorbed in earthly schemes; the things of sense are around us; the world is as bright as a rainbow; and it bears for us no marks or predictions of the judgment, or of our sins; and it holds no converse with us on these subjects; and conscience has retired as it were within a far inner circle of the soul. But when it comes night, and the streets are empty, and the lights are out, and the business and the driving and gaiety are over, and the pall of sleep is drawn over the senses, and the reason and the will are no longer on the watch, then conscience comes out solemnly, and walks about in the silent chambers of the soul, and makes her survey and her comments; and sometimes sits down and sternly reads the records of a

life that the waking man would never look into; and the catalogue of crimes that are gathering for the judgment. And as conscience reads and reads aloud, and soliloquises, you may hear the still small deep echo of her voice reverberated through the soul's most secret unveiled recesses. Imagination walks tremblingly behind her, and now, they two alone pass through the open gate of the Scriptures into the future and eternal world, for thither all things in man's being naturally and irresistably tend; and then, as conscience is still dwelling upon sin, imagination draws the judgment, and the soul is presented at the bar of God, and the eye of the Judge is on it, and a hand of fire writes as on the walls of the universe, "Thou art weighed in the balance and found wanting." Then whatever sinful thoughts or passions, words or deeds, the conscience enumerates and dwells upon, the imagination with prophetic truth fills eternity with corresponding shapes of evil. *Dr. Cheever.*

CONSCIENCE—Stings of.

The Earl of Breadalbane planned the massacre of Glencoe, and carried it into execution in the most cruel and dastardly manner. Macaulay, speaking of the effects produced upon the minds of the guilty perpetrators of this atrocious deed, says that "Breadalbane, hardened as he was, felt the *stings of conscience or the dread of retribution.*

* * * * * *

"He did his best to assume an air of unconcern. He made his appearance in the most fashionable coffee-house at Edinburgh, and talked loudly and self-complacently about the important services in which he had been engaged among the mountains. Some of his soldiers, however, who observed him closely, whispered that all this bravery was put on. He was not the man that he had been before that night. The form of his countenance was changed. In all places, at all hours, whether he waked or slept, *Glencoe was for ever before him.*"

Dr. Thomas.

Severe decrees may keep our tongues in awe,
But to our thoughts what edict can give law?
Even you yourself to your own breast shall tell
Your crimes, and your own conscience be your hell. *Dryden.*

CONSCIENCE—Tender.

Paul made much of a tender conscience, else he had never done as he did, nor suffered what we read of. "And herein," saith he, "do I exercise myself, to have always a conscience void of offence toward God and toward men." But this could not a stony, benumbed, bribed, deluded, or a muzzled conscience do. Paul was like the nightingale with his breast against the thorn. That his heart might still keep waking he would accustom himself to the meditation of those things that should beget both love and fear; and would always be very chary, lest he offended his conscience. *Bunyan.*

CONSCIENCE—Trampling on.

You may dim the surface of the glass, so that it shall no longer be painfully bright, like a little sun lying on the ground, but your puny operation does not extinguish the great light that glows in heaven. Thus to trample conscience in the mire, so that it shall no longer reflect God's holiness, does not discharge holiness from the character of God. He will come to judge the world, although the world madly silence the witness who tells of His coming. *Dr. Arnot.*

CONSCIENCE—Troubled.

As the stag which the huntsman has hit flies through bush and brake, over stock and stone, thereby exhausting his strength but not expelling the deadly bullet from his body; so does experience show that they who have troubled consciences run from place to place, but carry with them wherever they go, their dangerous wounds. *Gotthold.*

CONSCIENCE—Trustworthy.

I say to every man, you ought to have a conscience so active, so sensitive by daily communion with God, so bathed in the sweet ways and meditations of a Christian life, that you shall be misled and deceived by no example, and by no specious reasoning, a man who has a correct watch learns to trust it. After he has thoroughly tried his faithful servant of the pocket, and knows that through months and years it has given him true reports, he places great reliance upon it. He may ask the time of the town clock, but if it give a different report from that given by his watch, he at once says to the clock, "Thou liest." He may ask the time of his friend whom he meets in the street, and he takes the report of his friend's watch till he looks at his own, when, finding that they differ, he says, "Mine must be right, for it never deceives me." Every man should keep an account of celestial time; and setting his own heart and conscience by the beats and throbs of God Almighty's heart, he should take counsel of, and believe in, no other. He should compare himself daily with this standard, and should take no testimony against it. He that has an open face, and looks into the open face of God, shall be a child of light, a child of liberty, a child of glory. *H. W. Beecher.*

CONSCIENCE—Universal.

Can it be denied that something of this is found in every man born into the world? And does it not appear as soon as the understanding opens—as soon as reason begins to dawn? Does not every one begin to know that there is a difference between good and evil, how imperfect soever the varied circumstances of this sense of good and evil may be? Does not every man, for instance, know, unless blinded by the prejudices of education (like the inhabitants of the Cape of Good Hope), that it is good to honour his parents? Do not all men, however uneducated or barbarous, allow, it is right to do to others, as we would have them do to us? And are not all who know this condemned in their own minds when they do anything contrary thereto?—as, on the other hand, when they act suitably thereto, they have the approbation of their own consciences.

J. Wesley.

CONSCIENCE—Varies.

Conscience is a clock, which in one man strikes aloud and give warning; in another the hand points silently to the figure, but strikes not; meantime hours pass away, and death hastens, and after death comes judgment. *Bp. Taylor.*

CONSCIENCE—Varieties of.

There is not on earth a more capricious, accommodating, or abused thing than CONSCIENCE. It would be very possible to exhibit a curious classification of consciences in genera and species. What copious matter for speculation among the varieties of—lawyer's conscience—cleric conscience—lay conscience—lord's conscience—peasant's conscience—hermit's conscience—tradesmen's conscience—philosopher's conscience—Christian's conscience—conscience of reason—conscience of faith—healthy man's conscience—sick man's conscience—ingenious conscience—simple conscience, &c. *J. Foster.*

CONSCIENCE—Wakeful.

Though in many men conscience sleep in regard to motion, yet it never sleeps in regard to observation and notice. It may be hard and seared, it can never be blind. Like letters written with the juice of lemon; that which is written upon it, though seemingly invisible and illegible, when brought before the fire of God's judgment, shall come forth clear and expressive. *M'Cosh.*

CONSCIENCE—Warning of.

A man may be saved from death by seeing the reflection of danger in a mirror, when the danger itself could not be directly seen. The executioner with his weapon is stealthily approaching through a corridor of the castle to the spot where the devoted invalid reclines. In his musings the captive has turned his vacant eye towards a mirror on the wall, and the faithful witness reveals the impending stroke in time to secure the escape of the victim. It is thus that the mirror in a man's breast has become in a sense the man's saviour, by revealing the wrath to come before its coming. Happy they who take the warning,—happy they who turn and live!

Dr. Arnot.

CONSCIENCE—Whispers of.

Yet still there whispers the small voice within,
Heard through gain's silence, and o'er glory's din:
Whatever creed be taught, or land be trod,
Man's conscience is the oracle of God.

Lord Byron.

Foul whisp'rings are abroad, unnatural deeds
Do breed unnatural troubles: infected minds
To their deaf pillows will discharge their secrets. *Shakespeare.*

CONSCIENCE—An Evil.

The voice of an evil conscience is not one evil in particular, but a multitude of evils. It is a barking hell-hound, a monster vomiting fire, a raging fury, a tormenting devil. It is the nature and quality of a guilty conscience to flee and be terrified, even when all is well and when prosperity abounds, and to change such prosperity into danger and death. *Luther.*

CONSCIENCE (Evil)—Cure of an.

An evil conscience is like the raging sea, which can only be calmed by the sign of the Cross of Christ. It is a knawing worm in the bones, for the removal of which nothing less is required than the blood of the Son of God. *Krummacher.*

CONSCIENCE (Evil)—Working of an.

Like a lion which has been asleep, bnt only for the purpose of gaining fresh strength by his slumbers, it rouses within the sinner, and begins to expound and interpret to him his unforeseen distress. And you may easily suppose what is the nature of the interpretation. It is the mischievous quality of an evil conscience to draw black inferences from every occurrence. It is a gloomy painter, to whom no night piece seems sufficiently dark and horrible not to need the introduction of some new traits of terror; it is a coloured mirror, in which the slightest mishap assumes the appearance of a flood of fire from the vials of the Divine wrath; a melancholy prophet that continually predicts nothing but evil and destruction; an ill-

omened bird in a stormy night, that croaks his monotonous and spectral note, indicative only of misfortune. *Krummacher.*

CONSCIENCE—A Good.

A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

Addison.

CONSCIENCE (A Good)—in Death.

A good conscience, when it hath laid up grounds of joy in life, in the worst estate and condition of life, *then it makes use of joy in death*; for when all comforts are taken from a man, when his friends cannot comfort him, and all earthly things leave him, then that conscience that hath gone along with him, that hath been a monitor, and a witness all his lifetime, now it comes to speak good things to him, now it comforts him, now conscience is somebody. At the hour of death, when nothing else will be regarded, when nothing will comfort, then conscience doth. "The righteous hath hope in his death," as the wise man saith (Prov. xiv, 32). Death is called the king of fears, because it makes all afraid. It is the terrible of terribles, saith the philosopher; but here is a king above the king of fears. A good conscience is above the king of fears, death. A good conscience is so far from being discouraged by this king of fears, that it is joyful even in death; because it knows that then it is near to the place where conscience shall be fully enlarged, where there shall be no annoyance, nor no grievance whatsoever.

Sibbes.

CONSCIENCE (a Good)—Power of.

In this tempestuous world no line holds the anchor of contentment so fast as a good conscience. Man's *favour* is but a fine thread, that will scarcely hold one tug of a crafty talebearer. *Honour* slips the noose when vulgar breath, wearied with constant virtue, is more affected to novelty. *Riches* are gnawn asunder by the greedy teeth of devouring Leviathan's cruel tyrants. But this cable is so strong and well compact, that when force is offered to it, the straining rather strengthens by uniting the parts more close. *Lord Capel.*

CONSCIENCE (a Good)—Security of.

What stronger breastplate than a heart untainted?
Thrice is he *armed* who hath his quarrel *just*;
And he but naked, though *locked up in steel*,
Whose *conscience* with *injustice* is *corrupted*. *Shakespeare.*

CONSCIENCE (a Good)—Testimony of.

The testimony of a good conscience will make the comforts of heaven descend upon man's weary head, like a refreshing dew or shower upon a parched land. It will give him lively earnests and secret anticipations of approaching joy; it will bid his soul go out of the body undauntedly, and lift up his head with confidence before saints and angels. The comfort which it conveys is greater than the capacities of mortality can appreciate, mighty and unspeakable, and not to be understood till it is felt. *Dr. South.*

CONSCIENCE—A Guilty.

A guilty conscience is like a whirlpool, drawing in all to itself which would otherwise pass by. *T. Fuller.*

CONSCIENCE (a Guilty)—Fear of.

The celebrated itinerant preacher, Lorenzo Dow, while travelling on Sunday to the place where he had an appointment to preach, in passing a house overheard a man who was standing at the door swearing bitterly. Dow went up to him, and inquired the cause. The man answered that he had an axe stolen the night before by some person. "Come along with me to the meeting," said the preacher, "and I will find your axe." The man consented, and when they arrived near the church, Dow stopped and picked up a pretty large stone, which he carried with him into church, and laid upon the front of the pulpit. The subject of his sermon was very well fitted to his particular object, and when in the middle of it he stopped short, took the stone in his hand, and raising it with a threatening attitude, said, "A man in this neighbourhood had an axe stolen last night, and if the person who stole it doesn't dodge, *I will hit him on the forehead with this stone*," at the same time making a violent effort to throw it, when a person present was observed to dodge his head violently; and it scarce need be added, proved to be the guilty person.

K. Arvine.

CONSCIENCE (a Guilty)—God and.

Alcibiades thus expresses himself in speaking of Socrates:—"I stop my ears, therefore, as from the syrens, and flee away as fast as possible, that I may not sit down beside him and grow old in listening to his talk; for this man has reduced me to feel the sentiment of blame which I imagine no one could readily believe was in me; he alone inspires me with remorse and awe, for I feel in his presence my incapacity of refuting what he says or of refusing to do that which he directs; but when I depart from him, the glory which the multitude confers overwhelms me. I escape, there-

fore, and hide myself from him, and when I see him I am overwhelmed with humiliation, because I have neglected to do what I have confessed ought to be done, and often have I wished that he were no longer to be seen among men." If such were the feelings excited by a near view of the character of Socrates, how much more overwhelming must be the feelings created by a view of the infinite purity of God by a guilty conscience? Hence the conduct of sinners who have any sense of Him. They will not abide in His presence. They escape away from Him in the forgetfulness of this world, but when, alas, they do get a view of Him through the eye of a guilty conscience, how do they wish there was no such a Being! And some of them, prevailed upon by their wishes, really say in their hearts, "There is no God." *McCosh.*

CONSCIENCE (a Guilty)—Torments of.

It is a man's own dishonesty, his crimes, his wickedness, and boldness, that takes away from him soundness of mind; these are the furies, these the flames and firebrands of the wicked. *Cicero.*

CONSCIENCE (a Guilty)—Terrors of.

When a murderer recently executed was awaiting his trial, he brought against his fellow-prisoners the charge of insulting him through the walls of his cell, and screaming to him, "You are a bloody man!" On examination, it was found that the charge was wholly groundless, and that these accusing voices were imaginary, being but the echo of a guilty conscience.

If such things can be done in earth's prisons, what are sinners to look for in a future world? O, what taunts and curses shall pierce the ears of those who lie down in hell! Conscience will have a terrific power of starting such accusations, and then an ear of keen sensibility to receive the echoes as they roll back upon the soul. What an occupation for eternity! What inconceivable agony to be shut up with the ghostly memories of past sin, and to hear, through long centuries of gloom and despair, only the uttered and echoed curses which sin brings down upon the soul! O for that grace which sprinkles our hearts from an evil conscience! *Dr. Haven.*

None have accused thee; 'tis thy conscience cries,
The witness in the soul that never dies;
Its accusation like the moaning wind
Of wintry midnight, moves thy startled mind.
Oh! may it melt thy harden'd heart, and bring
From out thy frozen soul the life of spring.
Mrs. Hale.

CONSCIENCE (a Guilty)—Pangs of.

For the dark shafts, that fly
From those beneath, slain by the kindred hand
Of villain baseness, frenzy, and vain fear,
That trembles at the shadows of the night,
Rouse, sting, and drive the vice-polluted wretch [city.
With brazen scourges tortured through the
He from the friendly bowl, the hallow'd goblet,
The social intercourse, the incensed altar,
Is chased, condemn'd to bear the secret pangs [friends,
Of inly-gnawing guilt; meanwhile the fiends
Hatred and Infamy pursue his steps,
And drag him to an execrable death.
Æschylus.

CONSCIENCE (A Hardened)—Alarmed.

"Richard Crowninshield was a murderer. As long as he thought the evidence of his crime was concealed he was cheerful and confident even in prison. He was a very desperate, hardened, strong-minded, remorseless villain. He was the leader of a knot of infidels, who jeered at all sacred things, and taught young men in habits of abandoned wickedness. There were accessories to his crime, not one of whom, as he thought, was suspected; and he knew that so long as that was the case, not a link of condemning evidence could be obtained against him. At length a letter, intercepted in the post-office, led to the arrest of one of his accomplices. That arrested man was carried into the jail at midnight; but so profound was the sleep of that hardened murderer, that all the clanging of the bolts and bars of the prison, at that unusual hour, did not wake him. The next morning the sheriff came into his cell and entered into familiar conversation with him. He was standing calmly at the foot of his truckle bed. 'Well,' said the sheriff, 'did you hear the noise last night?' 'Noise? no; what noise? I slept well.' 'Why, did you not know that they had arrested Frank Knapp, and brought him here last night at midnight?' The strong, guilty man put his hand to the wall to steady himself, but, unable to conceal his feelings, or to recover from the shock, fell back senseless on the bed. The recoil, the scorpion sting, had reached him at last; his sin had found him out; the sword had pierced through the rocky casement around the conscience of the desperate criminal, and was grinding in his soul. What passed that night none can tell, nor how long the man endured the terrible conflict with conscience and despair. But when the sheriff entered his cell next morning, he was hanging dead, self-murdered. Such is the power of sudden overwhelming evidence, bringing the sense as well as the proof of guilt into

the soul. Men would flee from it, if they could, at the last day. If there were still a third world into which souls could plunge out of the eternal world by a second self-murder, they would do it." *Dr. Cheever.*

CONSCIENTIOUS AND SCRUPULOUS.

Conscientious comes from *conscience*, and marks the quality of having a nice conscience. *Scrupulous*, from *scruple*, signifying the quality of having a scruple. *Scruple*, in Latin *scrupulus*, a little hard stone, which in walking gives pain. *Conscientious* is to scrupulous as a whole to a part. A *conscientious* man is so altogether; a *scrupulous* man may have only particular *scruples;* the one is, therefore, always taken in a good sense, and the other at least in an indifferent if not a bad sense. A *conscientious* man does nothing to offend his *conscience;* but a *scrupulous* man has often his scruples on trifling or minor points: the Pharisees were scrupulous without being *conscientious;* we must, therefore, strive to be conscientious without being over scrupulous. *G. Crabb.*

CONSCIENTIOUSNESS—Royal.

George III was requested by Mr. Pitt to make Paley a bishop. The king refused; and taking down the 'Moral Philosophy' from a shelf he showed Pitt the passage in which he justifies subscription to articles not fully credited, on the ground of expediency. "This," said the King, "is my reason for not making him a bishop." *Anon.*

CONSCIOUSNESS—Definition of.

Consciousness is the faculty by which we become cognizant of the operations of our own minds. *Dr. Wayland.*

CONSCIOUSNESS AND CONSCIENCE.

Consciousness is confined to the actions of the mind, being nothing else but that knowledge of itself which is inseparable from every thought and voluntary motion of the soul. Conscience extends to all human actions, bodily as well as mental. Consciousness is the knowledge of the existence; conscience of the moral nature of actions. Consciousness is a province of metaphysics; conscience of morality. *C. Buck.*

CONSECRATION—Act of.

If so poor a worm as I
 May to Thy glory live,
All my actions sanctify,
 All my words and thoughts receive;
Claim me for Thy service, claim
All I have, and all I am.

Take my soul and body's powers;
 Take my memory, mind, and will;
All my goods, and all my hours,
 All I know, and all I feel;
All I think, or speak, or do;
Take my heart;—but make it new,

Now, O God, Thine own I am;
 Now I give Thee back Thine own;
Freedom, friends, and health, and fame,
 Consecrate to Thee alone:
Thine I live, thrice happy I!
Happer still if Thine I die. *C. Wesley.*

CONSECRATION—Entire.

Entire consecration embraces three things—*being, doing,* and *suffering.* We must be willing to be, to do, and to suffer, all that God requires. This embraces reputation, friends, property, and time. It covers body, mind, and soul. These are to be used *when, where,* and *as* God requires; and only as He requires. "Unless," says an American divine, "the Christian is willing to make such a consecration, and unless he actually adds the execution of the thing to the desire or willingness to do it, by a formal and decisive act, we can see no encouragement that he will reach" the desired "results of personal inward experience." This writer further claims that such a consecration should be made "deliberately;" "for all coming time;" "without any reserve;" and "in reliance upon Divine strength." *W. M'Donald.*

CONSECRATION—Manner of.

Perhaps there are no words which express more clearly the manner of performing this work, than *altar* and *sacrifice.* We are required to offer our "bodies a living sacrifice, holy, acceptable unto God." We are "sanctified through the offering of the body of Jesus Christ once for all." Can one who seeks entire sanctification find language more expressive or appropriate than the following?—"I bring all to God's altar. Come, Lord, and accept my offering." *Ibid.*

CONSECRATION AND SANCTIFICATION.

There is a difference between consecration and sanctification. The former belongs to us; the latter, to our faithful God. We cannot have the latter without the former. *Ibid.*

CONSEQUENCES—Considering.

The rule is this: there may be great difficulty in applying it in individual cases, but there can be no doubt as to the soundness of the general principle; wherever we are sure that duty leads; wherever we are sure God bids us go; then *that* way we should go, whatever and however painful the consequences may be. In all other cases a prudent man will carefully weigh the consequences of what he may think of doing, and be guided by the consideration of them. But if God clearly points the way, *that* way he ought to take, disregarding consequences. *Boyd.*

CONSEQUENCES—Disdaining.

A drunkard who, for the sake of present gratification, disregards the ruin which he is bringing upon his children and himself, does most unquestionably disdain consequences. A young lad who, to supply some present want, steals his master's money, disregarding his own certainty of detection and destruction, and his parents' broken hearts, does certainly disdain consequences. A man who, for the sake of worldly pleasure or profit, does a sinful deed, and thus draws down God's anger, and imperils and injures his immortal spirit, disregarding Christ's question, "What shall it profit a man," &c., such a man does most assuredly and completely disdain consequences. And each of these three persons stamps himself a fool, just because he disdains consequences. To shut our eyes to the consequences of what we are doing, and blindly to rush on, is madness. *Boyd.*

There are cases in which to resolutely refuse to take into view what may be the consequences of our conduct is heroism, is Christianity in its highest and noblest development. When the three Jews in Babylon were told that the consequences of not falling down before the golden image would be, that they should be cast into a burning fiery furnace: when Moses saw, that if he cast in his lot with God's oppressed people, he must "forsake Egypt," must give up power and splendour, and perhaps the throne itself: when St. Paul was sure that if he turned preacher of the Cross he must give up a peaceful life of comfort and esteem, and take instead a life of privation, toil, peril, contempt: in such cases as these, it was noble to disdain all consequences; it was noble to take the right path; in which God beckoned on; and to leave the care of the results to God Himself! *Ibid.*

CONSIDERATION—Fruit of.

Consideration is the bed where the incorruptible seed is sown, and on the ground thus prepared the Sun of Righteousness doth shine, and by His warmth produces in the soul all manner of pleasant fruits. Consideration, like the Pool of Bethesda, draws the great Angel of the Covenant down, who stirs the Pool, and gives it a healing virtue, and immediately the blind receive their sight, and the lame walk, and the lepers are cleansed, and the dead are raised up (Matt. xi, 5).

Anthony Horneck.

CONSIDERATION—Nature of.

Consideration is that glass which represents spiritual objects in other colours than were before observed and detected in them. Sin, that looked but with a faint red before, through this glass appears all *scarlet* and *crimson*. God's laws, which before were hardly so much as human injunctions, through this glass appear so beautiful, so rational, so wise, so wonderful, so suiting to an intelligent *Nature*, that a man, with David, cannot hold, but must cry out, "O how love I Thy law! it is my meditation all the day. I have seen an end of all perfection, but Thy commandment is exceeding broad." The New Jerusalem, which looked but like an ordinary building, when viewed through this glass, the tower and bulwarks of it are seen glittering afar off, the pearls and precious stones it is paved with shine with more than ordinary lustre; and that which looked but dull and weak before, now dazzles the spectator's eyes with its oriental brightness. Till consideration came in, the Prodigal saw little. He heard men talk of the beauty of God's ways; but alas, he saw no such thing. To him they looked as the way of *Sion*, rugged, uneven, and unfrequented; and the fruits of the Spirit appeared unpleasant, and ill-tasted, fitter for the rabble and scum of mankind than men of a brisk airy temper. But he no sooner opens the window, and lets in these beams of consideration, but all those fancies, as witches at the name of Jesus, vanish, and he is wrapt into that high esteem of the ways of God, that he prefers being but a door-keeper in the house of God, before the office of Grand Vizier at the Court of *Ahasuerus*.

Anthony Horneck.

CONSIDERATION—Power of.

A pious and venerable father had a vain and profligate son; often had he reasoned and expostulated with him, mingling tenderness with advice, and tears with remonstrance; but all was ineffectual. Bad company and vicious habits rendered the unhappy youth deaf to instructions. At last a fatal disorder seized his aged parent, who calling his son to him, entreated him with his dying breath that he would grant him one small favour, the promise of which would alleviate the pangs of dissolving nature. It was this,—that his son would retire to his chamber half an hour every day for some months after his decease. He prescribed no particular subject to employ his thoughts, but left that to himself.

A request so simple and easy, urged by parental affection from the couch of death, was not to be denied. The youth pledged his honour for the fulfilment of his promise; and when he became an orphan punctually performed it. At first he was not disposed to improve the minutes of solitude, but in time various reflections arose in his mind; the world was withdrawn; his conscience

awoke; it reproved him for having slighted a parent who had done so much for his welfare; it renewed the impression of his dying scene; it gradually pointed him to a supreme Cause, a future judgment, and a solemn eternity. God was pleased to sanctify these solitary moments, and to strengthen his convictions. Retirement effected what advice could not do, and a real and permanent change took place. He quitted his companions and reformed his conduct; virtue and piety filled up the rest of his days, and stamped sincerity on his repentance. To say all in a word—he lived and died a Christian. *K. Arvine.*

CONSISTENCY—Christian.

As I have known an infant bear such striking resemblance to his father that what the tongue could not tell, his face did; and people, struck by the likeness remarked of the nursling, He is the very image of his father;—so the Christian life, without any occasion for his lips talking it, should proclaim him to the world a child of God. *Dr. Guthrie.*

That wisdom, Lord, on us bestow,
From every evil to depart,
To stop the mouth of every foe;
While upright both in life and heart,
The proofs of godly fear we give,
And show them how the Christians live.
C. Wesley.

CONSISTENCY (Christian)—Necessity of.

As the dial is of no use in telling the observer the time of the day unless it be correctly set and the sun shine upon it; so the Christian conveys no scriptural impressions of the Saviour's religion, unless his heart be made right by grace, and his life be shone upon by the light of the Sun of Righteousness. *John Bate.*

Watch'd by the world's malignant eye,
Who load us with reproach and shame,
As servants of the Lord Most High,
As zealous for His glorious Name,
We ought in all His paths to move
With holy fear and humble love.
C. Wesley.

CONSISTENCY (Christian)—Power of.

They say the world has an eagle eye for anything inconsistent; and it has an eagle eye, sharp to discover the vagaries and inconsistencies in the defaulty and the unworthy. It has an eagle eye, but the eagle winks before the sun, and the burning iris of its eye shrinks abashed before the unsullied purity of noon. Let your light so shine before men, that others, awed and charmed by the consistency of your godly life, may come to inquire and to say they have been with Jesus. *W. M. Punshon.*

CONSISTENCY (Christian)—Power of.

When Lord Peterborough lodged for a season with Fenton, Archbishop of Cambray, he was so delighted with his piety and virtue, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself." A young minister when about to be ordained stated that at one period of his life he was *nearly* an infidel: "but," said he, "there was one argument in favour of Christianity which I could never refute,—the consistent conduct of my own father." *J. Whitecross.*

CONSISTENCY (Christian)—Universal.

The philosopher's good man is (*Tetragonos*) four-square; cast him where you will, like a dye, he falls always square and sure; so cast a gracious man where you will, and into what company you will, and into what condition you will, yet still he falls sure and square for God and godliness. Let the times be never so sad, nor never so bad, yet a gracious soul will keep his hold; he will let all go before he will let his God go, or his religion go, or his integrity go.

A gracious Christian is like gold. Now cast gold into the fire, or into the water; cast it upon the dunghill, or into the kennel; cast it among the poor, or among the rich, among the religious, or among the wicked, yet still it is gold, still it retains its purity and excellency; so cast a gracious Christian (who is the only golden Christian in the world) into what condition you will, and into what company you will, yet still he will retain his purity, his innocency.
T. Brooks.

As flowers always wear their own colours and give forth their own fragrance every day alike, so should Christians maintain their character at all times and under all circumstances. *H. W. Beecher.*

CONSOLATION—Definition of.

What is consolation? It is the relief of mind under any trouble or pain; or the presence and enjoyment of a good which is able to prevent altogether, or else carry away and bear down before it, as in a full tide or flowing stream, all evil felt or feared.
Dr. Beaumont.

CONSTANCY—Definition of.

Constancy prevents from changing, and furnishes the mind with resources against weariness or disgust of the same object; it preserves and supports an attachment under every change of circumstances.
G. Crabb.

CONSTANCY—Fixedness of.

I am constant as the northern star,
Of whose true-fix'd and resting quality

There is no fellow in the firmament.
The skies are painted with unnumber'd sparks,
They are all fire, and every one doth shine;
But there's but one in all doth hold his place:
So, in the world, 'tis furnished well with men,
And men are flesh and blood, and apprehensive;
Yet, in the number, I do know but one
That unassailable holds on his rank,
Unshaked of motion. *Shakespeare.*

CONSTANCY—Necessity of.

Without constancy there is neither love, friendship, nor virtue, in the world.
Addison.

CONSTANCY—Christian.

Christian constancy is a firm and unwavering adherence to the profession and practice of the Christian religion at all times and under all circumstances. It is manifested:—1. In our prayers (Luke xviii, 1; 1 Thes. v, 17, 18). 2. In our pursuit of a higher religious life: "Let us go on unto perfection," &c. 3. In our endeavours to do good: "Be not weary in well-doing:" "to do good, forget not," &c. 4. In our attention to the means of grace (Heb. x, 25). 5. In our determination to endure unto the end and be saved for ever.
John Bate.

CONSTANCY (Christian)—Failing in.

You are thinking of the thriving tradesman whose upward course you marked for so many years. How regular he was in the sanctuary! How fervent his zeal! How admirable his devotedness to God! In business affairs he was honest, and affable, and diligent, and the hand of the Lord prospered him. His liberality increased, and many rejoiced in his light, or sat under his shadow with great delight. He was a pillar, at once adding to the comeliness and to the strength of the building. His beneficence continues to this day, but what about his personal service? What about his religious habits? Where is his former activity? Where is now his zeal, once so urgent that it almost verged upon fanaticism? Ah! was it then, just then, when the Lord increased his capabilities and augmented his resources of usefulness—was it then that the spirit of the world crept in? Is his zeal a matter of history? Do the children of the church know anything about him? Do they wonder that he was ever such an orderly, punctual, active office-bearer as their fathers tell them he was—he, so infrequent in his attendance on the sanctuary—he, so proverbial for his lateness, partly habitual, partly sensational when he does come—he, whose voice is so seldom heard in prayer—he, who never gladdens the humble ones of the Lord's vintage by his presence in their goodly fellowship—he, who has left all the toil of the Redeemer's service to be done by his poorer brethren, condoning for his forsaken labour by his willingness, it may be to direct, and it may be to subscribe. Is it so that the spirit of the world has crept in, and that, in grievous abandonment of his former energy, he has grown weary in well-doing? *W. M. Punshon.*

CONSTANCY (Christian)—Incentives to.

If you weary in well-doing you will be the only recreants from duty. The same examples of constancy which fired your holy ambition when you began are working in their order still. Everything which God has made, falters not in the fulfilment of the purpose of its being. Look at the material creation. The ancient sun—shines he not as brilliantly to-day, though he has had to struggle through the darkness of all the nights of time, as when he blessed the virgin sky upon the morning of the fourth day? Doth not ocean still weave its minstrelsy? Is not the free air still on undrooping wing? Do not all the processes of nature's laboratory go constantly and vigorously on? And He—the Mighty One who inspired the sun, who launched the twin oceans of sea and air, who is the great informing soul of nature—is He weary in well-doing? Do not His mercies beam successive, as His suns arise? Has not His long-suffering borne with your ill-manners, and restrained his vengeance, and dropped the lifted thunder? Doth His Spirit tire of striving? Is there any pause in the intercession of His Son? Nay, are the ranks of evil weary? Death—doth he not still stalk, sword in hand, over the great battle-field of life? The emissaries of sin—are they not zealously active, where human tempters traffic in the souls of men? Lurks not ever and always the ancient enemy for the destruction of the race which he first tempted to fall? The whole universe is in earnest for good or for evil. Oh! let this example stimulate our flagging energies and nerve our failing strength! Let us not be weary in well doing! Look in the book of God's Bible and in the book of God's Providence, and discover activity and power in both. We will not linger in the way in which God has caused us to travel. With a work before us that might fill a seraph's heart, we will not be weary in well-doing, because, in due season, we shall reap if we faint not.
Ibid.

CONSUBSTANTIATION—Definition of.

Consubstantiation is a tenet of the

Lutheran Church respecting the presence of Christ in the Lord's Supper. Luther denied that the elements were changed after consecration, and therefore taught that the bread and wine indeed remain; but that together with them, there is present the substance of the body of Christ, which is literally received by communicants. As in red-hot iron it may be said two distinct substances, iron and fire are united, so is the body of Christ joined with the bread. *R. Watson.*

CONTEMPLATION—Holy.

SAINT BERNARD sweetly compares contemplation to the eagle; for as the eagle is still fastening her eye upon the radiant beams of the beautiful sun, so contemplation is still viewing the glorious beams of the Sun of Righteousness; it is still conversant about the high and profitable things of salvation: or else I may compare it to those birds of whom David speaks, who build their nest by the altar of God. This is that celestial bird that builds her nest about the throne of glory. This is the bee which flieth into the sweetest gardens, and sucks honey from every flower of paradise. By meditation I can converse with God, solace myself on the bosom of my Beloved, bathe myself in rivers of pleasure, tread the paths of my rest and view the mansions of my eternity. What makest thou, then, O, my soul, in this valley of tears? Up upon the mount, and view the land of promise. What makest thou in this wilderness of trouble? Up upon the wing, and take thy flight to heaven; let thy thought be where thy happiness is, and let thy heart be where thy thoughts are; though thy habitation may be on earth, yet thy conversation shall be in heaven. *Anon.*

CONTEMPLATION AND ACTION.

Let us seek to unite these two elements in due proportion in our own life. Mary-like, let us often sit at the feet of Jesus and converse with Him; Martha-like, let us serve Him in whatever sphere of duty we may be placed. In the harmony of these two elements lies the perfection of Christian character. They are not contradictory and incompatible, but mutually helpful to each other. Contemplation will strengthen us for action, and action will send us back again to contemplation. The inner life and the outward life will thus be harmoniously developed and, living Mary-like *upon* Christ, we shall, Martha-like, live *for* Christ. *A. L. R. Foote.*

CONTEMPT—Nature of.

Contempt naturally implies a man's esteeming of himself greater than the person whom he contemns; he therefore that slights, that contemns an affront, is properly superior to it; and he conquers an injury who conquers his resentments of it. Socrates being kicked by an ass, did not think it a revenge proper for Socrates to kick the ass again. *Dr. South.*

CONTEMPT—Silent.

Contempt is a noble and an innocent revenge; and silence the fullest expression of it. Except only storms and tempests, the greatest things of the world are seldom loud. Tumult and noise usually rise from the conflict of contrary things in a narrow passage; and just so does the loudness of wrath and reviling argue a contracted breast: such an one as has not room enough to wield and manage its own actions with stillness and composure. *Ibid.*

CONTENTION—Christian.

It is as hard a thing to maintain a sound understanding, a tender conscience, a lively, gracious, heaveuly frame of spirit, and an upright life, amid contention, as to keep your candle lighted in the greatest storms. *Baxter.*

God grant that we may contend with other churches as the vine with the olive—which of us shall bear the best fruit; but not as the briar with the thistle, which of us will be most unprofitable. *Lord Bacon.*

CONTENTION—like Fire.

Contention is like fire, for both burn so long as there is any exhaustible matter to contend with. Only herein it transcends fire; for fire begets not matter, but consumes it; debates beget matter, but not consumes it. For the wicked study causes of contention, as Benhadad did against Ahab (1 King xx). So when the pope could find no just exception against Frederick, the Emperor, he quarrelled with him for holding the wrong stirrup, when the great prelate should mount his palfery; and though he might easily mistake, for emperors are not used to hold stirrups, yet he was persecuted almost to excommunication for it. *T. Adams.*

CONTENTMENT—Definitions of.

Contentment, taken in a large sense, is that virtue whereby a man is easy in whatever state and condition he is placed; and denotes an evenness and sedateness of temper. But in a more strict sense it is that virtue whereby a man rests satisfied with the enjoyment of those things that are at present necessary for the support of himself and family. *Limborch.*

Contentment consisteth not in adding more fuel, but in taking away some fire;

not in multiplying of wealth, but in subtracting men's desires. Worldly riches, like nuts, tear many clothes in getting them, but fill no belly with eating them, obstructing only the stomach with toughness, and filling the bowels with windiness. Yea, your souls may sooner surfeit than be satisfied with earthly things. He that at first thought ten thousand pounds too much for any one man, will afterwards think ten millions too little for himself. *T. Fuller.*

CONTENTMENT—Finding.

A pious bishop having struggled through great difficulties without complaining, and met with much opposition in the discharge of his functions without ever betraying the least impatience, an intimate friend of his, who highly admired those virtues, which he conceived it impossible to imitate, one day asked the prelate if he could tell him the secret of being always easy. "Yes," replied the old man; "I can teach you my secret, and will do so very readily. It consists in nothing more than in making great use of my eyes." His friend begged him to explain. "Most willingly," said the bishop. "In whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there; I then look down upon the earth, and call to mind the space I shall shortly occupy in it; I then look abroad into the world, and observe what multitudes there are who in all respects have more cause to be unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or complain." *Anon.*

CONTENTMENT—Happiness in.

If men knew what felicity dwells in the cottage of a godly man, how sound he sleeps, how quiet his rest, how composed his mind, how free from care, how easy his position, how moist his mouth, how joyful his heart, they would never admire the noises, the diseases, the throngs of passions, and the violence of unnatural appetites, that fill the house of the luxurious and the heart of the ambitious. *Bp. Taylor.*

I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because Thou savest such.

Fulness a burden is to such
That go on pilgrimage;
Here little, and hereafter much
Is best from age to age. *Bunyan.*

CONTENTMENT—Help to.

How many deaf, dumb, halt, lame, and blind miserable persons could I reckon up that are poor, and withal distressed, in imprisonment, banishment, galley-slaves, condemned to the mines, quarries, to gyves, in dungeons, perpetual thraldom, than all which thou art richer, thou art more happy, to whom thou art able to give an alms, a lord, in respect, a petty prince. Be contented, then, I say, repine and mutter no more, for thou art not poor indeed but in opinion. *R. Burton.*

CONTENTMENT—with our Lot.

Learn to be contented with your condition. Is that animal better that hath two or three mountains to graze on than a little bee that feeds on dew or manna, and lives on what falls every morning from the clouds, the storehouses of heaven? Can a man quench his thirst better out of a river than a full cup, or drink better from the fountain which is finely paved with marble than when it wells over the green turf?
Bp. Taylor.

CONTENTMENT—A Mind of.

I weigh not Fortune's frown or smile,
I joy not much in earthly joys;
I seek not state, I reck not style,
I am not fond of fancy's toys;
I rest so pleased with what I have,
I wish no more, no more I crave.

I quake not at the thunder's crack,
I tremble not at noise of war,
I swoon not at the news of wrack,
I sink not at a blazing star;
I fear not loss, I hope not gain,
I envy none, I none disdain.

I see ambition never pleased,
I see some Tantals starv'd in store;
I see gold's dropsy seldom eased,
I see e'en Midas gape for more.
I neither want nor yet abound;
Enough's a feast; content is crown'd.

I feign not friendship where I hate,
I fawn not on the great in show,
I prize, I praise a mean estate,
Neither too lofty nor too low;
This, this is all my choice, my cheer,
A mind content, a conscience clear.
Joshua Sylvester.

CONTENTMENT—Nature of.

Gotthold recollected having once read that if a cup be filled with water to the brim, so that the smallest addition of any fluid would cause it to overflow, it is, nevertheless, possible to drop into it several gold coins without any such effect. He tried the experiment, and finding it successful, remarked: What a beautiful image I have here of a contented Christian heart! God gives us the necessaries of life in full measure, and if we have these we ought to be content. Sometimes, too,

He also gives us superfluities, and drops one or more gold pieces into our cup. Unfortunately, however, there are too many whom this makes wanton, proud, and haughty, and who overflow in pomp, prodigality, and contempt of their poorer neighbours. It should not be so. We ought to learn both how to abound and how to suffer need with equanimity. Riches and prosperity ought not to inflate our pride. We should keep ourselves under the restraint of humility, and show gratitude to God, and generosity to our brethren. In that case, methinks, this cup will be our appropriate emblem.

My God, give me neither poverty nor riches; but whatsoever it may be Thy will to give, give me with it a heart which knows humbly to acquiesce in what is Thy will. *Gotthold.*

CONTENTMENT—Rewarded.

Once upon a time, Frederick, King of Prussia, surnamed "Old Fritz," took a ride, and espied an old farmer ploughing his acre by the wayside, cheerily singing his melody.

"You must be well off, old man," said the king. "Does this acre belong to you, on which you so industriously labour?"

"No, sir," replied the farmer, who knew not that it was the king; "I am not so rich as that; I plough for wages."

"How much do you get a day?" asked the king.

"Eight groschen" (about tenpence), said the farmer.

"That is not much," replied the king; "can you get along with this?"

"Get along, and have something left."

"How is that?"

The farmer smiled and said—

"Well, if I must tell you—Two groschen are for myself and wife; two I pay my old debts; two I lend away, and two I give away for the Lord's sake."

"This is a mystery which I cannot solve," replied the king.

"Then I will solve it for you," said the farmer.

"I have two old parents at home who kept me when I was weak and needed help; and now that they are weak and need help I keep them. This is my debt towards which I pay two groschens a day. The third pair of groschen, which I lend away, I spend for my children, that they may receive Christian instruction. This will come handy to me and my wife when we get old. With the last two groschen I maintain two sick sisters, whom I would not be compelled to keep; this I give for the Lord's sake."

The king, well pleased with the answer, said—

"Bravely spoken, old man. Now I will also give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is a riddle which I cannot unravel," said the farmer.

"Then I will do it for you," said the king.

Thrusting his hand into his pocket, and counting him fifty bran new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer, who knew not what was coming:

"The coin is genuine, for it also comes from our Lord God, and I am His paymaster. I bid you adieu." *Anon.*

CONTENTMENT—not in Riches.

A man diseased in body can have little joy of his wealth, be it ever so much. A golden crown cannot cure the headache, nor a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever; a sick man is alike sick wherever you lay him—on a bed of gold, or on a pad of straw; with a silk quilt or a sorry rag on him; so no more can riches, gold, or silver, land and livings, had a man ever so much, minister unto him much joy, yea, or any true joy at all, where the mind is distract and discontent. Without contentment there is no joy of ought, there is no profit, no pleasure in anything. *Spencer.*

CONTENTMENT—Satisfaction of.

In this age of restlessness and wild speculation, when so many are searching eagerly for happiness, and sighing, after numerous disappointments, "Who will show us any good?" it is refreshing to meet with a contented Christian heart, which has found true peace by living in constant communion with God.

Said a venerable farmer, some eighty years old, to a relative who had lately visited him: "I have lived on this farm for more than half a century. I have no desire to change my residence as long as I live on earth. I have no desire to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During the time I have rarely been absent from the sanctuary on the Sabbath, and have never lost one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that if I wished to be happier I must have more religion.

Dr. Haven.

CONTINENCY—Royal.

Antiochus, the third king of Macedon,

perceiving a growing passion for the priestess of Diana, a young lady of incomparable beauty, left his palace, and retired for some time into Ephesus; lest the sight of such an alluring object might tempt him to transgress against the piety due to her order. *L. M. Stretch.*

Henry IV, king of England, though unhappy in his family and government, was nevertheless possessed of many virtues. He was so remarkable for his chastity, that before his marriage he would not allow any lady of a suspicious character and unguarded conduct to frequent the court; and having observed one day some ladies with their bosoms uncovered, he turned away his eyes from them, and reprimanded them smartly in the simple dialect of the times: "Fie, fie," said he, "for shame; forsooth, ye be to blame." *Ibid.*

CONTINENCY AND CHASTITY.

Continency is that moral virtue by which we restrain concupiscence. There is this distinction between chastity and continency: Chastity requires no effort; because it may result from constitution, whereas continency appears to be the consequence of a victory gained over ourselves. The term is most usually applied to men; as chastity is to women. *C. Buck.*

CONTRITION FOR SIN.

A bruised reed is an expressive emblem of the soul, broken and contrite on account of sin, weeping and mourning for transgression. Christ will not break it—that is, He will not be haughty, unforgiving, and cruel; He will heal it, pardon it, and give it strength. *Dr. A. Barnes.*

CONTROVERSY—Effects of.

Christians having drawn the abstrusest niceties into controversy, did thereby so destroy peace, love, and charity among themselves, that they lost the whole substance of religion, and in a manner drove Christianity quite out of the field; so that the Saracens taking advantage of the weakness of power and distractions of councils which those divisions had caused, soon overran with terrible devastation all the eastern provinces of the Roman empire; turned everywhere their churches into mosques, and forced on them the abominable imposture of Mahometanism.

Dean Prideaux.

CONTROVERSY—when Injurious.

Disagreement is refreshing when two men lovingly desire to compare their views to find out truth. Controversy is wretched when it is an attempt to prove one another wrong. Therefore Christ would not *argue* with Pilate. Religious controversy does only harm. It destroys the humble inquiry after truth; it throws all the energies into an attempt to prove ourselves right. In that despairing spirit no man gets at truth: "The *meek* will He guide in judgment." *F. W. Robertson.*

CONVERSATION—Decay of.

The ancient art of talking is falling into decay. It is an ascertainable fact that, in proportion to the increased population, the aggregate bulk of conversation is lessening. People now-a-days have something else to do but talk; not only do they live in such a hurry that there is only leisure for just comparing ideas as to the weather, but they have each and all a gross quantity of reading to do, which puts talking out of the question. If persons remain at home, they read; if they go to the sea-side, they read; we have met misguided individuals out in the open fields with books in hand; young folks have been seen stretched underneath trees, and upon the banks of rivers, poring over the opened page; on the tops of mountains, in the desert, far within forests—everywhere, men now pull printed sheets from their pockets, and as the earliest, latest, highest occupation of this life, they read. The fact is incontestably true, that modern men and women are reading themselves into a comparatively silent race. Reading is the great delusion of the present time; it has become a sort of lay piety, according to which the perusal of volumes reckons as good works; it is, in a word, the superstition of the nineteenth century.

Chambers.

CONVERSATION—Description of.

Conversation is the music of the mind; an intellectual orchestra, where all the instruments should bear a part, but where none should play together. Each of the performers should have a just appreciation of his own powers, otherwise an unskilful noviciate, who might usurp the first fiddle, would infallibly get into a *scrape*. To prevent these mistakes, a good master of the band will be particular in the assortment of the performers: if too dissimilar there will be no harmony, if too few there will be no variety, and if too numerous there will be no order, for the presumption of one prater might silence the eloquence of a Burke, or the wit of a Sheridan, as a single kettledrum would drown the finest solo of Gioniwich or a Jordini. *C. Colton.*

CONVERSATION—Failing in.

Some men are very entertaining for a first interview, but after that they are exhausted, and run out; on a second meeting

we shall find them very flat and monotonous: like hand-organs, we have heard all their tunes. *C. Colton.*

CONVERSATION—Faults of.

Every one endeavours to make himself as agreeable to society as he can; but it often happens that those who most aim at shining in conversation overshoot their mark. We should try to keep up conversation like a ball bandied to and fro from one to the other, rather than seize it all to ourselves, and drive it before us like a football.

We should likewise be cautious to adapt the matter of our discourse to our company; and not talk Greek before ladies, or of the last new fashion to a meeting of country justices.

But nothing throws a more ridiculous air over our whole conversation than peculiarities, easily acquired, but not conquered or discarded without extreme difficulty. Those who accompany every word with a peculiar grimace or gesture; who assent with a shrug, contradict with a twisting of the neck, are angry with a wry mouth, and pleased in a caper or minuet step, may be considered as speaking harlequins. With these we condemn the affected tribe of mimics, who are constantly taking off the peculiar tone of voice or gesture of their acquaintance: though they are generally such wretched imitators that, like bad painters, they are frequently forced to write the name under the picture before we can discover any likeness.

It is unnecessary to point out all the pests of conversation, or to dwell particularly on the *sensibles,* who pronounce dogmatically on the most trivial points, and speak in sentences; the *wonderers,* who are always wondering what o'clock it is, or wondering whether it will rain or no, or wondering when the moon changes; the phraseologists, who explain a thing by *all that and t'other;* and lastly, the silent persons, who seem afraid of opening their mouths lest they should catch cold, and literally observe the precepts of the Gospel, letting their conversation be only Yea, yea, and nay, nay.

The rational intercourse kept up by conversation is one of our principal distinctions from brutes. We should therefore endeavour to turn this particular talent to our advantage, and consider the organs of speech as the instruments of understanding; we should be very careful not to use them as the weapons of vice, or tools of folly, and do our utmost to unlearn any trivial or ridiculous habits, which tend to lessen the value of such an inestimable prerogative. *Steele.*

CONVERSATION—Men of.

Tasso's conversation was neither gay nor brilliant. Dante was either taciturn or satirical. Butler was sullen or biting. Gray seldom talked or smiled. Hogarth and Swift were very absent-minded in company. Milton was unsociable and even irritable when pressed into conversation. Kirwan, though copious and eloquent in public addresses, was meagre and dull in colloquial discourse. Virgil was heavy in conversation. La Fontaine appeared heavy, coarse, and stupid; he could not speak and describe what he had just seen; but then he was the model of poetry. Chaucer's silence was more agreeable than his conversation. Dryden's conversation was slow and dull, his humour saturnine and reserved. Corneille in conversation was so insipid that he never failed in wearying; he did not even speak correctly that language of which he was such a master. Ben Jonson used to sit silent in company, and suck *his* wine and *their* humours. Southey was stiff, sedate, and wrapped up in asceticism. Addison was good company with his intimate friends, but in mixed company he preserved his dignity by a stiff and reserved silence. Fox, in conversation, never flagged; his animation and variety were inexhaustible. Dr. Bentley was loquacious, Grotius was talkative. Goldsmith wrote like an angel, and talked like poor Poll. Burke was eminently entertaining, enthusiastic, and interesting in conversation. Curran was a convivial deity; he soared into every region, and was at home in all. Dr. Birch dreaded a pen as he did a torpedo, but he could talk like running water. Dr. Johnson wrote monotonously and ponderously, but in conversation his words were close and sinewy; and if his pistol missed fire, he knocked down his antagonists with the butt of it. Coleridge in his conversation was full of acuteness and originality. Leigh Hunt has been well termed the philosopher of hope, and likened to a pleasant stream in conversation. Carlyle doubts, objects, and constantly demurs. Fisher Ames was a powerful and effective orator, and not the less distinguished in the social circle. He possessed a fluent language, a vivid fancy, and a well-stored memory. *Chambers.*

CONVERSATION—Religious.

I will tell you a story, which I have from very good hands, of two very eminent men, both for learning and piety, in the beginning of the last century, one of them a great prelate (indeed a primate), and the other a Churchman of great note. These two eminent men, as they often met together to consult the interest of learning and the affairs of the Church; so when

they had despatched that, they seldom parted from another without such an encounter as this:—"Come, good doctor," saith the bishop, "let us talk now a little of Jesus Christ." Or, on the other side, said the doctor, "Come, my lord, let me hear your grace talk of the goodness of God with your wonted eloquence; let us warm one another's hearts with heaven, that we may the better bear this cold world." Here is now an example of holy conference without a preface and yet without exception; a precedent easy to imitate wherever there is a like spirit of piety. A few such men would put profaneness out of countenance, and turn the tide of conversation. *Goodman.*

CONVERSATION—Singularity in.

Avoid in conversation all singularity of accuracy. One of the bores of society is the talker who is always setting you right; who, when you report from the paper that 10,000 men fell in some battle, tells you it was 9970; who, when you describe your walk as two miles out and back, assures you it wanted half a furlong of it. Truth does not consist in minute accuracy of detail, but in conveying a right impression; and there are vague ways of speaking that are truer than strict facts would be. When the Psalmist said, "Rivers of waters run down mine eyes, because men keep not thy law," he did not state the fact, but he stated a truth deeper than fact and truer. *Dean Alford.*

CONVERSION—Agent of.

As a locomotive cannot turn itself on the line of rails, but must be taken on the machine provided for that purpose, and turned by the power of man, so the sinner cannot convert himself from the nature and ways of sin. He must be brought in contact with the Gospel, and by the agency of the Holy Ghost be turned from darkness to light, and from the power of Satan unto God. *John Bate.*

CONVERSION—Change in.

The work of salvation is most truly a *transformation.* "Be ye transformed by the renewing of your mind." You who have been made anew in Christ Jesus, know in your own hearts how great that transformation is. The wolf, with all its bloodthirsty tendencies, feeds quietly with all the amiable gentleness of the lamb; the lion eats straw like the ox; the desert becomes a garden, and the dry land springs of water; nay, what is more wonderful still, stones of the brook become children unto Abraham. The Lord takes the man who is, like the leopard, covered with spots, and cleanses him till he is whiter than snow. He takes the Ethiopian, black as jet, and does but touch him with the matchless blood of Jesus, and he becomes altogether fair and lovely. None of the fanciful transformations of which Ovid sang of old could ever rival the matchless work of God when He displays His power upon the human mind. Oh, what a difference between a sinner and a saint, between "dead in trespasses and sins," and quickened by Divine grace! If God should speak to Niagara, and bid its floods in their tremendous leap suddenly stand still, that were a trifling demonstration of power compared with the staying of a desperate human will. If He should suddenly speak to the broad Atlantic, and bid it be wrapped in flames, we should not even then see such a manifestation of His greatness as when He commands the human heart, and makes it submissive to His love.
C. H. Spurgeon.

CONVERSION—Definitions of.

Conversion is a change from one state to another. *Saving* conversion consists in the renovation of the heart and life, or a *turning* from the power of sin and Satan unto God (Acts xxvi, 18), and is produced by the influence of Divine grace on the soul. *C. Buck.*

We are born with our backs upon God and heaven, and our faces upon sin and hell, till grace comes, and that converts, turns (Acts iii, 19, 26). *P. Henry.*

CONVERSION—Habits after.

Late observations have shown that, under many circumstances, the magnetic needle, even after the disturbing influence has been removed, will keep wavering, and require many days before it points aright, and remains steady to the pole. So is it ordinarily with the soul, after it has begun to free itself from the disturbing forces of the flesh and the world, and to convert (turn) itself towards God. *McCosh.*

CONVERSION—Hindrances to.

As those persons who wish to sleep in the light of day generally throw something over their eyes to produce darkness; so there are persons who throw over the vision of their souls prejudice, unbelief, pride, the imperfection of others, &c., to keep out the true light of the Truth, and so prevent them turning unto God. All real and effectual hindrances to conversion are from man himself. *John Bate.*

CONVERSION—of an Infidel.

An interesting account of an infidel's conversion was given in a daily prayer-meeting in Chicago. It is said that the man, while on his way to take the cars for

the East, heard a little Irish boy, who was sitting on the door-step, singing,

"There'll be no sorrow there,
There'll be no sorrow there."

"Where?" inquired the sceptic, whose mind was impressed by the words. "Where is it there'll be no sorrow?" The boy answered,

"In heaven above,
Where all is love,
There'll be no sorrow there."

The infidel hastened on to take his seat in the cars; but the simple words of that hymn or chorus had found a lodgement in his mind. He could not drive them from his thoughts. They were fixed. A world where there is *no sorrow!* This was the great idea that filled his mind. He dwelt upon it—revolved it over in his thoughts. It was the message by the Spirit that led him to the Saviour, who delivers the lost and ruined from sin here, and raises them to that world of joy and glory where sin and sorrow are unknown. *Dr. Haven.*

CONVERSION—of a Jew.

A German Jewish Rabbi, in Quebec, became converted to Christianity under the following circumstances:—He was a man of sound learning, good judgment, and high repute. He looked at the fact of the existence of what was called Christianity in the present, the past, and the commencement by Jesus Christ and His Apostles. He then thought of what is said in Amos iii, 7—"Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." He considered that Christianity was too great a work to be altogether of man, and if it was of God, He must "surely" have revealed it in some way or other unto His prophets. He pondered these things in his mind, but could not come to any satisfactory conclusion. At this time there was a celebrated Jewish Rabbi from Europe visiting Canada for some charitable purpose. He ventured to make known unto him the thoughts of his heart, and desired a solution of his difficulties; but he waived the matter then, and promised when he arrived in Europe to consult the books of the wise, and send him a reply. The Quebec Rabbi never heard from the European. He then read the Old and New Testament for himself, comparing them together, and ultimately, through its teachings, became convinced that God had revealed Christ and His religion unto the prophets; and that Jesus was the Messiah, and His religion the only true religion. He immediately told his convictions to his people, and gave up his position in the synagogue. He suffered great persecution and privation. He held on his way; and his wife and family embraced Christianity. After a while he was baptized, joined the Wesleyan church, became a minister in the Conference, and is now labouring for the conversion of his fellow Jews in Canada. *John Bate.*

CONVERSION—Joy of.

Cowper, the poet, relates of his overpowering sensations at the time of his conversion, "Unless the Almighty had been under me, I think I should have been overwhelmed with gratitude and joy. My eyes filled with tears, and my voice choked with transport. I could only look up to heaven in silent fear, overwhelmed with love and wonder." *Dr. Jobson.*

CONVERSION—a Reality.

Conversion is no repairing of the old building; but it takes all down and erects a new structure. It is not the putting in a patch, or sewing on a list of holiness, but, with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the top stone all new. He is a new man, a new creature. All things are become new. Conversion is a deep work, a heart-work; it turns all upside down, and makes a man be in a new world. It goes throughout with men, throughout the mind, throughout the members, throughout the motions of the whole life. *R. Alleine.*

CONVERSION—Sin after.

When a man has washed his body in the bath, he does not need to wash again, save his feet, which may be soiled even in passing from the bath to the dressing chamber. This most aptly represents the general purification which, in their great principles, the heart and character undergo when a sinner is converted to God; and at the same time the daily and hourly soiling or pollution, from contact with the world, which every convert is ever contracting, and from which he is ever requiring to be cleansed. *Dr. Wardlaw.*

CONVERSION—A Singular.

In the course of an *Evangelical Christendom* letter from Italy we read:—"One man, who has since become a colporteur, was saved from the error of his ways in a very singular manner. Some time ago he was most wretched. He did not believe in God. He tried to believe in the devil, and to love him. He cherished in his heart the infernal image, and read with avidity all that related to Satan or could recall his influence. He went the length of invoking him, asking the evil one to reveal himself to him. One day the curé from the pulpit

announced that the town of Perugia was infested with Protestants. 'And do you know, my dear brethren,' said he, 'what Protestants are? They are monsters of iniquity, who have renounced Jesus Christ, and who worship the devil.' 'Excellent news,' said the man of whom we are speaking, to himself; and that very day he ran to the meeting of those worshippers of the devil, and it was there that he learned to give himself to Jesus Christ, and to worship Him." *Anon.*

CONVERSION—Sound.

Where there is a sound conversion, then a man is wholly given unto God, to serve Him in his whole man, both body, soul, and spirit. He shakes hands with all sins; he sells all for the jewel of the Gospel; he regards not sin in his heart, but hath a respect to all God's commandments.

R. Bolton.

CONVERSION—Supernatural and Natural.

Now, the marvellous thing in conversion is, that while all is *supernatural* (being the entire work of the Holy Ghost), all is also *natural.* You are perhaps unconsciously expecting some miraculous illapse of heavenly power and brightness into the soul; something apart from Divine truth and from the working of man's powers of mind. You have been expecting *faith* to descend, like an angel from heaven, into your soul, and *hope* to be lighted up like a new star in your firmament. It is not so. Whilst the Spirit's work is *beyond* nature, it is not *against* nature. He displaces no faculty; He disturbs no mental process; He does violence to no part of our moral framework; He creates no new organ of thought or feeling. His office is to set "all to rights" within you; so that you never feel so calm, so true, so real, so perfectly natural, so much yourself, as when He has taken possession of you in every part, and filled your whole man with His heavenly joy. Never do you feel so perfectly *free*—less constrained and less mechanical—in every faculty, as when He has "brought every thought into captivity to the obedience of Christ." *Dr. Bonar.*

CONVERSION—Unsound.

A man may be changed from worse to better; from a notorious sinner to a civil, honest man. From civil honesty he may pass on to a formal Christianity, and do and perform religious services, and yet lie in his sins and want the power of inward sanctification. He may by a general power of the Word in some sort be inwardly enlightened. He may have some degree of understanding and joy in the Word, and may do many things after it, and forsake many sins; yet for all this he comes short of a sound conversion. If he suffer one sin to reign in him, he is not the Lord's. For this is a certain rule,—*that true turning unto God, and the remaining in the practice of any one sin, cannot stand together.*

R. Bolton.

CONVERSION AND REGENERATION.

Conversion is to be distinguished from regeneration thus—Regeneration is a spiritual change; conversion is a spiritual motion: in regeneration there is a power conferred; conversion is the exercise of this power: in regeneration there is given us a principle to turn; conversion is our actual turning. *S. Charnock*

CONVERSIONS—in After-life.

Conversions after forty years of age are very rare: like the scattered grapes on the remotest branches after the vintage is over there is only one here and there. I have sometimes seen an old withered oak standing with its stiff and leafless branches on the slopes of a woody hill, though the same refreshing rains and genial sunshine fell on it as on its thriving neighbours, which were green with renewed youth, and rich in flowing foliage:—it grew not, it gave no signs of life, it was too far gone for genial nature to assist. The old blanched sapless oak is an emblem of the aged sinner.

Dr. Thomas.

CONVERSIONS—Early.

During the session of the last New York East Conference, Rev. S. H. Platt privately collected the following statistics: "Of 149 ministers called on in this conference, the average age at conversion was only 15 3·5 years; and about one sixth of them were converted when less than twelve years of age." What a sermon on early conversions! What an encouragement to parents and Sunday-school teachers! *John Bate.*

I have now been nearly twenty years in the ministry of the Gospel, and I here publicly state to you that I do not believe I could enumerate three persons over fifty years of age, whom I have ever heard ask the solemn and infinitely momentous question, "What shall I do to be saved?"

Dr. Bedell.

In a revival of religion in Jackson county, Ga., America, in the summer of 1846, out of eighty hopeful conversions, sixty-three of whom united with the church, not more than three or four were past the age of twenty-five. In the great work in Athens, which followed, there was a similar proportion of youth. In other revivals in the same state, in 1845 and 1846, including in all not far from five hundred additions to

the churches, at least as large a proportion were from twelve to twenty-five years of age; and these facts are, perhaps, a fair average throughout the country. Ponder it, ye who are putting far off the evil day, and trusting to advanced life to enter the gate of heaven! *Dr. Haven.*

The 'Presbyterian,' in describing a powerful revival that lately occurred in a union meeting of the Presbyterians and Methodists in Lewisburg, Va., classifies the converted as follows:—From 10 to 20 years old there were 79 or 47 per cent.; from 20 to 30, 48 or 28 per cent.; from 30 to 40, 16 or 9 per cent.; from 40 to 50, 15 or 9 per cent.; from 50 to 60, 7 or 4 per cent.; from 60 to 70, 4 or 2 1·3 per cent.; from 70 to 80, 1 or 6·10 per cent. *Ibid.*

CONVERSIONS—Providence in.

Now, there are divers things in those providences which are versant about this work, and exceedingly sweet and taking; as, viz.,

The wonderful strangeness and unaccountableness of this work of Providence in casting us into the way, and ordering the occasions, yea, the minutest circumstances about this work. Thus you find in Acts viii, 26—30. The eunuch, at that very instant when he was reading the prophet Isaiah, hath an interpreter, one among a thousand, that joins his chariot just as his mind was, by a fit occasion, prepared to receive the first light of the knowledge of Christ.

So, for the conversion of the Samaritans, it is observed (John iv, 4) Christ must needs go that way, because it lay just in the road betwixt Judea and Galilee, and at the sixth hour, *i. e.*, high noon, He rests Himself upon Jacob's well, still seeming to have no other design but His own refreshment, by sitting and drinking there; but, oh! what a train of blessed providences follow this, which seemed but an accidental thing! First, the woman of Samaria, and then many more in that city, are brought to believe in Christ, as you find in verses 29 and 41.

It is noted by Melchior Adams, in the life of Junius, how very an atheist he grew in his younger years; but in order to his conversion to God, a wonderful preservation of his life, in a public tumult at Lyons in France, must first make way, which forces from him the acknowledgment of a Deity; then his father sends for him home, and with much gentleness persuades him to read the Scriptures; he lights upon the 1st of John, and with it he sensibly feels a divine, supernatural majesty and power seizing his soul, which brought him over by a complete conversion to Jesus Christ. Thus, as the woman of Tekoah told David, "doth God devise means to bring back His banished."

Lavater tells us that many Spanish soldiers, going into the wars of Germany, were there converted to Christ by falling into the cities and towns where godly ministers and Christians were.

Mr. Robert Bolton, though an excellent scholar, yet in his younger years was a very irreligious person, and a jeerer of holy men; but being cast into the company of the godly Mr. Peacock, was by him brought to repentance, and proved a famous instrument in the Church of Christ.

A scrap of paper accidentally coming to view hath been used as an occasion of conversion. This was the case of a minister of Wales, who had two livings, but took little care of either. He being at a fair, bought something at a pedlar's standing, and rent off a leaf of Mr. Perkin's catechism to wrap it in, and reading a line or two in it, God sent it home so as it did the work.

The marriage of a godly man into a carnal family hath been ordered by Providence for the conversion and salvation of many therein. Thus we read, in the life of that renowned English worthy, Mr. John Bruen, that in his second match it was agreed that he should have one year's diet in his mother-in-law's house; during his abode there that year (saith Mr. Clark) the Lord was pleased, by his means, graciously to work upon her soul, as also upon his wife's sister, and half-sister, their brothers, Mr. William and Mr. Thomas Fox, with one or two of the servants in that family.

The reading of a good book hath been the means of bringing others to Christ. And thus we find many of the German divines converted by reading Luther's books: yea, and what is more strange, Mr. Sleiden, in his 'Commentary,' tells us that Vergerius, though he were present an eye and ear-witness to that doleful case of Spira, which one would think should move a stone, yet still continued so firm to the pope's interest, that when he fell into some suspicion among the cardinals, he resolved to purge himself by writing a book against the German apostates; but whilst he read the Protestant books, out of no other design but to confute them, whilst he is weighing the arguments, is himself convinced and brought to Christ. He, finding himself thus overcome by the truth, imparts his conviction to his brother, a zealous papist also; this brother deplores the misery of his case, and seeks to reclaim him; but Vergerius, entreating him to weigh well the Protestant arguments, also yields; and so both immediately betook themselves to preach justification by the

free grace of God through the blood of Christ.

Yea, not only the reading of a book, or hearing of a minister, but (which is most remarkable) the very mistake or forgetfulness of a minister hath been improved by Providence for this end and purpose. Augustine, once preaching to his congregation, forgot the argument which he first proposed, and fell upon the errors of the Manichees, beside his first intention; by which discourse he converted one Firmus, his auditor, who fell down at his feet weeping, and confessing he had lived a Manichee many years. Another I knew, who, going to preach, took up another Bible than that he designed, in which, not only missing his notes, but the chapter also in which his text lay, was put to some loss thereby; but, after a short pause, he resolved to speak to any other Scripture that might be presented to him, and, accordingly, read the text, "The Lord is not slack concerning His promise" (2 Pet. iii, 9); and though he had nothing prepared, yet the Lord helped him to speak both methodically and pertinently from it; by which discourse a gracious change was wrought upon one in the congregation, who hath since given good evidence of a sound conversion, and acknowledged this sermon to be the first and only means thereof.

The accompanying of others, in a neighbourly, civil visit, hath been overruled to the same end. Thus many of the Jews accompanied Mary into Bethany, designing only to manifest their civil respect; but there they met Christ, saw the things which He did, and believed on Him (John xi, 45).

Mr. Firmin, in his 'Real Christian,' tells us of one who had lived many years in a town where Christ had been as clearly and as long preached as in any town in England. This man, when he was about seventy-six years of age, went to visit a sick neighbour. "A Christian friend of mine," saith the author, "came to see him also; and finding this old man there, whom he judged to be one that lived upon his own stock, civility, good works, &c., he purposely fell into that discourse to show how many persons lived upon their duties, but never came to Christ. The old man, sitting by the bedside, heard him, and God was pleased to convince him that he was such a person who had lived upon himself, without Christ, to that day; and would say afterwards, Had I died before threescore and sixteen, I had perished, for I knew not Christ."

The committing of a godly man to prison hath been the method of Providence to save the soul of a poor keeper. So Paul (Acts xvi, 27) was made a prisoner, to make his keeper a spiritual freeman. The like success had Dr. Barnes, in Queen Mary's days, who afterwards celebrated the Lord's Supper in prison with his converted keeper.

The scattering of ministers and Christians, by persecution, from cities and towns into the ignorant and barbarous parts of the country, hath been the way of Providence to find out and bring home some lost sheep to Jesus Christ (Acts viii, 1—4). The like signal event hath since followed upon the like scattering of godly ministers, whereof are many pregnant instances at this day.

A servant running away from his master, likely upon no other design but to live an idle life, yet falling into such places and companies as Providence ordered in a design to him unknown, hath thereby been brought to be a servant of Christ. This was the very case of Onesimus, who ran away from his master Philemon to Rome, where, by a strange providence, possibly a mere curiosity to see the prisoners, he there falls into Paul's hands, who begat him to Christ in his bonds (Philemon, verses 10—16).

Going to hear a sermon in *jest* hath proved some men's conversion in *earnest*. The above-named Mr. Firmin, in the forecited book, tells us of a notorious drunkard whom the drunkards called "Father," that one day would needs go to hear what Wilson said, out of no other design, it seems, but to scoff at that holy man; but, in the prayer before sermon, his heart began to thaw, and when he read his text, which was, "Sin no more, lest a worse thing come unto thee" (John v, 14), he could not contain; and in that sermon the Lord changed his heart, though formerly so bitter an enemy, that the minister on lecture days was afraid to go to church before his shop door. "Lo, these are parts of His ways: but how small a portion is known of Him!"

The dropping of some grave and weighty word, accidentally, in the presence of vain, carnal persons—the death of a husband, wife, or child—a fit of sickness, with a thousand other such like occasions—have been thus improved by Providence to the conversion of souls.

And no less remarkable and wonderful are the designs of Providence in ordering the removes and governing the motions of ministers from place to place, in order to the conversion of souls. Thus, oftentimes, it carries them to places where they intended not to go; God having, unknown to them, some elect vessels there, who must be called by the Gospel.

Thus Paul and Timothy, a sweet and lovely pair, when they were travelling through Phrygia and Galatia, were forbid to preach the Word in Asia, to which pro-

bably their minds inclined (Acts xvi, 6); and when they essayed to go into Bithynia, the Spirit suffered them not (verse 7); but a man of Macedonia—*i. e.*, an angel in the shape or habit of a man of that country—appeared to Paul in a vision, and prayed him, saying, "Come over into Macedonia, and help us" (verse 9); and there did God open the heart of Lydia.

I knew a pious minister, now with God, who, falling in his study upon a very rousing subject intended for his own congregation, was strongly moved, when he had finished it, to go to a rude, vile, profane people, about five miles off, and first preach it to them; after many wrestlings with himself, not being willing to quench any motion that might be supposed to come from the Spirit of God, he obeyed and went to this people, who had then no minister of their own, and few durst come among them; and there did the Lord, beyond all expectation, open a door, and several profane ones received Christ in that place, and engaged this minister to a weekly lecture among them, in which many souls were won to God.

The same holy man, at another time, being upon a journey, passed by a company of vain persons, who were wrestling upon a green near the road; and just as he came against the place, one of them had thrown his antagonist, and stood triumphing in his strength and activity. This good man rode up to them, and turning his speech to this person, told him, "Friend, I see you are a strong man, but yet let not the strong man glory in his strength: you must know that you are not to wrestle with flesh and blood, but with principalities and powers, and spiritual wickedness: how sad will it be that Satan should at last trip up the heels of your hope, and give you an eternal overthrow!" And after about a quarter of an hour's serious discourse upon this subject he left them, and went on his journey; but this discourse made such an impression, that the person had no rest till he opened his trouble to a godly minister, who, wisely following the work upon his soul, saw at last the blessed issue thereof in the gracious change of the person, whereof he afterwards gave the minister a joyful account. Oh! how unsearchable are the methods of Providence in this matter. *Flavel.*

CONVICTION OF SIN—Agent of.

No human teacher can do it. Conscience cannot do it. Law in none of its forms, human or divine, can do it. Nay, the Gospel itself cannot do it. Although the Word of God is the sword of the Spirit, yet, unless the Spirit of God draws forth that sword, it lies powerless in its sheath. Only when the Spirit of God wields it, is it quick and powerful, and sharper than a two-edged sword, piercing to the dividing asunder of the soul and spirit, a discerner of the thoughts and purposes of the heart. Therefore, as the work of convincing the world of sin is one which nothing less than the Spirit of God can effect—and which yet must be effected thoroughly, if sin is to be driven out from the world—our Saviour was mercifully pleased to send the Comforter to produce this conviction in mankind. *Archdeacon Hare.*

CONVICTION OF SIN—Comfort in.

The Comforter came to convince the world. The Comforter! Does it seem a strange name to any of you, my brethren, for Him who came on such an errand? Does it seem to you that, in convincing you of your sins, instead of comforting you, He must needs cover you with shame and confusion, and make you sink to the ground in unutterable anguish and dismay? No, dear brethren, it is not so. Those among you whom the Spirit has indeed convinced of sin, will avouch that it is not. They will avouch that, in convincing them of sin, He has proved that He is indeed the Comforter. If the conviction and consciousness of sin arises from any other source, then indeed it is enough to crush us with shame, and to harrow us with unimaginable fears. But when it comes from the Spirit of God, it comes with healing and comfort on its wings. Remember what the sin is of which He convinces us—that we believe not in Christ. All other conviction of sin would be without hope; here the hope accompanies the conviction, and is one with it. If we have a deep and lively feeling of the sin of not believing in Christ, we must feel at the same time that Christ came to take away this along with all other sins.

Archdeacon Hare.

CONVICTION OF SIN—Means of.

Lord, with what care hast Thou begirt us round!
Parents first season us; the schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers,
Pulpits and Sundays,—sorrow dogging sin,
Afflictions sorted, anguish of all sizes,—
Fine nets and stratagems to catch us in;
Bibles lay open; millions of surprises;
Blessings beforehand; ties of gratefulness;
The sound of glory ringing in our ears;
Without, our shame; within, our consciences;
Angels and grace; eternal hopes and fears.

Herbert.

CONVICTION OF SIN—Nature of.

To convince of sin is to produce a living and lively conviction of it; to teach man-

kind what sin is; to lay it bare under all its masks; to trace it through all the snares of its web, and to light on it sitting in the midst thereof; to show to man, not merely as it flashes forth ever and anon in the overt actions of his neighbours, but as it lies smouldering unextinguishably within his own bosom; to give him a torch wherewith he may explore the dark chambers of his own heart; to lead him unto them, and to open his eyes so that he shall behold sin's countless brood crouching or gambolling in every corner. It is to prove to him that it lies at the bottom of all his feelings, and blends with all his thoughts, that the bright-coloured stones, with which he is so fond of decking himself out, and which he takes such delight in gazing at, are only so many bits of brittle, worthless glass, and that which he deems to be stars are earth-born meteors, which merely glimmer for the moment they are falling. *Archdeacon Hare.*

CONVICTION OF SIN—Necessity of.

Unless you have been convinced of sin you can never have entered beyond the outskirts of the kingdom of heaven. If you have not experienced that conviction, if you do not feel it now, the Gospel, it is most certain, cannot to you be the wisdom and the power of God unto salvation; Christ Jesus cannot have been made your Wisdom, and Righteousness, and Sanctification, and Redemption. A man who had been born in a prison, and had spent his whole life in it, might not be aware that there was anything peculiarly dismal in his lot; but should he be delivered from his prison, he could never forget that he had once been a captive, and now is free.

Archdeacon Hare.

Without this conviction by the Spirit, in vain would the Son of God have come in the flesh; in vain would He have died on the cross for the sins of mankind; mankind would not, could not have been saved. They could not because they would not. Unless a man be well aware that he is labouring under a disease, he will not think of asking for the remedies which might cure him; nor will he take them, although you hold them out to him, and although their efficacy may have been proved in a multitude of cases, more especially if they happen to be distasteful to his vitiated palate. If he mistakes the convulsive fits of a fever for the vigour of health, he will not consent to practise that abstinence by which his fever might be subdued. Nor, unless we are fully convinced that our souls are tormented by a deadly, clinging disease, and that no earthly power or skill can heal them, shall we think of applying earnestly for health to the only Physician of souls. *Ibid.*

CONVICTION OF SIN—Reproof of Sin not.

Reproving the world of sin is a most inadequate description of the working of the Spirit. We did not need that the Spirit of God should come down from heaven to reprove the world of sin. The words of men, the thoughts of men, the eloquence of men, would have been sufficient to do this. Every preacher of righteousness, from the days of Noah down to the present day, has gone about reproving the world of sin. Everybody who in any age has led a just and holy life, not merely one positively and absolutely so, but one in any way marked in comparison with his neighbours, has reproved the world of sin, at least by his deeds, even though he may never have felt called to do so by his words, though he should never have lifted up his voice against sin in the ears of the world. Nay, it is not necessary that a man should himself be holy and righteous, in order that he should cry out against sin. The unholy may do so: the unrighteous may do so: the greatest and chiefest of sinners may be the loudest in sending forth their voice through their hollow mask in reproof of their neighbours. Poetry had reproved the world of sin: indeed this is the special business of two of its branches, comedy and satire. Philosophy had reproved the world of sin; and at the time when the Spirit of God began His great work of convincing the world of sin, the reproofs of philosophy had become severer and more clamorous, yet also vainer than ever, as she sat on her stately throne in the Porch. But what is the world the better for all this laborious reproving? How much does the world heed it, or care for it? No more than the crata of Etna cares for the roaring and lashing of the waves at its feet. The smoke of sin will still rise up, and stain the face of heaven, —the flames will still burst forth, and spread desolation far and wide,—although the waves of reproof should roll around it unceasingly for century after century. In fact, the whole history of man has shown that reproof, when there is no gentler and more penetrative power working along with it, instead of producing conviction, rather provokes the heart to resist it. *To reprore the world of sin,* therefore, is a task no way worthy of the Spirit of God; seeing that it is a work which may easily be wrought without His special help, and which has been wrought in all ages without it; seeing too that it is a work which, when it is accomplished, is of little avail, but passes over men's hearts like the wind over a bare rock, scarcely stirring so much as a grain of

dust from it, and which has so passed for age after age from the beginning of the world until now. *Archdeacon Hare.*

CONVICTION OF SIN—Thorough.

If a man is a prey to a mortal disease which breaks out in blotches and sores, there is no use in merely plastering over the sores, you must go to the root of the disease, and attack it in its strongholds. Else, being checked from venting itself outwardly, it will rage the fiercelier within. Just so it is with sin. There is little profit in telling a man who is walking after the lusts of the flesh, that such or such an act is wrong. Unless you go to the root of sin within him, from which all these wrong acts spring, even though you should persuade him to break off some bad habits and practices, you will do little real, lasting, essential good. Notwithstanding this reformation, as he will deem it, he may continue just as sinful, just as thorough a slave of sin as ever. Nay, his case may be still more hopeless; for his having overcome a bad habit or two may beguile him into fancying that he is the master of his own heart, can sway it which way he chooses, and has only to will in order to become a paragon of virtue. *Ibid.*

COUNSEL—Good.

Love all, trust a few,
Do wrong to none: be able for thine enemy
Rather in power than use; and keep thy friend
Under thy own life's key: be checked for silence,
But never taxed for speech. *Shakespeare.*

COUNSEL—Ill.

The kingdom of Israel was first rent and broken by ill counsel; upon which counsel there are set for our instruction the two marks whereby bad counsel is for ever best discerned; that it was *young* counsel for the persons, and *violent* counsel for the matter. *Lord Bacon.*

COUNSEL—Inconveniences of.

The inconveniences that have been noted in calling and using counsel are three. First, the revealing of affairs whereby they become no secret. Secondly, the weakening of the authority of princes, as if they were less of themselves. Thirdly, the danger of being unfaithfully counselled, and more for the good of them that counsel than of him that is counselled.

Ibid.

COUNSEL—Propriety of.

The wisest princes need not think it any diminution to their greatness, or derogation to their sufficiency, to rely upon counsel. God himself is not without, but hath made it one of the great names of His beloved Son, *the Counsellor.*

Lord Bacon.

COUNSEL—Stability in.

Solomon hath pronounced that "in counsel is stability." Things will have their first or second agitation; if they be not tossed upon the arguments of counsel, they will be tossed upon the waves of fortune, and be full of inconstancy, doing and undoing, like the reeling of a drunken man.

Ibid.

COUNSEL—Trust in.

The greatest trust between man and man is the trust of giving counsel. For in other confidences men commit the parts of life, their lands, their goods, their children, their credit, some particular affair; but to such as they make their counsellors, they commit the whole: by how much the more they are obliged to all faith and integrity. *Ibid.*

COURAGE—Christian.

The King of France ordered the prince De Condé his choice of three things;—First, to go to mass; second, to die; or, third, to be imprisoned for life. The answer was,—"With regard to the first I am fully determined never to go to mass; as to the other two I am so perfectly indifferent that I leave the choice to your Majesty." *Anon.*

Surrounded by a host of foes,
Storm'd by a host of foes within,
Nor swift to flee, nor strong to oppose,
Single against hell, earth, and sin;
Single, yet undismayed I am;
I dare believe in Jesu's name.

What though a thousand hosts engage
A thousand worlds my soul to shake;
I have a shield shall quell their rage,
And drive the alien armies back;
Portray'd it bears a bleeding Lamb;
I dare believe in Jesu's name.

C. Wesley.

COURAGE—Formation of.

The love of queen and country, the love of home, the cry of "our hearths and our altars," has made many a coward brave. Faith also will produce courage, even without any very deep affection. For instance, how the natural courage of the British soldier was raised to the heroic by the knowledge that Wellington was with the army, and that his genius was present in every movement executed by the battalions. And when faith in the wisdom of a general, and love to his person and the cause he represents, meet together in a soldier's

spirit, the bright flame of courage rises fierce and steady. Garibaldi, his men and their deeds, will furnish abundant illustration of these principles. In the same way, love to God and confidence in Him will produce courage in His service; and the lack of it shows a deficiency of faith and love. Thus it is that the fearful find themselves in such sad company in Rev. xxi, 8. *Anon.*

COURAGE—Incentive to.

As Napoleon s soldiers were standing on an eminence, gazing upon the pyramids of Egypt, just before he made his descent upon the Mamelukes, he cried out, "Soldiers, from the summits of yonder pyramids, forty ages survey your conduct; act like heroes." Ye Christians! fighting for truth and heaven, under the command of Jesus, from the summits of the everlasting hills in heaven, and from the blazing thrones of eternity, ten thousand angels and saints, with the Almighty sovereign for whom you are fighting, are surveying your conduct. Be strong. Quit you like men. Be valiant for the truth. "Act like heroes." *John Bate.*

See there the starry crown
That glitters through the skies;
Satan, the world, and sin tread down,
And take the glorious prize.

Courage, your Captain cries,
Who all your toil foreknew,
Toil ye shall have, yet all despise;
I have o'ercome for you. *C. Wesley.*

COURAGE—in Lowliness.

For, as we see the eclipsed sun
By mortals is more gazed upon,
Than when, adorn'd with all his light,
He shines in serene sky most bright,
So valour, in a low estate,
Is more admired and wonder'd at.
S. Butler.

COURAGE—Moral.

Moral courage is a virtue of a higher cast and nobler origin than physical. It springs from a consciousness of virtue, and renders a man, in the pursuit or defence of right, superior to the fear of reproach, opposition, or contempt. *S. G. Goodrich.*

It was moral courage that sustained the Apostles in undertaking to preach the religion of the crucified Jesus, in opposition to a splendid mythology which had been cherished for ages, and to the support of which the architect and sculptor had long consecrated their genius. It was moral courage that sustained Wilberforce, through good report and evil report, in his protracted efforts to effect the abolition of the slave trade. It was moral courage that sustained Howard in his pilgrimage to hundreds of prisons, reckless of infection and pestilence, if so be he might alleviate the misery of the prisoners. *Ibid.*

COURAGE—Moral and Physical.

We all understand the general difference between physical and moral courage; the one belonging rather to the bodily temperament, the other to the mind—the one to the animal, the other to the man; physical courage opposing itself to dangers which threaten the person or the life; moral courage the opposite of *weakness*, and proof against ridicule, false shame, the fashion of the day. And we know they may be united—as they were, for example, pre-eminently combined in that great man (Duke of Wellington) whose loss we are now deploring;—or they may be separated, as for instance, when Cranmer signed his recantation, and yet afterwards manifested at the stake the most unflinching fortitude. And it is often to be noted that those who abound in physical courage, never appalled by dangers, or even courting them, are deficient in moral courage, afraid of their companions, easily seduced to evil, shrinking before a laugh or a sneer. *Dr. Hawkins.*

COURAGE—Physical.

This is chiefly a constitutional endowment, though it may be cultivated by judicious training. It is that unflinching steadiness of nerve which impelled Putnam to enter the wolf's den, and face the greedy brute in his very lair. It is a sentiment which renders an individual superior to a feeling of personal danger. It peculiarly befits the soldier and the seaman, and all who are called upon to exercise cool judgment in situations of peril. *S. G. Goodrich.*

COURAGE—Silence of.

When Homer maketh his brave captains march, he gives them silence for guide. Contrariwise, he maketh cowards to babble, and chatter like cranes; the one pass along like great rivers, letting their streams glide softly with silent majesty; the others do nothing else but murmur like little brooks: a sign of not being valiant at all is to strive to seem valiant. *N. Caussin.*

COURAGE—True.

True courage is not the brutal force
Of vulgar heroes, but the firm resolve
Of virtue and of reason. He who thinks
Without their aid to shine in deeds of arms
Builds on a sandy basis his renown;
A dream, a vapour, or an ague fit,
May make a coward of him. *Whitehead.*

He's truly valiant that can wisely suffer
The worst that man can breathe, and make
his wrongs

His outsides; to wear them like his raiment, carelessly;
And ne'er prefer his injuries to his heart,
To bring it into danger. *Shakespeare.*

COURAGE AND INNOCENCE—Christian.

As Christ was both a Lamb and a Lion, so is every Christian: a Lamb for patience in suffering and innocence of life; a Lion for boldness in his innocency. I would so order my courage and mildness, that I may be neither lion-like in my conversation, nor sheepish in the defence of a good cause. *Bp. Hall.*

COURAGE AND FORTITUDE.

Courage is that power of the mind which bears up against the evil that is in prospect; *fortitude* is that power which endures the pain that is felt; the man of *courage* goes with the same coolness to the mouth of the cannon, as the man of *fortitude* undergoes the amputation of a limb. Horatius Cocles displayed his *courage* in defending a bridge against a whole army of the Etruscans: Caius Mucius displayed no less *fortitude* when he thrust his hand into the fire in the presence of King Porsenna, and awed him as much by his language as his action.

Courage seems to be more of a manly virtue; *fortitude* is more distinguishable as a feminine virtue: the former is, at least, most adapted to the male sex, who are called upon to act, and the latter to the females, who are obliged to endure: a man without *courage* would be as ill-prepared to discharge his duty in his intercourse with the world, as a woman without *fortitude* would be to support herself under the complicated trials of body and mind with which she is liable to be assailed. *G. Crabb.*

COURTESY—to Inferiors.

As the sword of the best-tempered metal is most flexible, so the truly generous are most pliant and courteous in their behaviour to their inferiors. *T. Fuller.*

COURTESY—among the Poor.

Courtesy,
Which oft is sooner found in lowly sheds,
With smoky rafters, than in tap'stry halls,
And courts of princes, where it first was named. *Milton.*

COURTESY—Power of.

Courtesy to noble minds are not only gifts, but purchases, that buy men out of their own liberty. Violence and compulsion are not half so dangerous; these besiege us openly, give us leave to look to ourselves, to collect our forces, and refortify when we are sensible of our own weakness; but the other undermines us by a fawning stratagem; and if we be enemies they make us lay down our weapons, and take up love. *J. Beaumont.*

COVENANT—Definition of.

A covenant is a contract, or agreement between two or more parties on certain terms. *C. Buck.*

COVENANT OF GOD WITH MAN—The.

God's covenant with man is a gracious engagement on the part of God to communicate certain unmerited favour to men, in connection with a particular constitution or system, through means of which these favours are to be enjoyed. Hence in Scripture the covenant of God is called His "counsel," His "oath," His "promise." *W. L. Alexander.*

COVENANT OF GRACE—The.

The covenant of grace is generally defined to be that which was made with Christ, as the second Adam, and in Him with all believers as His seed (Isa. xliii, 1—6; 1 Pet. i, 20; Isa. lii, 13). *C. Buck.*

COVENANT OF WORKS—The.

The covenant of works is that whereby God requires perfect obedience from His creatures, in such a manner as to make no express provision for the pardon of offences committed against the precepts of it on the repentance of such offenders, but pronounces a sentence of death upon them. *Ibid.*

COVETOUS—The.

Whosoever, when a just occasion calls, either spends not at all, or not in some proportion to God's blessing upon him, is covetous. The reason of the ground is manifest; because wealth is given to that end, to supply our occasions. Now, if I do not give everything its end, I abuse the creature; I am false to my reason, which should guide me; I offend the Supreme Judge, in perverting that order which He hath set both to those things and to reason. The application of the ground would be infinite. But, in brief, a poor man is an occasion; my country is an occasion; my friend is an occasion; my table is an occasion; my apparel is an occasion. If in all these, and those more which concern me, I either do nothing, or pinch, and scrape, and squeeze blood, indecently to the station wherein God hath placed me, I am covetous. More particularly, and to give one instance for all: if God have given me servants, and I either provide too little for them, or that which is unwholesome, being sometimes baned meat, sometimes too salt, and so not competent nourishment, I am covetous. I bring this example, because men usually think that servants for their money are as other things that they buy; even as a piece of wood, which they may cut, or hack, or throw into the fire; and so they pay them their wages, all is well. Nay, to descend yet more particularly: if a

man hath wherewithal to buy a spade, and yet he chooseth rather to use his neighbour's, and wear out that, he is covetous. Nevertheless, few bring covetousness thus low, or consider it so narrowly; which yet ought to be done, since there is a justice in the least things, and for the least there shall be a judgment. *George Herbert.*

COVETOUS—Characteristics of the.

The covetous man pines in plenty, like Tantalus up to the chin in water, and yet thirsty. *T. Adams.*

Like a chymist, he turns everything into silver, what he should wear, and what he should eat, and so robs back and belly of warmth, of sustenance. *Ibid.*

The covetous give more heed to the priests of Janus, than to the apostles of Jesus. *Ibid.*

His looks to his entering guests are like Diana's image in Chios, which frowned with a lowering countenance on all that came into the temple, but looked blithe and smiled on them that departed. *Ibid.*

As the dog in Æsop's fable lost the real flesh for the shadow of it, so the covetous man casts away the true riches for the love of the shadowy. *Ibid.*

COVETOUS—Degradation of the.

A young man once picked up a sovereign lying in the road. Ever afterward, in walking along, he kept his eye fixed steadily upon the ground in hopes to find another. And in the course of a long life he did pick up, at different times, a goodly number of coins, gold and silver. But all these years, while he was looking for them, he saw not that the heavens were bright above him, and nature beautiful around. He never once allowed his eyes to look up from the mud and filth in which he sought his treasure; and when he died—a rich old man—he only knew this fair earth as a dirty road to pick up money as you walk along.

Dr. Jeffers.

COVETOUS—Delusion of the.

Some of us may remember a fable of a covetous man, who chanced to find his way one moonlight night into a fairy's palace. There he saw bars, apparently of solid gold, strewed on every side; and he was permitted to take away as many as he could carry. In the morning, when the sun rose on his imaginary treasure, borne home with so much toil, behold! there was only a bundle of sticks, and invisible beings filled the air around him with scornful laughter. Such shall be the confusion of many a man that died in this world worth his thousands, and woke up in the next world not only "miserable, and poor, and blind, and naked" (Rev. iii, 17), but in presence of a heap of fuel stored up against the Great Day of burning (Rom. ii, 5). *Anon.*

COVETOUS—Fears of the.

That which is their greatest corrosive, they are in continual suspicion, fear and distrust. He thinks his own wife and children are so many thieves, and go about to cozen him; his servants are all false:

"If his door creak, then out he cries anon,
His goods are gone, and he is quite undone."

"Timidus Plutus," an old proverb, As fearful as Plutus: so doth Aristophanes and Lucian bring him in fearful, still, pale, anxious, suspicious, and trusting no man, "They are afraid of tempests for their corn; they are afraid of their friends, lest they should ask something of them, beg or borrow; they are afraid of their enemies, lest they hurt them; thieves, lest they rob them; they are afraid of war, and afraid of peace; afraid of rich, and afraid of poor; afraid of all." Last of all, they are afraid of want, that they shall die beggars; which makes them lay up still, and dare not use that they have. What if a dear year come, or dearth, or some loss? And were it not that they are loth to lay out money on a rope, they would be hanged forthwith, and sometimes die to save charges, and make away themselves, if their corn and cattle miscarry; though they have abundance left, as Agellius notes. Valerius makes mention of one that, in a famine, sold a mouse for two hundred pence, and famished himself. Such are their cares, griefs, and perpetual fears. These symptoms are elegantly expressed by Theophrastus, in his character of a covetous man: "Lying in bed he asked his wife whether she shut the trunks and chests fast, the cap-case be sealed, and whether the hall door be bolted; and though she say all is well, he riseth out of his bed in his shirt, barefoot and barelegged, to see whether it be so, with a dark lantern searching every corner, scarce sleeping a wink all night." *R. Burton.*

COVETOUS—Insatiableness of the.

He that is greedy of grain will never be stayed in that his desire; not only because it is impossible for him to obtain all men's goods, but also because, whatever he may have compassed, he counts himself to have nothing. But the despiser of riches will deem it all superfluous, and will not have to punish his soul with endless desires. I say, punish; for nothing so completely answers the definition of punishment as desire deprived of gratification; a thing

too, which especially marks his perverse mind. Look at it in this way. He that lusts after riches, and hath increased his store, he is the sort of person to feel as if he had nothing. I ask, then, what more complicated than this disease? And the strange thing is not this only, but that, although having, he thinks he has not the very things which are in his hold, and, as though he had them not, he bewails himself. If he even get all men's goods, his pain is but greater. And should he gain an hundred talents, he is vexed that he hath not received a thousand; and if he receive a thousand, he is stung to the quick that it is not ten thousand; and if he receive ten thousand, he utterly bemoans himself, because it is not ten times as much. And the acquisition of more to him becomes so much more poverty; for the more he receives so much the more he desires. So, then, the more he receives, the more he becomes poor; since whoso desires more, is more truly poor. When, then, he hath an hundred talents, is he not very poor? for he desires a thousand. When he hath got a thousand then he becomes yet poorer For it is no longer a thousand as before, but ten thousand that he professes himself to want. *Chrysostom.*

COVETOUS—Madness of the.

Damasippus, the stoic, in Horace, proves that all mortal men dote by fits, some one way, some another; but that covetous men are madder than the rest; and he that shall truly look into their estates, and examine their symptoms, shall find no better of them but that they are all fools, as Nabal was. For what greater folly can there be, or madness, than to macerate himself when he need not? And when, as Cyprian notes, "he may be freed from his burden, and eased of his pains, will go on still, his wealth increasing, when he hath enough, to get more to live beside himself," to starve his genius, keep back from his wife and children, neither letting them, nor friends, use or enjoy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth only keep it, because it shall do nobody else good, hurting himself and others; and for a little momentary pelf, damn his own soul? They are commonly sad and tetric by nature, as Ahab's spirit was, because he could not get Naboth's vineyard. *B. Burton.*

COVETOUS—Miseries of the.

Lucian, in that pleasant and witty dialogue called Gallus, brings in Mycillus the cobbler disputing with his cock, sometimes Pythagoras; where, after much speech, *pro* and *con.*, to prove the happiness of a mean estate, and the discontents of a rich man, Pythagoras' cock in the end, to illustrate by examples that which he had said, brings him to Gnyphon the usurer's house at midnight, and after that to Eucrates; whom they found both awake, casting up their accounts, and telling of their money, lean, dry, pale and anxious, still suspecting lest somebody should make a hole through the wall, and so get in; or if a rat, or mouse, did but stir, starting upon a sudden, and running to the door to see whether all were fast. Plautus, in his Aulularia, makes old Euclio, commanding Staphyla his wife, to shut the doors fast, and the fire to be put out, lest anybody should make that an errand to come to his house; when he washed his hands he was loth to fling away the foul water, complaining that he was undone, because the smoke got out of his roof. And as he went from home, seeing a crow scratch upon the muck-hill, returned in haste, taking it for *malum omen*, an ill sign, his money was digged up; with many such. He that will but observe their actions, shall find these and many such passages not feigned for sport, but really performed, verified indeed by such covetous and miserable wretches, and that it is

"manifesta phrenesis
Ut locuples moriaris egenti vivere fato."

A mere madness, to live like a wretch, and die rich. *R. Burton.*

COVETOUS—Testing the.

About eight years since (says a correspondent of the 'New York Evangelist' of 1833), while obtaining subscriptions for a benevolent purpose, I called upon a gentleman in one of our largest cities, who generously contributed to the object. Before leaving, I said to him, "How much, think you, will such an individual subscribe?" "I don't know," said he, "but could you hear that man pray, you would think he would give you all he is worth." I called upon him, and to my surprise he would not contribute. As I was about to take my leave of him, I said to him, "As I came to your house, I asked an individual what he thought you would probably give. I don't know," said he, 'but could you hear that man pray, you would think he would give you all he is worth.'" The man's head dropped, tears gushed from his eyes, he took out his pocket-book, and gave me seventy-five dollars. He could not withstand this argument; his heart relented, and his purse opened.
K. Arvine.

COVETOUSNESS—Definitions of.

Austin defines covetousness, a dishonest and insatiable desire of gain; and in one

of his epistles compares it to hell, "which devours all, and yet never hath enough, a bottomless pit," and endless misery.
R. Burton.

One calls it a metropolitan sin; it is a complex evil, it doth twist a great many sins in with it. There is hardly any sin, but covetousness is a main ingredient into it.
T. Watson.

COVETOUSNESS—Evils of.

"The desire of money is the root of all evil, and they that lust after it, pierce themselves through with many sorrows" (1 Tim. vi, 10). Hippocrates therefore in his epistle to Crateva, an herbalist, gives him this good counsel, that if it were possible "amongst other herbs, he should cut up that weed covetousness by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou mayest quickly cure all the diseases of their minds." For it is, indeed, the pattern, image, epitome, of all melancholy, the fountain of many miseries, much discontented care and woe; this "inordinate, or immoderate desire of gain, to get or keep money," as Bonaventure defines it, or, as Austin describes it, a madness of the soul; Gregory, a torture; Chrysostom, an insatiable drunkenness; Cyprian, blindness, *speciosum supplicium*, a plague subverting kingdoms, families, an incurable disease; Budœus, an ill habit, "yielding to no remedies." Neither Esculapius nor Plutus can cure them; a continual plague, saith Solomon, and vexation of spirit, another hell. *R. Burton.*

COVETOUSNESS—Examples of.

Laban (Gen. xxxi, 41); *Achan* (Jos. vii, 21): *Eli's sons* (1 Sam. ii, 12-14); *Samuel's sons* (1 Sam. viii, 3); *Saul* (1 Sam. xv, 9, 19); *Ahab* (1 Kings xxi, 2, &c.); *Gehazi* (2 Kings v, 20-24); *Nobles of the Jews* (Neh. v, 7; Isa. i, 23); *Jewish Priests* (Isa. lvi, 11; Jer. vi, 13); *Babylon* (Jer. li, 13); *Young man* (Matt. xix, 22); *Judas* (Matt. xxvi, 14, 15); *Pharisees* (Luke xvi, 14); *Ananias, &c.* (Acts v, 1-10); *Demetrius* (Acts xix, 27); *Felix* (Acts xxiv, 26); *Balaam* (2 Pet. ii, 15, with Jude 11). *Anon.*

COVETOUSNESS—never Satisfied.

It is said of Catiline, that he was ever not more prodigal of his own than desirous of other men's estates. A ship may be overladen with silver, even unto sinking, and yet compass and bulk enough to hold ten times more. So a covetous man, though he hath enough to sink him, yet never hath he enough to satisfy him; like that miserable caitiff mentioned by Theocritus, first wishing that he had a thousand sheep in his flock, and then when he has them, he would have cattle without number. Thus a circle cannot fill a triangle, so neither can the whole world (if it were to be compassed) the heart of man; a man may as easily fill a chest with grace, as the heart with gold. The air fills not the body, neither doth money the covetous mind of man. *Spencer.*

"When I was a lad," says one, "an old gentleman took some trouble to teach me some little knowledge of the world. With this view, I remember, he once asked me when a man was rich enough? I replied 'When he has a thousand pounds.' He said, 'No.' 'Two thousand?' 'No.' 'Ten thousand?' 'No.' 'Twenty thousand?' 'No.' 'A hundred thousand?' which I thought would settle the business; but he still continuing to say 'No,' I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, 'When he has a little more than he has, and that is never! If he acquires one thousand, he wishes to have two thousand; then five, then twenty, then fifty; from that his riches would amount to a hundred thousand, and so on, till he has grasped the whole world; after which he would look about him, like Alexander, for other worlds to possess.'" *Anon.*

COVETOUSNESS—Spirit of.

The spirit of covetousness which leads to an over-value and over-love of money is independent of *amount*. A poor man may make an idol of his little just as much as the rich man makes an idol of his much. We know our blessed Lord's own declaration how the poorest person may exceed in *charity and liberality* the richest; and that is by giving more than the wealthy in proportion to the whole that is in his possession. So in like manner, a poor man may be *more* COVETOUS than a wealthy man, because he may *keep back* from the treasury of God more in proportion to his all than the rich man keeps back from *his* all. If the Christian character is debased and heaven is lost by such indulgence of covetousness as to make a man an idolater of mammon, it is of little consequence whether the heart be set on an idol of gold, or an idol of clay. *E. B. Ramsay.*

COVETOUSNESS—Warning against.

"*Take heed and beware of covetousness.*" For, manifestly, this was "the error of Balaam." He looked at Balak's bribe till it fascinated him. The "love of money" besieged and corrupted his affections. Mammon threw his golden toils around him. And how baleful and disastrous was the working of the spell, the story reveals. What a thing of discord and contradictions

his heart became! how false and inconsistent the part he played! and how unspeakably awful the final issues of his avarice! Standing therefore over Balaam's blighted character; standing over the corses of the four and twenty thousand that were smitten with the plague at Baal-peor, and standing, finally, over the dead body of the prophet, as its oozing blood reddens the battle-field of Midian, we read this lesson, vivid as electric flash,—"Take heed, and beware of covetousness." *T. Akroyd.*

COWARDICE—Danger of.

When the passengers gallop by as if fear made them speedy, the cur follows them with an open mouth; let them walk by in confident neglect, and the dog will not stir at all; it is a weakness that every creature takes advantage of. *J. Beaumont.*

COWARDICE—Discouragement of.

Nothing more discourages a man than cowardice and a base fear of danger; the smooth way it makes difficult, the difficult inaccessible. If ever he does anything well it was fortune, not wisdom, was his guide. His fear begets delay, and delay begets danger. If he is to speak, fear puts an ague into his tongue, and leaves him either amazed or distracted; for too serious an apprehension of possible shame makes him forget what should keep him against it—plain boldness, bequeathing to all his faculties and senses. *Ibid.*

COWARDICE—Fear of.

His hand did quake
And tremble like a leaf of aspen green,
And troubled blood through his pale face was seen
To come and go, with tidings from his heart,
As it a running messenger had been.
Spenser.

CREATION—Act of.

Long lay the type of creation in His searchless bosom. From eternity it had there been resolved. It now emanates in the perfection of beauty. It now beams out with the self-furnished evidences of wisdom and love. Chaos hears and obeys! The work is begun and swiftly hastens to its consummation. The waters fall back to appointed channels; the solid masses are fixed to sustain and bind a framework of a thousand orders and kinds; the distorted twinklings of light are embodied and find "their tabernacle in the sun;" the rugged shapes and swells into lovely forms, and melts away into enchanting landscapes; the repulsive differences of attraction, instead of agitating the globe to its centre, gird and balance it; the latent seeds of each fair flower and luscious fruit break out along the river which flowed in Eden to water the garden; and the wild war of discords hushed into soft sunrise, and fragrant breath, and holy calm of a Sabbath dawn, in which God rested from His work and "was refreshed," in which man was "made upright," stretched forth his hands to his Father-Creator, with songs of praise comely for one so upright, and with the effectual fervent prayer of one so righteous; in which higher intelligences took a holy sympathy, and performed a benevolent part,—while hanging with wondering delight over the teeming scene, the sons of God pressed into view and shouted for joy!
Dr. R. W. Hamilton.

I saw when at His word the formless mass,
The world's material world, came to a heap;
Confusion heard His voice, and wild uproar
Stood ruled, stood vast infinitude confined;
Till at His second bidding darkness fled,
Light shone, and order from disorder sprung:
Swift to their several quarters hasted then
The cumbrous elements, earth, flood, air, fire;
And this etherial quintessence of heaven
Flew upward, spirited with various forms,
That roll'd orbicular, and turned to stars
Numberless, as thou seest, and how they move;
Each had his place appointed, each his course;
The rest in circuit walk this universe.
Milton.

CREATION—Animals in.

Agassiz and A. A. Gould estimate the number of *Vertebrated Animals* at 20,000. About 1500 species of *mammals* are ascertained; probable number, 2000. *Birds*, well known, 4000 or 5000 species; probable number, 6000. *Reptiles*, 1500 described species; probable number, 2000. *Fishes*, 5000 to 6000 in the museums of Europe; probable number, 8000 or 10,000. *Mollusks* in collections, 8000 or 10,000. *Marine shells*, bivalve and univalve, in collections, 5000 or 6000; and *land and fluviatile shells*, 2000. Total number of mollusks probably exceeds 15,000 species. *Insects*, in collections, probably 60,000 or 70,000 species; probable number of *articulata*, 100,000; species, 200,000. Add to these 10,000 for *radiata* (echini, star-fishes, medusæ, and polypi), and we have about 250,000 species of living animals; and supposing the number of *fossil* species to equal them, we have, at a very moderate computation, half a million species. We quote this estimate from MM. Agassiz and Gould's 'Principles of Zoology,' Part I, 1848. The numbers are considered to be mostly under the present mark; the birds,

for example, are certainly more numerous, and probably amount to 8000 species.
Timbs.

CREATION—a Cathedral.

Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

'Neath cloister'd boughs each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer,—

Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane most catholic and solemn
Which God hath planned,—

To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choir the winds and waves, its organ thunder,
Its dome the sky.

There, amid solitude and shade, I wander
Through the green aisles, and, stretch'd upon the sod,
Amid the silence reverently ponder
The ways of God. *Longfellow.*

CREATION—Groaning of.

Cries of pain rise from this Eden of ours. They come from the forest glade, where the hawk pounces upon some quivering thing; from the village, where the peasant takes the new-born lamb from its mother; they come still more from cities,—clamours, sinister laughs, slaughtered cattle, sobs, threats, men who kill, who are killed; tears of those who refuse to be comforted! And those who do not cry out, whom we do not hear, are those who suffer most.

Fly from our civilised countries; go to the centre of Africa, what do you find there? A sandy desert so steeped in blood, such wholesale massacres, that travellers of every creed call those negro-lands the kingdom of Satan.

On their coasts, caravans of slaves with halters round their neck, beaten, bartered, piled on one another between decks, exposed to sale, dragged off to plantations, married, unmarried, at their master's will, dying under the lash. In Pagan isles, wars, massacres, cannibalism. In China, Persia, India, refined cruelties, of which our nerves cannot bear the recital. In every latitude, human brutality, taking advantage of the helplessness of dumb animals, cowardly cruelty, or cruel kindness! *Madame de Gasparin.*

CREATION—Magnitude of.

This earth wanders not alone; but a sweet fellowship of sister-spheres is bound together, cheering each other from afar, and from one telling it to all of a mutual law and indissoluble bond. Within the limits of this smaller economy burns the sun, so that in the act of creation, from which our abode arose, we necessarily include all the planetary apparatus, knowing that there the centre was fixed, and that each globe was launched in its circlings around it. The mundane and sublunary form only a little fragment of the work, an inferior department of the great transaction. And what are the few worlds which sweep with us about the same source of life and light? Massive, ponderous in themselves; some of them immensely larger than our own, running wider revolutions, and drawing after them brighter trains. But even this one solar family, recognising and claiming members in the outskirts of space,—it is as nothing to what the eye can command, nothing to the *visible!* What constellations are thrown over the firmament in all the profusion of beauty and magnificence! And when the unaided sense has roamed to its utmost ken, and gazed to its utmost strength, it may call the instruments of science to its assistance; and it shall look out on ampler territories, and take hold of larger notices. Now we leave our nook. We speak in no terms of exaggeration when we describe what we see as *beds*, and *floors*, and *clouds*, of stars. As we pierce the awful altitudes, we ascend to new wonders. Apertures constantly open, and we are just suffered a glimpse into them. Heaven spreads above heaven, new arrangements stand revealed, and celestial bodies, in shapes hitherto undeveloped, flame as at the portal of the Eternal Throne, to guard its access and proclaim its terribleness. Yet even there are proofs that discovery has not closed its researches; still avenue verges from avenue, and height rises into height. And after all, this is but the outer court of "His high and holy place." *Dr. R. W. Hamilton.*

CREATION—Order in.

Take up the commonest plant—the furze that grows on the common, the seaweed that clings to the rocks washed by the ocean, or the fern that springs up in the mountain glen—and you may observe in its structure, in its leaves, or pendicles a wonderful correspondence of side to side, and part to part. Let the eye travel over nature as we walk among the cultivated fields, or the grassy slopes and valleys of

our upland countries, or among the thick woods where the winds have strewn the seeds, and bush and tree of every kind spring up, each eager to maintain its place, and to show its separate form and beauty—and we discover an order in every branch, and blade, and leaf, and shade, and colour. Take up a leaf or flower, and examine with or without the aid which art can furnish, and observe how one edge has the same number of notches upon it as the other edge, and what nice balancings and counterpoises there are, and how nicely the lines and dots and shadings of colour suit each other and recur each at its proper place, as if all had been done by the most exact measurement, and under the most skilful and tasteful eye. Enter the rich arbour or the cultivated garden and observe how the flowers have been enlarged and improved by the care which has been taken of them, and in this gayer colour and that fuller expanse and more flowing drapery, and rich fragrance, mark how God, who rewards us for opening our eyes and looking abroad on His works, holds out a still greater reward to those who, in love to Him, or in love to them, take pains with and bestow labour upon them.

Rising higher, we find all leading events in the earth and heavens to run in periods. Plants have their seasons for budding, and growing, and bearing seed and fruit, and their whole existence is for an allotted time. The life of animals and of man himself is a period; and it has its periodic developments of infancy, youth, and manhood, and old age. The very diseases of the human frame have their periods. The events of history in respect of politics, civilisation, science, literature, and religion, can be arranged into cycles; and as a whole exhibit a regular, though a somewhat complex progression. The tides of the ocean, and in many places the currents, flow in periods; and in some countries, the winds blow and the rains fall at certain regular seasons. The variations of magnetism on the earth's surface seem to be periodical. The changes in the condition of the earth have been arranged into geological epochs. The year is a period and it has its seasons; and there are *magni annii* in the movements of the planets, and the revolutions of the binary and multiple stars, and probably also in the movements of the constellations and groups of the nebular heavens.

McCosh.

CREATION—Profusion in.

What profusion is there in His work! When trees blossom there is, not a single breastpin, but a whole bosom-full of gems; and of leaves they have so many suits that they can throw them away to the winds all summer long. What unnumbered cathedrals has He reared in the forest shades, vast and grand, full of curious carvings, and haunted evermore by tremulous music; and in the heavens above, how do stars seem to have flown out of His hand faster than sparks out of a mighty forge!

H. W. Beecher.

CREATION—the Work of God.

Creation is the work of God: "without Him was not anything made that was made." He only can create. The architect can rear a cathedral, the sculptor can cut forms of symmetry and grace from marble, the painter can depict life on his canvass, the machinist can construct engines that shall serve the nations, but not one of them can create. They work with materials already in existence. They bring existing things into new combinations;—this is all. God alone can create. *Dr. Thomas.*

The heavens are a point from the pen of
His perfection;
The world is a rosebud from the bower of
His beauty;
The sun is a spark from the light of His
wisdom:
And the sky a bubble on the sea of His
power. *Sir W. Jones.*

Not a flower
But shows some touch, in freckle, streak,
or stain,
Of His unrivall'd pencil. He inspires
Their balmy odours, and imparts their hues,
And bathes their eyes with nectar, and
includes
In grains as countless as the seaside
sands,
The forms with which He sprinkles all the
earth. *Cowper.*

Thy parent-hand, Thy forming skill,
Firm fix'd this universal chain;
Else empty barren darkness still
Had held his unmolested reign.
Whate'er in earth, or sea, or sky,
Or shuns or meets the wandering
thought,
Escapes or strikes the searching eye,
By Thee was to perfection brought.

C. Wesley.

CRIME—Beginning of.

Of all the adult male criminals in London, not two in a hundred have entered upon a course of crime who have lived an honest life up to the age of twenty; almost all who enter upon a course of crime do so between the ages of eight and sixteen. *Earl of Shaftesbury.*

CRIME—Productiveness of.

Oh, how will crime engender crime! throw guilt
Upon the soul, and, like a stone cast on
The troubled waters of a lake,
'Twill form in circles round succeeding round,
Each wider than the first. *Colman.*

CROSS—Bearing the.

The heavier cross, the nearer heaven;
No cross without, no God within.
Death, judgment from the heart are driven
Amidst the world's false glare and din.
Oh happy he, with all his loss,
Whom God hath set beneath the cross!

The heavier cross, the better Christian,—
This is the touchstone God applies;
How many a garden would lie wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

The heavier cross, the stronger faith;
The loaded palm strikes deeper root;
The vine juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

The heavier cross, the heartier prayer;
The bruised herbs most fragrant are.
If wind and sky were always fair,
The sailor would not watch the star;
And David's Psalms had ne'er been sung,
If grief his heart had never wrung

The heavier cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

The heavier cross, the easier dying,
Death is a friendlier face to see;
To life's decay one bids defying.—
From life's distress, one then is free.
The cross sublimely lifts her faith
To Him who triumphed over death.

Thou Crucified! the cross I carry—
The longer may it dearer be;
And, lest I faint whilst here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there,
Till for my cross the crown I wear!
Anon.

CROSS—Beauty of the.

The Cross of Christ is more beautiful in a Christian's eye than the crown of Cæsar, and the duty enjoined by the one far more momentous than any command that can be issued, even when accompanied with the authority and impress of the other. *Dr. Cumming.*

CROSS—Before the.

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing,
From the sinner's dying Friend.

Here I'll sit, with transport viewing
Mercy's streams, in streams of blood;
Precious drops, my soul bedewing,
Plead and claim my peace with God.

Truly blessed is the station,
Low before His cross to lie;
While I see divine compassion
Floating in His languid eye.

Here it is I find my heaven,
While upon the Lamb I gaze:
Love I much? I've much forgiven;
I'm a miracle of grace.

Love and grief my heart dividing,
With my tears His feet I'll bathe;
Constant still in faith abiding,
Life deriving from His death.

May I still enjoy this feeling;
In all need to Jesus go;
Prove His wounds each day more healing,
And himself more fully know. *Batty.*

CROSS—Blessings of the.

The Cross! it takes our guilt away;
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup;
It makes the coward spirit brave,
And nerves the feeble arm for fight;
It takes the terror from the grave,
And gilds the bed of death with light.
The balm of life, the cure of woe,
The measure and the pledge of love,
The sinner's refuge here below,
The angel's theme in heaven above.
Anon.

CROSS—Burden of the.

Christ's cross is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbour.
S. Rutherford.

CROSS—Glory of the.

The Cross of Christ is an object of such incomparable brightness, that it spreads a glory round it to all the nations of the earth, all the corners of the universe, all the generations of time, and all the ages of eternity. The greatest actions or events that ever happened on earth, filled with their splendour and influence but a moment of time, and a point of space: the splendour

of this great object fills immensity, and eternity. If we take a right view of its glory, we shall see it contemplated with attention, spreading influence and attracting looks from times past, present, and to come; heaven, earth, and hell, angels, saints, devils. We shall see it to be both the object of the deepest admiration of the creatures, and the perfect approbation of the infinite Creator; we shall see the best part of mankind, the church of God, for four thousand years looking forward to it before it happened; new generations yet unborn rising up to admire and honour it in continual successions, till time shall be no more; innumerable multitudes of angels and saints looking back to it with holy transports, to the remotest ages of eternity. Other glories decay by length of time: if the splendour of this object change, it will be only by increasing. The visible sun will spend his beams in process of time, and as it were grow dim with age: this object hath a rich stock of beams which eternity cannot exhaust. If saints and angels grow in knowledge, the splendour of this object will be still increasing: 'tis unbelief that intercepts its beams; unbelief takes place only on earth, there is no such thing in heaven or in hell. It will be a great part of future blessedness, to remember the object that purchased it; and of future punishment, to remember the object that offered deliverance from it; it will add life to the beams of love in heaven, and make the flames of hell burn fiercer; its beams will not only adorn the regions of light, but pierce the regions of darkness; it will be the desire of the saints in light, and the great eyesore of the prince of darkness and his subjects.

J. Maclaurin.

CROSS—Languages on the.

The three tongues that were written upon the cross—Greek, Latin, and Hebrew, —to witness Christ to be the king of the Jews, do each of them in their several idioms avouch this singular axiom, that Christ is an all-sufficient Saviour; and a threefold cord is not easily broken.

T. Brooks.

CROSS—Love of God in the.

The light of the sun is always the same, but it shines brightest to us at noon; the Cross of Christ was the noontide of everlasting love—the meridian splendour of eternal mercy. *J. Maclaurin.*

CROSS—Preaching the.

The Cross is the strength of a minister. I, for one, would not be without it for the world. I should feel like a soldier without arms, like an artist without his pencil, like a pilot without his compass, like a labourer without his tools. Let others, if they will, preach the law and morality. Let others hold forth the terrors of hell and the joys of heaven. Let others drench their congregations with teachings about the sacraments and the Church. Give me the Cross of Christ. This is the only lever which has ever turned the world upside down hitherto, and made men forsake their sins. And if this will not, nothing will. A man may begin preaching with a perfect knowledge of Latin, Greek, and Hebrew. But he will do little or no good among his hearers unless he knows something of the Cross. Never was there a minister who did much for the conversion of souls who did not dwell much on Christ crucified. Luther, Rutherford, Whitfield, M'Cheyne, were all most eminent preachers of the Cross. This is the preaching that the Holy Ghost delights to bless. He loves to honour those who honour the Cross. *Ryle.*

CROSS—Significance of the.

In the type of the brazen serpent, as well as in the Divine ordinances respecting One that was hanged on a tree, the clearest light is thrown on the horrible cross which the Son of God is carrying to Calvary. Those beams evidently form the stake upon which, according to the promise, the storm of Divine judgment should be discharged. It is the scaffold where, according to Rom. iii, 25, God resolved to declare His righteousness for the remission of sins that are past, through the forbearance of God. The Moriah where, for the benefit of a sinful world, the curse pronounced in Paradise is endured in the sacred humanity of the great Surety. The altar of burnt offering, on which the Lamb of God submitted to the sum total of that punishment which ought in justice to have fallen upon me; and the dying bed, where death, over which Satan has power, and to which I was subject by a sentence of the Supreme tribunal, is permitted to seize upon and slay another, in order that he might for ever lose his claim upon me. Such is the mysterious cross which you see borne toward Calvary. It is the sepulchre of a world: for the innumerable host of those that are saved, died, in the eye of God, with Christ upon it. It is the conductor which carries off the destroying flash from our race, by His attracting it upon Himself; the tree of life, the leaves of which are for the healing of the nations.

Krummacher.

CROSS—Use of the.

Louis XII, King of France, had many enemies before he succeeded to the throne. When he became king he caused a list to be made of his persecutors, and marked against each of their names a large black

cross. When this became known, the enemies of the king fled, because they thought it was a sign that he intended to punish them. But the king, hearing of their fears, made them be recalled, with an assurance of pardon, and said that he had put a cross beside each name to remind him of the Cross of Christ, that he might endeavour to follow the example of Him who had prayed for His murderers, and had exclaimed, "Father, forgive them, for they know not what they do."

God places the Cross by the side or upon the offences of the believing penitent, and forgives him.

Every Christian should use the cross as a reason for pardoning his brother who has offended him. *John Bate.*

CROSS—Wood of the.

The cross was generally supposed to have been made of four kinds of wood, signifying the four quarters of the globe, or all mankind; it is not, however, agreed what those four kinds were, or their respective places in the cross. Some say the four incorruptible woods were the palm, the cedar, the olive, and the cypress; hence the line,

"Ligna crucis palma, cedrus, cupressus, oliva."

Instead of the palm and the olive, some claim the honour for the pine and the box; whilst others say it was made entirely of oak. (See Barradius, *in loco*; Southey's 'Commonplace Book,' second series, p. 382; and his 'Omniana,' "The Tree of Life," p. 276.) In Curzon's 'Monasteries of the Levant,' we are told that the cedar was cut down by Solomon, and buried on the spot afterwards called the pool of Bethesda; that about the time of the passion of our Blessed Lord, the wood floated, and was used by the Jews for the upright parts of the cross.

Amongst the titles of honour given to the Blessed Virgin in the "Ballad in commendation of our Lady," in the old editions of Chaucer we find—

"Benigne braunchlet of the *pine tree*."

Another account states the wood to have been the aspen, since which its leaves have never ceased trembling.

It was once believed in Scotland that the dwarf birch is stunted in growth because the rods were formed of it with which Christ was scourged. *Timbs.*

CROSSES—Benefit of.

Crosses are the only medicines of sick minds. Thy sound body carries within it a sick soul; thou feelest it not perhaps; so much more art thou sick, and so much more dangerously. Perhaps thou labourest of some plethora of pride, or of some dropsy of covetousness, or the staggers of inconstancy, or of some fever of luxury, or consumption of envy, or perhaps of the lethargy of idleness, or of the phrensy of anger. It is a rare soul that hath not some notable disease. Only crosses are thy remedies. What if they are unpleasant? they are physic; it is enough if they be wholesome. Not pleasant taste, but the secret virtue commends medicines. If they cure thee, they shall please thee, even in displeasing; or else thou lovest thy palate above thy soul. *Bp. Hall.*

CROSSES—in every House.

A widow lady was almost in despair from the variety of hindrances, relaxation, and disappointments she had to endure. She was quite overwhelmed with her domestic crosses, and had scarcely the heart to go on with her daily conflicts. "No other roof," she complained, "is so constantly beset with misery as mine." She had no idea that any neighbour of hers was half so crossed as herself, judging, as she did, from outward appearances. But it pleased God to teach her a lesson through the instrumentality of a dream, which was the wholesomest medicine of which she could have partaken. One night she dreamed that a whole town stood before her, and every house in it bore a cross against its door; on one it was a very large one, on the next it was of less size, and on others, though they were very few, it was but a small one. Among all the crosses, however, none appeared to her so inconsiderable and light to carry as that at her own door. She awoke a new creature. What she had seen she understood; and she recollected Christ's saying, "If any man will come after me let him deny himself, and take up his cross, and follow me." She fell down upon her knees at once, and prayed God to pardon her for her complaining, murmuring, and repining spirit, and besought Him to release her from it, and fill her with a spirit of patience, submissiveness, and content with His orderings. And she implored Him also to endow her with His strengthening grace to bear her cross, which from that hour forward she found to be light, as compared with the cross her own weakness had given her to bear. "Yes," she exclaimed, "'I can do all things through Christ which strengtheneth me,' for His 'yoke is easy, and His burden is light!'" *Anon.*

CROSSES—Necessary.

If loving hearts were never lonely,
If all they wished might always be,
Accepting what they looked for only,
They might be glad, but not in Thee.

We need as much the cross we bear,
As air we breathe, as light we see;
It draws us to Thy side in prayer,
It binds us to our strength in Thee.
Anon.

CRUCIFIXION—The.

I ask'd the heavens—"What foe to God hath done
This unexampled deed?" The heavens exclaim
"'Twas man; and we in horror snatch'd the sun
From such a spectacle of guilt and shame."
I asked the sea—the sea in fury boil'd,
And answered with his voice of storms—"'Twas man—
My waves in panic at his crime recoil'd,
Disclosed the abyss, and from the centre ran."
I ask'd the earth—the earth replied aghast,
"'Twas man—and such strange pangs my bosom rent,
That still I groan and shudder at the past."
—To man, gay, smiling, thoughtless man I went,
And asked him next;—*He* turned a scornful eye,
Shook his proud head, and deigned me no reply.
J. Montgomery.

CRUCIFIXION—Sufferings of.

Of all the devices of cruel imaginations, crucifixion is the masterpiece. Other pains are sharper for a time, but none are at once so agonising and so long. One aggravation, however, was wanting, which, owing to the want of knowledge in painters, is still, we believe, commonly supposed to have belonged to the punishment. The weight of the body was borne by a ledge which projected from the middle of the upright beam, and not by the hands and feet, which were probably found unequal to the strain. The frailty of man's frame comes at last to be its own defence; but enough remained to preserve the pre-eminence of torture to the cross. The process of nailing was exquisite torment, and yet worse in what ensued than in the actual infliction. The spikes wrankled, the wounds inflamed, the local injury produced a general fever, the fever a most intolerable thirst; but the misery of miseries to the sufferer was, while racked with agony, to be fastened in a position which did not permit him even to writhe. Every attempt to relieve the muscles, every instinctive movement of anguish, only served to drag the lacerated flesh and wake up new and acuter pangs, and this torture, which must have been continually aggravated until advancing death began to lay it to sleep, lasted on an average two or three days. With these harrowing details in the mind's eye, a painting of the crucifixion is sometimes viewed as a representation of physical suffering; but the Christian regards it as "the universal frame of nature giving testimony to Christ's divinity." *Timbs.*

CRUELTY—to Animals.

Cruelty to dumb animals is one of the distinguishing vices of the lowest and basest of the people. Wherever it is found it is a certain mark of ignorance and meanness; an intrinsic mark, which all the external advantages of wealth, splendour and nobility cannot obliterate. *Jones.*

I would not enter on my list of friends
(Though graced with polished manners and fine sense,
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.
Cowper.

CRUELTY—Horrible.

When the cruel fall into the hands of the cruel, we read their fate with horror, not with pity. Sylla commanded the bones of Marius to be broken, his eyes to be pulled out, his hands to be cut off, and his body to be torn in pieces with pincers, and Catiline was the executioner. "A piece of cruelty," says Seneca, "only fit for Marius to suffer, Catiline to execute, and Sylla to command." *C. Colton.*

CRUELTY—Religious.

In 1534, Francis I, ordered an inquisition to be made at Paris against the Protestants; some of whom were discovered by informers, others apprehended on suspicion, and put to the torture, and both sorts burned, after a very barbarous manner; for, being tied to a pulley, they were drawn up a great height, then let down into the fire, presently after snatched up again; and, after torturing them in this manner for some time, the executioner cut the rope, and they dropped into the flames, and were consumed. Those who were thought to be more learned than the rest, had their tongues cut out, and were then brought to the stake and burnt.

In England, likewise, the Protestants have had a share in the cruelties practised by the Romish clergy and church. For upon Queen Mary's coming to the crown, all the sanguinary penal laws were revived; and in the space of five years and four months, which that bloody woman reigned, there were burnt and roasted, for their religion, five bishops, twenty-one divines, eight gentlemen, eighty-four artificers, one hundred husbandmen, servants, and labourers, twenty-six wives, twenty widows, nine

virgins, two boys and two infants; sixteen perished in gaols, and twelve were buried in dunghills. Others affirm, that in the first two years of the persecution, in 1555, eight hundred were put to death. Had Mary lived, the same barbarous tragedy would have been acted in Ireland.

L. M. Stretch.

CURIOSITY—in Childhood.

Curiosity is a remarkable and interesting trait of childhood, and, though possessed in various degrees of activity, is common to all children. It is first manifested in the infant's stare at the lighted candle; it is afterwards displayed in the eagerness with which he asks various puzzling questions. The poet has beautifully described the first unfolding of this principle.

"——— See its power expand
When first the coral fills the infant's hand,
Throned in its mother's lap, it dries each tear,
As her sweet legend falls upon the ear;
Next it assails him in his top's strange hum,
Breathes in his whistle, echoes in his drum.
Each gilded toy that doting love bestows
He longs to break, and every spring expose.
Placed by your hearth, with what delight he pores
O'er the bright pages of the pictured stores;
How oft he steals upon your graver task,
Of this to tell you, and of that to ask.
And when the warning hour to bedward bids,
Though gentle sleep sits waiting on his lids,
How winningly he pleads to gain you o'er,
That he may read one little story more.

"Nor yet alone to toys and tales confined,
It sits dark-brooding o'er his embryo mind.
Take him between your knees, peruse his face,
While all you know, or think you know, you trace;
Tell him who spoke creation into birth,
Arched the broad heavens and spread the rolling earth;
Who formed a pathway for the obedient sun,
And bade the seasons in their circles run;
Who filled the air, the forest and the flood,
And gave man all for comfort or for food;
Tell him he sprang at God's creating nod—
He stops you short with, 'Father, who made God?'"

S. G. Goodrich.

CURIOSITY—Dangers of.

Curiosity is a kernel of the forbidden fruit, which still sticketh in the throat of a natural man, sometimes to the danger of his choking.

T. Fuller.

A person who is too nice an observer of the business of the crowd, like one who is too curious in observing the labour of the bees, will often be stung for his curiosity.

Pope.

Be not curious to search into the secrets of God; pick not the lock where He hath allowed no key. He that will be sifting every cloud, may be smitten with a thunderbolt; and he that will be too familiar with God's secrets, may be overwhelmed in His judgments. Adam would curiously increase his knowledge; therefore Adam shamefully lost his goodness; the Bethshemites would needs pry into the ark of God, therefore the hand of God slew about fifty thousand of them. Therefore hover not about this flame, lest we scorch our wings. For my part, seeing God hath made me His secretary, I will carefully improve myself by what He has revealed, and not curiously inquire into, or after, what He hath reserved.

Anon.

CURIOSITY—Vain.

Curious questions and vain speculations are like a plume of feathers, which some will give anything for, and some will give nothing for. Paul rebuked them which troubled their heads about genealogies; how would he reprove men and women of our days, if he did see how they busy their heads about vain questions, tracing upon the pinnacles where they may fall, whilst they might walk upon the pavement without danger? Some have a great deal more desire to learn where hell is, than to know any way how they may escape it; to hear what God did purpose before the world began, rather than to learn what He will do when the world is ended; to understand whether they shall know one another in heaven, than to know whether they belong to heaven: this rock hath made many shipwrecks, that men search mysteries before they know principles; like the Bethshemites, which were not content to see the ark, but they must pry into it, and finger it.

Henry Smith.

CUSTOM—Power of.

Custom does often reason overrule,
And only serves for reason to the fool.

——— *Rochester.*

Custom forms us all;
Our thoughts, our morals, our most fix'd belief
Are consequences of our place of birth.

A. Hall.

CUSTOM—Power of.

Custom, 'tis true, a venerable tyrant,
O'er servile man extends her blind dominion. *J. Thomson.*

As custom arbitrates, whose shifting sway
Our life and manners must alike obey.
Lord Byron.

CUSTOM IN SIN.

Custom and frequency in sin breeds a familiarity with it that produces an affection to it, and ends in a resolved continuance in it. And as it is said by the apostle upon another occasion, "that perfect love casts out fear;" so where custom has fastened a man's love upon sin, the awe and the dread of it vanishes; and the sinner can break a precept under the very eye of sin-revenging justice without trembling; without feeling any inward wound or blow upon his heart: which is a frame of spirit, leaving a man not far from a reprobate mind and a seared conscience. *Dr. South.*

CYNIC—Description of the.

Thy cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin, and never seeing noble game. The cynic puts all human actions into two classes—*openly* bad, and *secretly* bad. All virtue, and generosity, and disinterestedness are merely the *appearance* of good, but selfish at the bottom. He holds that no man does a good thing except for profit. The effect of his conversation upon your feelings is to chill and sear them; to send you away sour and morose. His criticisms and inuendoes fall indiscriminately upon every lovely thing, like frost upon flowers. If a man is said to be pure and chaste, he will answer: Yes, *in the day-time.* If a woman is pronounced virtuous, he will reply: *Yes, as yet.* Mr. A— is a religious man: *Yes, on Sundays.* Mr. B— has just joined the church: *Certainly; the elections are coming on.* The minister of the gospel is called an example of diligence: *It is his trade.* Such a man is generous: *Of other men's money.* This man is obliging: *To lull suspicion and cheat you.* This man is upright: *Because he is green.* Thus his eye strains out every good quality, and takes in only bad. To him religion is hypocrisy, honesty a preparation for fraud, virtue only want of opportunity, and undeniable purity, asceticism. The livelong day he will coolly sit with sneering lip, uttering sharp speeches in the quietest manner, and in polished phrase, transfixing every character which is presented: *His words are softer than oil, yet are they drawn swords.* *H. W. Beecher.*

D.

DANCING—Folly of.

Well was it said by a man of sagacity, that dancing was a sort of privileged and reputable folly, and that the best way to be convinced of this, was to close the ears, and judge of it by the eyes alone.
Gotthold.

DANCING—Right Kind of.

Calling at the house of an old friend a few days since, we fell into conversation about his little daughter, when the following dialogue, "for substance of doctrine," took place:

"Have you any little girls?"

"Yes, one nine years old."

"Does she dance?"

"Yes, certainly. From my window I see her dancing every day, up and down the yard, and out into the street."

"Does she take the step?"

"I guess you would think so if you saw her. She steps up and down, and round and across. All sorts of steps—more in one hour than you can count?"

"Does she have a teacher?"

"O! yes; her mother teaches her in this way: She gives her a lesson on some sewing, and when her task is finished, the little girl feels all over as if it was time to dance; and so, putting on her sack and boots, she sallies forth. There is a flock of kind and happy children at the next door, and they come out and join her, and the dance begins. It is a beautiful sight."

"What do they dance?"

"Country dances—that is, dances made in the country. Now and then, Cato, the dog, from over the way, springs in among them, and proposes a polka. Dogs always like polkas. They are not to blame 'for God has made them so.'"

"Do they have any music?"

"Certainly they do, the best I ever heard. It comes right up from their glad hearts. In cold weather they furnish it all. But in a few weeks, when the maple is casting its blossoms, and the green grass is coming up out of the ground, and the south wind is waking the earth from its sleep, their orchestra will be greatly enlarged. They will be joined by the oriole with his silver trumpet, and the thrush, and the robin, and the blue-bird, who, making their nests in the elms above, will pour down their music upon the performers below. With such music, and a ball-room so beautiful, what little girl could keep from dancing? Oughtn't we to pity poor children who have to dance in the cellars and alleys of the town, and those, big and little, who

are crowded into great, hot, and dusty rooms, without any grass, flowers, and trees, and who are obliged to hop round at the music of fiddles and horns, instead of the sweet melody of the birds?"

"Does it ever make your girl sick to dance?"

"Not by a great deal. When, just at evening, she goes out to dance for an hour, she returns with a face flushed with health—she is hungry for the supper; and when she lies down for the night, she falls quickly asleep, to dream of music and dancing, and all that is beautiful in sight or sound."

Dr. Haven.

DANCING—Warning in.

Where wildness and disorder are visible in the dance, there Satan, death, and all kinds of mischief are likewise upon the floor. For this reason I could wish that the *dance of death* were painted on the walls of all ball rooms, in order to warn the dancers not, by the levity of their deportment, to provoke the God of righteousness to visit them with a sudden judgment.

Gotthold.

DARKNESS—Emblematical.

Darkness is an emblem of ignorance and error; and an emblem the most striking. As the pall of darkness is drawn over the world the fair face of nature fades from the ight; every object becomes indistinct or s wholly obscured; and all that can cheer the sight, or direct the steps of man vanishes. So the gradual accumulation of religious errors, thickening with every age, banished the knowledge of God and His truth from the understanding of men, till all that was sublime in speculation, cheering to the heart, supporting to the hopes, or directive to the actions of men, passed away from the soul, and left the intellectual world like that of nature deprived of light. The heaven of the soul was hung with blackness, and "their foolish heart was darkened." *R. Watson.*

DARKNESS—Meaning of.

Darkness is taken properly, or metaphorically.

I. Properly, darkness is nothing else but a privation of light; it is no positive creation; it hath no cause in nature, but is the consequence of the sun's absence.

II. Metaphorically, or improperly, it signifies divers things; (1) The state of nature or unregeneracy, or deep alienation from the life of God; "Ye, that were some time darkness," &c. (Eph. v, 8, 11); (2) Several sins wherein wicked men live; (3) desertion; (4) the grave; (5) Hell; (6) afflictions.

1. Darkness causeth a man to lose his way, and wander about, and exposeth him to many dangers. So spiritual darkness (John xii, 35; Jer. xiii, 16).

2. There are degrees of darkness: darkness and thick darkness, and the blackness of darkness. So there are degrees of sin, degrees of misery, and degrees of torments in hell.

3. Darkness is more grievous to such as have enjoyed light, than to a man born blind. So it is more grievous to a Christian who has had light, to be involved in the darkness of sin than for one who never found the light of life.

4. There is no darkness but the sun can dispel; so there is no sin but God can forgive. *B. Keach.*

DARKNESS—Walking in.

The light would never be so acceptable were it not for that usual intercourse of darkness. Too much honey doth turn to gall, and too much joy, even spiritual, would make us wantons. Happier a great deal is that man's case, whose soul by inward desolation is humbled, than he whose heart is through abundance of spiritual delight lifted up and exalted above measure. Better it is sometimes to go down into the pit with him, who, beholding darkness and bewailing the loss of inward joy and consolation, crieth from the bottom of the lowest hell, "My God, my God, why hast thou forsaken me?" than continually to walk arm and arm with angels, to sit as it were in Abraham's bosom, and to have no thought, no cogitation, but "I thank my God it is not with me as it is with other men." *R. Hooker.*

DAY OF ADVERSITY.

It is a day of adversity—

1. When we meet with a reverse of worldly fortune, and are involved in poverty and want.

2. When friends or relatives are removed by the stroke of death.

3. When sickness and disease invade our persons, or our families.

4. When we are reviled and persecuted for Christ's sake.

5. When Satan is permitted to thrust sore at us, and to assault us with severe temptations. *Dr. Bunting.*

DAY OF LIFE—The.

Man's life is compared to a day. This day to some may be distinguished into twelve hours. The first gives us nativity. Secondly, infancy. Thirdly, childhood. Fourthly, tender age, wherein toys and gauds fill up our scene. Fifthly, youth. Sixthly, our high noon; God that could not be heard before for the loud noise of vanity, now looks for audience, for obedience. Seventhly, this is full of cares and crosses; the dugs

of the world taste bitter; it is full time that this hour should wean us. The eighth brings us to a sense of mortality: we feel our blood decaying. Ninthly, our bodies go crooked and stooping; to put us in mind that they are going to their original earth. Tenthly, we are even as dying; we do die by degrees; our senses fail us, our eyes are dim, like old Isaac's, our ears deaf, our tastes dull, our grinders are done, our stilts unable to support us. Eleventhly, we are a burden to ourselves, to our friends; we long for death, if any hope of a better life hath possessed our hearts. The twelfth hour it comes. Which of these hours pass over us without God's mercies? without our voluntary unthankfulness? unless those first hours wherein our ignorance is incapable of such observance. If none of these hours reclaim us, our day is spent, and the night comes, that night "wherein no man can work" (John ix, 4), actively to comfort, though passively he works for ever in torment. I know that God cuts many a one short of most of these hours, and often shuts up his daylight before he comes to his noon.

T. Adams.

DAYS (Names of)—Origin of the.

The idols which our Saxon ancestors worshipped—from which the days of the week derive their names— were various, as were the principal motives to their adoption.

The Idol of the Sun.—This idol, which represented the glorious luminary of the day, was the chief object of their worship. It is described like the bust of a man upon a pillar, holding, with out-stretched arms, a burning wheel before his breast. The first day of the week was especially dedicated to its adoration, which they termed the *Sun's dæg*, hence is derived the word Sunday.

The Idol of the Moon.—The next was the idol of the Moon, worshipped on the second day of the week, called by them *Moon's dæg;* and since, by us, Monday. The form of this idol is intended to represent a woman, habited in a short coat and a hood, having two long ears. The moon which she holds in her hand represents the quality.

The Idol of Tuisco.—Tuisco was first deified as the father and ruler of the Teutonic race, but in course of time he was worshipped as the son of earth. From this came the Saxon word *Tuisco's dæg*, which we call Tuesday. He is represented as standing on a pedestal, an old, venerable sage, clothed in the skin of an animal, holding a sceptre in his right hand.

The Idol of Woden, or Odin.—Woden, or Odin, was the supreme divinity of the Northern nations. This hero is supposed to have emigrated from the East, but from what country, or at what time, is not known. His exploits form the greater part of the mythological creed of the Northern nations, and his achievements are magnificent beyond credibility. The name of the fourth day of the week, called by the Saxons *Woden's dæg*, and by us Wednesday, is derived from this personage. Woden is represented in a martial attitude, with a broad sword uplifted in his right hand.

The Idol Thor.—Thor, the eldest and bravest of the sons of Woden and Friga, was, after his parents, considered the greatest among the Saxons and Danes. To him the fifth day of the week, called by them *Thor's dæg*, and by us Thursday, was consecrated. Thor is represented as sitting upon a throne, with a crown of gold upon his head, adorned with a circle in front, wherein were set twelve bright burnished gold stars, and with a regal sceptre in his right hand.

The Idol of Friga, or Frea.—Friga, or Frea, was the wife of Woden, or Odin, and next to him, the most reverend divinity among the heathen Saxons, Danes, and Northern nations. In the most ancient times Friga, or Frea, was the same with the goddess Hertha, or Earth. To her the sixth day of the week was consecrated, which by the Saxons was written *Friga's dæg*, corresponding with our Friday. Friga was represented with a drawn sword in her right hand and a bow in her left.

The Idol Seater.—The idol Seater is represented on a pedestal, whereon is placed a perch, on the sharp prickled back of which he stood. His head was uncovered and his visage lean. In his left hand he held up a wheel, and in his right hand was a pail of water, wherein were flowers and fruits; and his dress consisted of a long coat, girded with linen. The appellation given to the day of his celebration is still retained. The Saxons named it *Seater's Dæg*, which we call Saturday.

Dr. Jeffers.

DEAD—still Living.

They who have quitted this earthly scene have scarcely left a trace of themselves behind; the arrow has flown, and the air has quickly closed upon the passage; the leaf has fallen, and is mixed with the earth around the parent tree; the raindrop has sunk into the ocean, and is lost in its depths. Our general and lesser conception touching the dead is, that they are *no more*, that they are *extinct*, that they have *perished;* but, surely as ourselves now live, exercising our faculties and entertaining our emotions, these spirits, no more within our range, with a mental activity to us unknown, now muse, now revolve, now look backward, now look forward, only more intensely, because their

intellectual essence is undiverted, is unencumbered, and nothing can occur to clog its operations, or to fix it in forgetfulness or indifference. *Dr. R. W. Hamilton.*

DEAD—Mourning for the.

Forgive, blest shade, the tributary tear
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
And stayed thy progress to the seats of bliss.
No more confined to grovelling scenes of night,
No more a tenant pent in mortal clay;
Now should we rather hail thy glorious flight,
And track thy journey to the realms of day. *Steele.*

DEAD—Numbers of the.

All that tread
The globe are but a handful to the tribes
That slumber in its bosom. Take the wings
Of morning, and the Barcan desert pierce,
Or lose thyself in the continuous woods
Where rolls the Oregon, and hears no sound
Save his own dashings,—yet the dead are there;
And millions in those solitudes, since first
The flight of years began, have laid them down
In their last sleep: the dead reign there alone. *Bryant.*

DEAD—Unburied.

There are many dead people in the world who are not yet buried. There are thousands who have been dead many years and do not know it. When a man's heart is cold and indifferent about religion; when his hands are never employed in doing God's work; when his heart is never familiar with His ways; when his tongue is seldom used in prayer and praise; when his ears are deaf to the voice of Christ in the Gospel; when his eyes are blind to the beauty of heaven; when his mind is full of the world, and has no room nor time for spiritual things—then a man is dead. *Ryle.*

DEAD (Pious)—Communion with the.

I have communion with my dearest love before the throne. He waits for me—he beckons me away. I want to be a meet partaker with my dear, dear, holy husband, now in light. I want to feel a fuller degree of the spirit in which he lives. O Lord, thou knowest our union was far more in the spirit than in the flesh; thou hast said "What God hath joined together, let no man put asunder." Are we not still *one?* *Mrs. Fletcher.*

DEAD (Pious)—Happiness of the.

I know thou hast gone to the home of thy rest,
Then why should my soul be so sad?
I know thou hast gone where the weary are blest,
And the mourner looks up and is glad!
Where love has put off in the land of its birth
The stains it had gathered in this,
And hope, the sweet singer that gladden'd the earth,
Lies asleep on the bosom of bliss.
I know thou hast gone where thy forehead is starr'd
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marr'd,
Nor the heart be flung back from its goal.
I know thou hast drunk of the Lethe that flows
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret.
T. K. Hervey.

DEAD (Pious)—Nearness to the.

When the spirit of the living Christian draws nigh to the Throne of Grace, there is then between him and the spirits of the just made perfect a real nearness, the thought of which should be most consolatory to those whose friends have fallen asleep in Jesus. They are then breathing the same atmosphere of communion with Christ, which those breathe who are with Him in Paradise. The radii of a circle, in approaching a centre, cannot but, in the nature of things, draw near to one another; and two hearts, though separated by oceans and mountains—yea, though separated by a greater gulph, which divides the seen from the unseen world—if both approach that great centre of attraction in the spiritual world, "the Lamb slain from the foundation of the world," cannot but really and truly draw near to one another, though there may be no outward visible token of such nearness.
Dr. E. M. Goulburn.

DEAD (Pious)—Presence of the.

Perhaps he is nearer to me than ever. Perhaps he sees me continually, and, under God, guards and keeps me. Perhaps he knows my very thoughts. These reflections, though under a *perhaps*, give me some help. Could they be concurred by reason, and above all by Scripture, they would yield me much consolation. I will try if I can find this solid ground for them. It does not appear to me at all contrary to *reason* to believe that happy departed

spirits see and know all they would wish, and are divinely permitted to know; and that they are concerned for the dear fellow pilgrims whom they have left behind. I cannot but believe they are. Though death is a boundary we cannot see through, they who have passed the gulf may see us. Some small insects can see but a little way; an apple would appear to them a mountain; but we can see a thousand of them crawling at once, on what we call a small spot of earth. When an infant is brought into the world, how many senses, till then locked up, are brought into action! There was an apparent separation from the mother; but every day increases its ability of entering into her thoughts, and bearing a part in all her feelings. And may we not suppose that some powers, analogous to sight and hearing, are equally opened on the entrance of a spirit into a heavenly state; though, like the infant, perhaps small in the beginning compared with the measure that is to follow? Are not these reasonable ideas strengthened by various passages of *Scripture?*

When Elijah laid himself down to sleep under a juniper tree in the desert, an angel bade him arise and eat the food a watchful Providence had provided for him. The prophet did not, like Daniel, fall down as one dead; nor, like Zachariah and the shepherds, become sore afraid; after a moderate repast he slept again, and received a second visit from his bright messenger with the same steady calmness as before. From which I am led to suppose that Elijah was accustomed to such communications.

If there be joy in the realms above "over one sinner that repenteth, more than over ninety and nine which went not astray," how evident it is that the state of both individuals must be known there. The spirit of my dear husband loved and cared for me, and longed above every other desire for my spiritual advancement. If it were the body, why doth it not love me still? Because that which loved me is gone from it. And what is that but the spirit, which actuated the body as clockwork does the hand that tells the hour? As spiritual union arises from a communication of the love which flows from Jesus Christ, I cannot but believe that a fuller measure of that divine principle must increase, not diminish, the union between kindred souls; and that their change will not consist in the loss, but in the improvement of all good affections.

We are now in the body, and have senses and faculties suited thereto; and may not spirits have faculties suited to spirits, by which they can as easily discern your soul, as you could perceive their bodies, if they were in the same state of existence as yourself? If you had never heard of a looking-glass, would you understand me if I said, "Though you stand at one end of that long gallery, and I at the other, with my back toward you, I can discern your every action and motion?" Yet such a knowledge the looking-glass would convey to me. Now, if all things on earth are patterns and shadows of those above, may not something analogous to the glass represent to the world of spirits as just a picture of the changes of posture in the spirit as the glass does those of the body? That the appearance of the soul still in the body may be seen in heaven, without the knowledge of the person concerned, is evident; because Ananias knew not that Saul had ever seen or heard of him, until God said to him, "Behold, he prayeth; and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he may receive his sight."

God, both in His nature and His works, is *perfect unity*. Division never comes from Him. His original design for our first parents was not sorrow, consequently, not separation. If we suppose their friendship was not to have been immortal, we must suppose pain to be in paradise.

Mrs. Fletcher.

DEAD (Pious)—Sleep of the.

Homer fittingly calls sleep "the brother of death," because of the striking resemblance between them; and often do we find the same phrase in the writings of other celebrated heathens. But in the Scriptures it is employed to signify vastly more than ever entered into pagan mind. Hence no term has been in such frequent service among the "holy men" who "wrote and spoke as they were moved by the Holy Ghost." In the lips of Jesus, however, this word is a new and living one, carrying with it a mightier and richer import than it ever possessed before. It has received the most ample and successful confirmation in the last hour of tens of thousands of His devout followers. They laid themselves down to die, not as those who dread the night because of the remembrance of hours when, like Job, they were "scared with dreams" and "terrified through visions," but like tired labourers, to whom night is indeed a season of peaceful refreshment. And how imperceptibly they sank into their last slumber! Their transition was so mild and gradual, that it was impossible for those who stood round their dying pillow to say exactly when it took place. There was no struggle, no convulsion. The angel of death spread his wide, white wings, meekly over them, and then, with a smile upon their pallid countenance, serene and lovely as heaven itself,

they closed their eyes on all terrestrial objects, and fell "asleep in Jesus:"

"Night dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft."

"So He giveth His beloved sleep." And that sleep is as profound throughout as it was tranquil at the beginning. The happy fireside and the busy exchange—the halls of science and the houses of legislation—the oft-frequented walk, and the holy temple—are nothing to them now. Suns rise and set, stars travel and glisten; but they see them not: tempests howl, and thunders roll and crash; but they hear them not. Nothing can disturb those slumbers "till the day dawn, and the shadows flee away;" then will the voice of the archangel sweep over "God's acre," and awake all. O wondrous awaking! what eternal consequences hang on thee!

Edwin Davies.

DEATH—in the Act.

The livid face, the horny hands, the glassy eyes of death were traceable in the figure which lay before them. In a dead hollow voice, he spoke to them in the gabbling of an unearthly tongue, which not one of the company could understand. The windows were opened, perchance a little fresh air fanning him might invigorate, but all the air that is, that ever blew between heaven and earth could not put fresh life into him. Had he been immersed up to his chin in golden coins now, his stiffened fingers could not close upon one.

C. Dickens.

DEATH—not Annihilation.

It requires but little reflection to convince any one that death is not the destruction of anything; it is a dissolution of parts. But not a particle of the dying body ceases to be. The noble ship, which once rode proudly on the ocean, the glory of her builders, the hope of her owners, freighted with a precious cargo, may be wrecked and scattered in broken pieces over the waters, and parts of it sunk in the depths of the sea. We say that it is lost. But it is not annihilated; not a particle of it has passed out of existence. So, death is the separation of the body and soul. The body goes to decay; it may be reduced to ashes; it may mingle with the earth; it may be dissipated in the air; but not a particle of it is annihilated. It rests, awaiting "the voice of the Son of man," at "the resurrection both of the just and of the unjust." The soul leaves the body at death: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." The soul, like its eternal Author, is indestructible. No sword can touch it; no weapon of death can reach it.

Anon.

DEATH—Beauty in.

There are flowers which only yield their fragrance to the night;- there are faces whose beauty only fully opens out in death. No more wrinkles; no drawn, distorted lineaments; an expression of extreme humility, blended with gladness of hope; a serene brightness; and an ideal straightening of the outline, as if the Divine finger, source of supreme beauty, had been laid there. You cannot take your eyes away. Dead, your loved one consoles you for the agony of having seen him suffer. His face, his inexpressible grandeur, his smile,—all say to you, "Believe; yet a little while, and thou shalt see me again."

Madame de Gasparin.

DEATH—a Blessing.

I congratulate you and myself, that life is passing fast away. What a superlatively grand and consoling idea is that of death! Without this radiant idea, this delightful morning star, indicating that the luminary of eternity is going to rise, life would, to my view, darken into midnight melancholy. Oh, the expectation of living *here* and living *thus* always, would be indeed a prospect of overwhelming despair! But thanks be to that fatal decree that dooms us to die! thanks to that Gospel which opens the vision of an endless life; and thanks, above all, to that Saviour Friend who has promised to conduct all the faithful through the sacred trance of death, into scenes of paradise and everlasting delight.

J. Foster.

DEATH—Bribeless.

Death will not regard any ransom, neither will he rest content though thou givest many gifts. Fye, quoth that great Cardinal Beauford, will not death be hired? Will money do nothing? Wherefore should I die, being so rich? If the whole realm would save my life, I am able either by policy to get it, or by riches to buy it. Lewis the Eleventh would not hear of death all the time of his last sickness, but when he saw there was no remedy, he sent for the holy waters from *Rhemes*, together with Aaron's rod, as they called it, and other holy reliques, thinking therewith to stop death's mouth, and so stave him off, but it would not.

J. Trapp.

DEATH—Calm.

The summer day dies calmly; over hill
And valley like a drooping bird she sinks
While her tir'd purple pinions drop pale stars,

The first-born stars of night. Ten thousand tears
Tell her departing; all her children turn
Their weeping eyes to her fair, fading face
Which smiles upon their tears. Such death is calm,
So parts the Christian mother from her babes,
And leaves them as they weep; a thousand eyes
From heaven are watching over them.
Miss Tatham.

DEATH—Comfort in.

My faithful Saviour! It should not distress me though all the birds of the air were daily and hourly to sing and discourse to me of my mortality. The nectar I sip from Thy dripping wounds swallows up the few bitter drops which death pours out to me from his cup, at my departure from this world. What, Lord Jesus, should I long for more than to depart and be with Thee?
Gotthold.

DEATH—Comfort in View of.

1. That there is scarcely any man who has not, at one time or another in the course of his life suffered more pain than is ordinarily felt by people when they die. The pang of death, says the excellent Mr. Ward, is often less than that of the tooth-ache.

2. The covenant of God is of force with His people when they lie in the dust of the earth. Ages after the fathers of the Hebrew tribes were dead, the Almighty said, "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Matt. xxii, 31, 32).

3. In death their union with Christ is continued; just as the personal union with the Divine and the human natures remained in Him when His body lay in the grave. When dead, they are "the dead in Christ" (1 Thess. iv, 16); and still "live together with Him" (1 Thess. iv, 14).

4. To them death is but a "sleep;" a temporary state, and a state of rest. Stephen "fell asleep" (Acts vii, 60); and all who, like him, die in faith and love, "sleep in Jesus" (1 Thess. iv, 14).

5. Christ has taken away the sting of death, and thus deprived it of its terrors to all believers. He assumed the human nature, "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage" (Heb. ii, 14, 15).

6. Death is but a sturdy porter, opening the door of eternity and letting us into heaven; a somewhat rough passage to eternal pleasures.

7. It is but a departing out of this world unto the Father in heaven (John xvi, 28).

8. In the Old Testament it is called a gathering of the people to their fathers.

9. Jacob made little of it. "And Israel said unto Joseph, Behold, I die." "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people" (Gen. xlviii, 21; xlix, 33). *R. Bolton.*

Blush at terror for a death
Which gives thee to repose in festive bowers,
Where nectars sparkle, angels minister,
And more than angels share, and raise, and crown,
And eternise the birth, bloom, bursts of bliss.
Young.

DEATH—Comfortable.

Without love, nothing can make death comfortable. By comfortable I do not mean stupid or senseless. I would not say, he died comfortably, who died of an apoplexy, or by the shot of a cannon; any more than he who, having his conscience seared, died as unconcerned as the beasts that perish. Neither do I believe that you would envy any one of the comfort of dying raving mad. But by a comfortable death, I mean a calm passage out of life, full of even, rational peace and joy. And such a death, all the acting, and all the suffering in the world, cannot give, without love. *J. Wesley.*

DEATH—Conquered.

Death, the old serpent's son,
Thou hadst a sting once, like thy sire,
That carried hell and ever-burning fire;
But those black days are done;
Thy foolish spite buried thy sting
In the profound and wide
Wound of our Saviour's side:
And now thou art become a tame and harmless thing;
A thing we dare not fear,
Since we hear
That our triumphant God, to punish thee
For the affront thou didst Him on the tree
Hath snatch'd the keys of hell out of thy hand,
And made thee stand
A porter at the gate of life, thy mortal enemy.
O Thou who art that gate, command that he
May when we die,
And thither fly,
Let us in the courts of heaven through Thee! Hallelujah. *Bp. Taylor.*

DEATH—a Departure.

We at death leave one place to go to another; if godly, we depart from our place here on earth, and go to heaven; we

depart from our friends on earth and go to our friends in heaven; we depart from the valley of tears, and go to the mount of joy; we depart from a howling wilderness, to go to a heavenly paradise. Who would be unwilling to exchange a Sodom for a Sion, an Egypt for a Canaan, misery for glory? *B. Keach.*

DEATH—Description of.

"Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." A more philosophical, pathetic description of death is not to be found than in these words of the patriarch. This is emphatically a "land of darkness and the shadow of death, without any order." Death is that which baffles all calculation; death is that which mocks all prognosis; death is that which ridicules all our reckoning. The conclusions of the moralist and of the physician are alike at fault here: we say, such a man is likely to live, and such a man is likely to die; and death mocks our notions, and takes the man we thought likely to live, and leaves the man we thought likely to die. It is a "land without any order." *Dr. Beaumont.*

What is death? oh! what is death?
'Tis the snapping of the chain;
'Tis the breaking of the bowl;
'Tis relief from every pain;
'Tis freedom to the soul;
'Tis the setting of the sun
To rise again to-morrow,
A brighter course to run
Nor sink again in sorrow.
Such is death! yes, such is death!

What is death? oh! what is death?
'Tis slumber to the weary;
'Tis rest to the forlorn;
'Tis shelter to the dreary;
'Tis peace amid the storm;
'Tis the entrance to our home;
'Tis the passage to that God
Who bids His children come
When their weary course is trod.
Such is death! yea, such is death!
Anon.

DEATH—Desolations of.

What disarrays like death? It defaces the fascination of the beautiful. It breaks the lamp of the wise. It withers the strength of the mighty. It snatches the store of the rich. Kings are stripped of trapping, trophy, treasure; "their glory shall not descend after them."
Dr. R. W. Hamilton.

DEATH—Doings of.

Death only draws up the veil and reveals the glories of heaven to the emancipated soul of the Christian. *Anon.*

DEATH—in Duty.

He that dies in an earnest pursuit, is like one that is wounded in hot blood; who, for the time, scarce feels the hurt: and therefore a mind fixed and bent upon somewhat that is good doth avert the dolors of death; but above all, believe it, the sweetest canticle is, *Lord, now lettest thou thy servant depart in peace.*
Lord Bacon.

DEATH—Equality in.

Death comes equally to us all, and makes us all equal when it comes. The ashes of an oak in a chimney are no epitaph of that, to tell me how high, or how large, that was; it tells me not what flocks it sheltered whilst it stood, nor what men it hurt when it fell. The dust of great men's graves is speechless too; it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldest not, as of a prince whom thou couldst not look upon, will trouble thine eyes if the wind blow it thither; and when a whirlwind hath blown the dust of the churchyard into the church, and the man sweeps out the dust of the church into the churchyard, who will undertake to sift those dusts again, and to pronounce, "This is the patrician, this is the noble flower, and this the yeoman, this the plebeian bran?" *Dr. Donne.*

We look at man, and wonder at such odds
'Twixt things that were the same by birth;
We look on kings as giants of the earth:
These giants are but pigmies to the gods.
The humblest bush, and proudest oak,
Are but of equal proof against the thunder-stroke.
Beauty, and strength, and wit, and wealth and power,
Have their short flourishing hour;
And love to see themselves and smile,
And joy in their pre-eminence awhile;
Ev'n so, in the same land,
Poor weeds, rich corn, gay flowers, together stand:
Alas! death mows down all with an impartial hand. *Cowley.*

The glories of our birth and state,
Are shadows, not substantial things;
There is no armour against fate:
Death lays his icy hands on kings;
Sceptre and crown,
Must tumble down,

And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield,
They tame but one another still;
Early or late,
They stoop to fate,
And must give up their murmuring breath;
When they, pale captives, creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds;
Upon death's purple altar, now,
See where the victor victim bleeds:
All heads must come
To the cold tomb,
Only the actions of the just
Smell sweet and blossom in the dust.
Shirley.

DEATH—in Eternity.

In the future state of things, when time has run to its period, and the affairs of it are shut up by the final judgment, "Death and hell are now to be cast into the lake of fire and brimstone, which is the second death." All death is now to be gathered into death, hell into hell. It shall be contracted, gathered into itself. It is true it will be therefore consummate, finished, perfect in its kind, or full of itself, as that which is without mixture cannot but be: here will be pure death, without mixture, and which therefore will have no allay. But then, whereas formerly it ranged to and fro uncontrolled, now it is confined to its own narrower circle, and can have no new subject; and shall therefore give no further trouble or disturbance to the rest of God's creation. *John Howe.*

DEATH—Expecting.

If thou expect death as a friend, prepare to entertain him; if thou expect death as an enemy, prepare to overcome him; death has no advantage but when he comes a stranger. *F. Quarles.*

DEATH—not Extinction of Being.

Death will be urged as the palpable extinction of the being. But no man will assert that then a single atom of the body is destroyed. The organic structure is altered; fibre and fluid are decomposed; the whole enters into new combinations, but not a particle is lost. Why may not the same be true of the soul? It was held by the body,—the body has been affected by mechanical causes, which could not reach the soul,—the soul has become disengaged. Many changes took place in that body through life, and yet the soul was the same; and to the last, amidst the wreck of its corporeal vehicle, how often does it triumph? I speak not of the hero, the martyr, the patriot who kisses the block, the chief who chants the death song,—but of one whose springs of life are all shivered, and all his vigours spent. There a lambent fire plays, which no chill and damp of earth can extinguish. There a might puts forth itself, victorious in that grasp beneath which all things wither. And have we not witnessed the holy spectacle? The mind rising in majesty, while all its barriers were falling from around it! the gem flashing with new brightness, while its setting was destroyed! It is then greatest when it might be expected to yield—then freest when it might be expected to shrink! Are not then the probabilities strongly in favour of the soul's independence and indestructibleness? *Dr. R. W. Hamilton.*

DEATH—Fear of.

Do not the wicked themselves prophesy by their fear of death, a worse condition of some dreadful judgment after this life, prepared for sinners and all that contemn God, when none but they stand in such fear of death? Why doth one wish for it, and another tremble to hear of it? If it were but a sleep, no man would fear it at all; for who feareth to take his rest when the night approacheth? If it did take away sense and feeling, and make men trees or stones, no man would fear it at all; for who would fear strokes, if he could feel no more than a stone? Or who would care for anything, if he had not sense of anything? Would any man tremble so, to be as the dead creatures which have no sense of evil? They must needs be in better case than the happiest man in this life; which is not without the sense of evil. Therefore this fear of death which you see in all but the faithful, doth presage some strange torment, some heavy change and sharp punishment to those men which they begin to taste already before they die; like the spirit which persecuted Saul before his end. They desire not to be dissolved, but they fear to be dissolved; they go not to Christ, but their departure is an everlasting departure from Christ to the damned, to the devils, to hell, without either end or ease, or any patience to endure it.
Henry Smith.

Men fear death, as children fear to go in the dark; and as that natural fear in children is increased with tales, so is the other. Certainly, the contemplation of death as the wages of sin and the passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak. *Lord Bacon.*

Death is a fearful thing:
The wearied and most loathed earthly life,

That age, ache, penury, and imprisonment
Can lay on nature, is a Paradise
To what we fear of death! *Shakespeare.*

DEATH—no Fear of.

"I want to talk to you about heaven," said a dying parent to a member of his family; "we may not be spared to each other long; may we meet around the throne of glory, one family in heaven!" Overpowered at the thought, his beloved daughter exclaimed, "Surely you do not think there is any danger?" Calmly and beautifully he replied, "Danger! my darling. Oh! do not use that word. There can be no danger to the Christian, whatever may happen. All is right. All is well. God is love. All is well—everlastingly well—everlastingly well." *Stevenson.*

DEATH—The First.

Death did not first strike Adam, the first sinful man, nor Cain, the first hypocrite, but Abel, the innocent and righteous. The first soul that met with death, overcame death; the first soul that parted from earth went to heaven. Death argues not displeasure, because he whom God loved best, dies first, and the murderer is punished with living. *Bp. Hall.*

DEATH—Gain of.

Death is the crown of life:
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, even fools would wish to die.
Death wounds to cure; we fall; we rise; we reign!
Spring from our fetters; fasten in the skies;
Where blooming Eden withers in our sight:
Death gives us more than was in Eden lost.
This king of terrors is the prince of peace.
When shall I die to vanity, pain, death?
When shall I die? When shall I live for ever? *Young.*

DEATH—God With Us in.

It is true that no earthly friend can accompany us through the swellings of Jordan. There is no human arm on which we can stay as we walk through the dark valley. But though we may then be alone in one sense, yet we need not in another, the Saviour has promised to accompany us. He says, "When thou passest through the waters I will be with thee." Surely, then, we may sing with David, "Though I walk through the valley and shadow of death, yet will I fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." See that child who has to go through a dark plantation at the dead hour of night. Does he fear? No. Why? Simply because his father's hand is locked in his. The presence of his father dismisses his fears. So, when we are in the hands of our heavenly Father we need not fear. He who holds up worlds can surely protect us, and He has pledged Himself to do so if we fully trust ourselves to Him. *Whitson.*

DEATH—Happiness in.

Miss Emma Tatham, in her dying hour, is a beautiful illustration of the happiness of the Christian at such a time. On seeing her friends weep she earnestly said, "Do not weep, do not weep. O, no! See, how happy I am! I cannot help telling you. Blessed Jesus! He is with me; with me; He is here. Tell my dear father:—

"'Jesus can make a dying bed
Feel soft as downy pillows are;
Whilst on his breast I lean my head,
And breathe my life out sweetly there.'"

Again and again she softly repeated—

"'And breathe my life out sweetly there.'"

"Though I walk through the valley of the shadow of death"—Mr. Westbrook quoted Psalm xxiii, 4,—"I will fear no evil, for Thou art with me; Thy rod and Thy staff comfort me." "The valley!" she rejoined! "it is not dark, Jesus is with me. *This* is the happiest time of my life." And again: "Is *this* dying? Death has no sting for me; Christ has taken it away. Glorious—glorious—glorious! Come, Lord Jesus, come quickly! I think I shall die without much pain; but if not, His will be done. *I have not a single fear; it is all joy.*"

Her face seemed now to glow with more radiance that ever; and sitting up in bed, and clapping her hands in an ecstasy, she cried out aloud, "Glory! glory! He is coming! I shall soon be with Him. I am so happy that I cannot help singing, I *must*, I cannot help it. *This, this*, is not madness! I *know* what I say." Again, "Tell my dear father death was so *sweet*. Tell him, Jesus was with me all through. Tell him I shall soon be singing sweeter poetry. Tell him, CHRIST IS MY LIFE. BECAUSE HE DIED, I SHALL LIVE,—LIVE FOR EVER WITH HIM. I shall see my dear aunt, and my sweet sister Charlotte; and it shall be all glory—glory Do not mind if you see me change; it will soon be over." Shortly after this she peacefully fell asleep in Jesus, with the words "Glory! glory!" on her dying lips. *Westbrook.*

DEATH—Happy.

The flowers die sweetly; wept by evening dews
They sigh out their fragrance; their rich souls
Breathing away in balm, and one by one
The delicate petals shrink and fold, and fall
Silently on the grass; struggle is none;
But even as if the finger of peace,
With fond and tender touch, dissolv'd the flower,
So doth it die. How sweet to die like this!
The soul outbreath'd as incense on the breast
Of its Redeemer, softly, silently,
Love melted in the heav'n-flood of His smile. *Miss Tatham.*

DEATH—a Haven.

When the dang'rous rocks are past,
When the threatn'ing tempests cease,
Oh! how sweet to rest at last
In a silent port of peace!

Though that port may be unknown,
Though no chart its name may bear,
Brightly beams its light on *one*,
Blest to find his refuge there.

Life! thou art the storm—the rock;
Death! the friendly port thou art;
Haven from the tempest's shock,
Welcoming the wand'rer's heart.

Yes, I see from yonder tomb
Promis'd peace and tranquil rest;
Death! my haven! I shall come:
Soothe me on my mother's breast.
Anon.

What is death
To him who meets it with an upright heart?
A quiet haven, where his shatter'd bark
Harbours secure, till the rough storm is past.
Perhaps a passage overhung with clouds
But at its entrance; a few leagues beyond
Opening to kinder skies, and milder suns,
And seas pacific as the soul that seeks them. *Hurdis.*

DEATH—Humility in.

"I die in all humility," said the late Queen Dowager, "knowing well that we are all alike before the Throne of God, and request, therefore, that my remains be conveyed to the grave without any pomp or state. They are to be moved to St. George's Chapel, Windsor, where I request to have as private and quiet a funeral as possible.

"I particularly desire not to be laid out in state, and the funeral to take place by daylight, no procession, the coffin to be carried by sailors to the chapel."
F. W. Robertson.

DEATH—Ignoring.

God never mentions, never seems to consider that death—the bodily, the natural death. God doth not say, live well and thou shalt die well, that is, an easy, a quiet death; but live well here and thou shalt live well for ever. As the first part of a sentence pieces well with the last, and never respects, never hearkens after the parenthesis that comes between, so doth a good life here flow into an eternal life, without any consideration what manner of death we die. *Dr. Donne.*

DEATH—Impending.

Death approaches, which is always impending over us, like the stone over Tantalus; then comes superstition, with which he, who is racked, can never have peace of mind. *Cicero.*

And all you men, whom greatness does so please,
Ye feast (I fear) like DAMOCLES:
If you your eyes could upwards move,
(But you, I fear, think nothing is above,)
You would perceive by what a little thread
The sword still hangs over your head.
No tide of wine could drown your cares;
No mirth or music over-noise your fears.
The fear of death would you so watchful keep,
As not to admit the image of it, sleep.
Cowley.

DEATH—Inevitable.

"It is appointed unto men once to die" (Heb. ix, 27). It is laid up for them, as parents lay up for their children: they may look for it, and cannot miss it, seeing God has designed and reserved it for them. There is no peradventure in it; "we must needs die" (2 Sam. xiv, 14). Though some men will not hear of death, yet every man must "see death" (Psa. lxxxix, 48). Death is a champion all must grapple with; we must enter the lists with it, and it will have the mastery (Eccl. viii, 8). "There is no man that hath power over the spirit, to retain the spirit, neither hath he power in the day of death." *T. Boston.*

DEATH—Insatiableness of.

It is long since death began to transport men into another world, and vast shoals or multitudes are gone thither already, yet the trade is going on still; death is carrying off new inhabitants daily, to the "house appointed for all living." Who could ever hear the grave say, It is enough? Long has it been getting, but still it asketh.
Ibid.

DEATH—Jesus in.

If the approach of death awaken fear in you, tell Death, that you are bringing the Lord Jesus along with you, and Death, like Jordan before the Ark, will put back, and a free passage will open before you, into eternal life. "What ailest thou, O Sea? and Jordan, that thou art driven back?"

But hide Christ in thee, *indeed*, for it will not serve to say, "Lord, Lord." The devils will leap upon thee and prevail over thee, if the Lord Jesus be only on thy tongue, and not present, by His Holy Spirit, in thy soul. If *He* be in thee, who is the Light of Life, very Light and very Life, then, when the candle-light of thy body's life goes out, the Sun-Light of thy soul's life shall be bright about thee.

J. Pulsford.

DEATH—Knowing Jesus in.

A young American minister met with an accident that speedily brought him to his grave. As death approached, his mind began to wander; he gave strange replies to those who questioned him, and seemed to take no notice of those who carefully tended him. Life was fast failing. His friends gathered round the bed to take a last farewell. His aged father, thinking to arouse him, asked, "Do you see me, my dear son?" He said, "No." "Do you hear me?" was the next question. Again, he replied, "No." "Do you know your father's voice." "No." His sorrowing wife came and bent over him with similar questions, but he did not heed her. Then his little child was brought, whose arms had often been entwined around his neck, but to all questions relative to the loved ones the reply was still "No." At last his father said, "My darling son, do you know Jesus?" His dim eye brightened for a moment, and in a calm clear voice he replied, "Oh yes! I know Jesus! I have a steadfast trust in Jesus." One hour after he died. *S. M. Haughton.*

DEATH—a Liberator.

Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cure, and the comforter of him whom time cannot console. *C. Colton.*

Death opens the gate of fame, and shuts the gate of envy after it; it unlooses the chain of the captive, and puts the bondsman's task into another man's hand.

J. Sterne.

DEATH—Limited.

For aught we know, death never reaches higher than this earth of ours, and what is in a nearer vicinity to it; and that, therefore, there be vast and ample regions, incomparably beyond the range of our eye or thought, where now no death ever comes, after the detrusion of the first revolters from those bright regions. *John Howe.*

DEATH—Loss at.

Your pleasing consort must be left,
And you, of villas, lands, bereft,
Must to the shades descend:
The cypress only, hated tree!
Of all thy much-loved groves, shall thee,
Its short-lived lord, attend. *Horace.*

DEATH—Loyalty in.

Dundee in leading his small army against the greater numbers of the English at the Pass of Killicrankie, a shot entered between the joints of his harness and carried with it a mortal wound. As he was riding off the field, he fainted, and falling from his horse was caught in the arms of one of his attendants. Having recovered from the faintness, he desired those by whom he was surrounded to lift him up, and turning his eyes to the field of combat, he inquired, "How goes the day?" to which he received the answer:—"Well! well for the king." With true magnanimity and calm satisfaction, he said, "Then I am well;" and expired. *Dr. Ferguson.*

DEATH—Manner of.

Upon violent deaths inflicted as upon malefactors, Christ Himself hath forbidden us by His own death to make any ill conclusion; for His own death had these impressions in it; He was reputed, He was executed as a malefactor, and no doubt many of them who concurred to His death did believe Him to be so. Of sudden death there are scarce examples to be found in the Scriptures upon good men, for death in battle cannot be called sudden death; but God governs not by examples but by rules, and therefore make no ill conclusion upon sudden death nor upon distempers, neither though perchance accompanied with some words of diffidence and distrust in God's mercies. The tree lies as it falls it is true, but it is not the last stroke that fells the tree, nor the last word nor gasp that qualifies the soul. *Dr. Donne.*

DEATH—a Messenger.

Death is an inexorable, irresistable messenger, who cannot be diverted from executing his orders by the force of the mighty, the bribes of the rich, nor the entreaties of the poor. *T. Boston.*

Death is like a postman, who knocks alike at the door of rich and poor; and brings to this man wedding cards, and to his neighbour a funeral envelope; to one

the pleasant news that his richly laden vessel has arrived in port, and to another tidings of disaster and bankruptcy.

Anon.

DEATH—Mighty.

It is, therefore, death alone that can suddenly make man to know himself. He tells the proud and insolent that they are but abjects, and humbles them at the instant, makes them cry, complain, and repent; yea, even to hate their forepassed happiness. He takes the account of the rich, and proves him a beggar, a naked beggar, which hath interest in nothing, but in the gravel that fills his mouth. He holds a glass before the eyes of the most beautiful, and makes them see their deformity and rottenness, and they acknowledge it. O eloquent, just, and mighty Death! whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou alone hast cast out of the world and despised. Thou hast drawn together all the far stretched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two narrow words, *Hic jacet.*

Sir W. Raleigh.

DEATH—Ministers of.

Foremost, Old Age, his natural ally
And firmest friend; next him diseases thick,
A motley train; Fever, with cheek of fire;
Consumption wan; Palsy, half warm with life,
And half a clay-cold lump; joint tort'ring gout,
And ever-gnawing Rheum; Convulsion wild;
Swoln Dropsy; panting Asthma; Apoplex
Full gorg'd. There too the Pestilence that walks
In darkness, and the sickness that destroys
At broad noon-day. These, and a thousand more,
Horrid to tell, attentive wait; and, when
By Heaven's command Death waves his ebon wand,
Sudden rush forth to execute his purpose,
And scatter desolation o'er the earth.

Porteus.

DEATH—Mysterious.

Death has a deep meaning and many issues. We cannot by our searching find it out. None of us have seen its other side. Death is like a mighty angel, with one foot standing on time, and another on eternity. *Arnot.*

DEATH—Natural.

It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. *Lord Bacon.*

DEATH—Nearness to.

What is said to the mariner, in respect to his ship, that he always sails within four inches of death, that may be said of the soul in relation to the body, that it is always within four inches of eternity. If the ship splits, then the sailor sinks; if our earthly vessel break, the soul is gone, plunged for ever in the bottomless sea, and bankless ocean of eternity. This is the soul, therefore, that I desire to weep over, that shall precipitately launch into the deep, before he knows whether he shall sink or swim. *Anon.*

DEATH—Necessity of.

When I die, the centre of a widely extended family will be taken away, and yet it is scarcely desirable that such a centre should continue very long after one's children have acquired a position of their own. They will each form their own new and special circles in the time to come. But while an old man, with the remains of his former strength, sits on in the centre, a thousand concessions are made to him by all the other familics; and horns are drawn in, which are intended to be thrust with vigour, or to be rubbed off, as the case may be. The old must give place to the new. And as to the graybeard himself; when time has tugged at us long, we cease to do more than vegetate; we become a burden to ourselves and to others; and what is worst of all, we get a horrible longing for a still longer life. When I look at many old men around, I am reminded of Frederick the Great's expostulation with his grenadiers, who demurred at going to a certain death, "What, you dogs! Would you go on living for ever?" *Perthes.*

DEATH—Peaceful.

How often is the believer's death-bed like the deep calm repose of a summer-evening sky, when all nature is hushed to rest; the departing soul, like the vanishing sun, peacefully disappearing only to shine in another and brighter hemisphere! "I seem," said Simeon on his death-bed, "to have nothing to do but to wait; there is now nothing but *peace*, the *sweetest peace.*" *J. A. Macduff.*

The babe dies peacefully in the warm arms
Of its sweet mother, while the glowing life
Of the fond heart whereto she presses it
Half binds the fluttering dove to its white cage,
And keeps the pulse at play. O, she would pour
Her own life into the cold cold babe with joy!
Therefore she binds him so about her heart
To make him still live on, thinking to blend

Her being with the babe: but lo! the bud
Of immortality, nursed in her breast,
Has blossomed into heaven. *So let* ME die
Where the warm life of Jesus shall inspire
My fainting spirit, and His heart shall beat
New pulses into MINE! *Miss Tatham.*

DEATH—Power of.

The power of death is infinite to the human conception, though limited to the Divine. What power, save the power of God, is more than a match for it? Do you speak of the power of money? The power of death is greater. The power of eloquence—the power of ambition—the power of physic—the power of love—the power of life—the power of armies—of Alexander—of Cæsar—of Napoleon—of Wellington, &c.—the power of wisdom—the power of nations—the power of kings, emperors, legislators, warriors, heroes, orators? The power of death is greater than they all combined. They have all bended and given way beneath his iron rule of might. Death is stronger than all the untold myriads of human beings, irrational animals, and animate existences, which have lived in the ages of the past. They have all fallen before the sweep of his irresistible arm; and he holds them down under his dominion of corruption. And with all the unprecedented forces which the present teeming population of the world is putting forth, in ten thousand ways, death shall prove himself more than conqueror over them; and they too shall be brought into his dark domain. And what death has done in the past, and shall do in the present, he shall do in the future. But great as is the power of death, death shall be destroyed by Him who is stronger —Jesus Christ. *John Bate.*

DEATH—Preaching in.

An infidel during his sickness became convinced of his wretched condition, and by the assistance of a Sabbath-school teacher was led to the Saviour, and found salvation in His blood. After the change which had passed in his heart, he often spoke of the Saviour's love, and the heaven into which he hoped soon to enter. Finding his life rapidly drawing to a close, he urged the teacher to proceed in his glorious work of doing good; then opening his bedroom window, which overlooked a bustling and crowded thoroughfare, as he gazed on the human forms beneath, summoning his last remaining strength, he cried at the top of his voice, "THERE IS MERCY FOR ALL! NONE NEED DESPAIR, SINCE I, A POOR INIFIDEL, HAVE OBTAINED MERCY." This, his last work, accomplished, exhausted by the effort, he fell back on his bed, and instantly died. *S. M. Haughton.*

DEATH—Premature.

A lily of the field, when its root is cut away by the ploughshare, being no longer supported by the stalk, languishes upon the ground; and though it does not immediately lose all the lustre of its beauty, yet it is no more nourished by the earth, nor quickened by a vital principle; thus fell the son of Idomeneus, cut down, like a flower, by an untimely stroke, in the first bloom of his youth. *Fenelon.*

DEATH—Premonitions of.

The first symptom of approaching death with some, is the strong presentiment that they are about to die. Oganan, the mathematician, while in apparent health, rejected pupils from the feeling that he was on the eve of resting from his labours; and he expired soon after, of an apoplectic stroke.

Fletcher, the divine, had a dream which shadowed out his impending dissolution, and believing it to be the merciful warning of Heaven, he sent for a sculptor and ordered his tomb. "Begin your work forthwith," he said at parting; "there is no time to lose." And unless the artist had obeyed the admonition, death would have proved the quicker workman of the two.

Mozart wrote his Requiem under the conviction that the monument he was raising to his genius, would, by the power of association, prove a universal monument to his remains. When life was fleeting very fast, he called for the score, and musing over it, said, "Did I not tell you truly that it was for myself that I composed this death chant." Another great artist in a different department, convinced that his hand was about to lose its cunning, chose a subject emblematical of the coming event. His friends inquired the nature of his next design; and Hogarth replied, "The end of all things." "In that case," rejoined one, "there will be an end of the painter." What was uttered in jest was answered in earnest, with a solemn look and heavy sigh: "There will," he said; "and the sooner my work is done the better." He commenced next day, laboured upon it with unremitting diligence, and when he had given it the last touch, seized his pallet, broke it in pieces and said: "I have finished." The print was published in March under the title of "Finis;" and in October, the curious eyes which saw the manners in the face were closed in the dust. Our ancestors, who prone to look in the air for causes which were to be found upon the earth, attributed these intimations to various supernatural agencies.

John Hunter solved the mystery, if so it can be called, in a single sentence. "We sometimes," he says, "feel within ourselves that we shall not live; for the living powers

become weak, and the nerves communicate the intelligence to the brain." His own case has often been quoted among the marvels of which he offered this rational explanation. He intimated, on leaving home, that if a discussion which awaited him at the hospital took an angry turn, it would prove his death. A colleague gave him the lie; the coarse word verified the prophecy, and he expired almost immediately, in an adjoining room. There was everything to lament in the circumstance, but nothing at which to wonder, except that any person could show such disrespect to the great genius, a single year of whose existence was worth the united lives of his opponents. Hunter, in uttering the prediction, had only to take counsel in his own experience, without the intervention of invisible spirits. He had long laboured under a disease of the heart, and he felt the disorder had reached the point at which any sharp agitation would bring on the crisis.

Circumstances, which at another time would excite no attention, are accepted as an omen when health is failing. The order for the Requiem with Mozart, the dream with Fletcher, turned the current of their thoughts to the grave.

Foote, prior to his departure for the continent, stood contemplating the picture of a brother author, and exclaimed, his eyes full of tears, "Poor Weston!" In the same dejected tone he added, after a pause, "soon others shall say, Poor Foote!" And to the surprise of his friends, a few days proved the justice of his prognostication. The expectation of the event had a share in producing it, for a slight shock completes the destruction of prostrate energies.

The case of Wolsey was singular. The morning before he died, he asked Cavendish the hour, and was answered "past eight." "Eight of the clock!" replied Wolsey, "that cannot be;—eight of the clock, nay, nay, it cannot be eight of the clock, for by eight of the clock shall you lose your master." The day he miscalculated, the hour came true; on the following morning, as the clock struck eight, his troubled spirit passed from life. Cavendish and the bystanders, thought he must have had a revelation of the time of his death; and from the way in which the fact had taken possession of his mind, we suspect that he relied on astrological prediction, which had the credit of a revelation in his own esteem. Persons in health have died from the expectation of dying. It was common for those who perished by violence to summon their destroyers to appear, within a stated time, before the tribunal of their God; and we have many perfectly attested instances in which, through fear and remorse, the perpetrators withered under the curse, and died. Pestilence does not kill with the rapidity of terror.

The profligate abbess of a convent, the Princess Gonzaga of Cleves, and Guise, the profligate Archbishop of Rheims, took it into their heads, for a jest, to visit one of the nuns by night, and exhort her as a person who was visibly dying.

While in the performance of this heartless scheme, they whispered to each other, "She is departing." She departed in earnest. Her vigor, instead of detecting the trick, sank beneath the alarm; and the profane pair discovered, in the midst of their sport, that they were making merry with a corpse. *T. Walker.*

DEATH—Preparation for.

When you lie down at night compose your spirits, as if you were not to awake till the heavens be no more. And when you awake in the morning consider that new day as your last, and live accordingly. Surely that night cometh of which you will never see the morning, or that morning of which you will never see the night; but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyments hang loose about you, that it may be easily dropped when death comes to carry you into another world. When the corn is forsaking the ground it is ready for the sickle; when the fruit is ripe it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven when our heart is there before us. *Barton.*

So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams. *W. C. Bryant.*

Rabbi Eliezer said, "Turn to God one day before your death." His disciples said, "How can a man know the day of his death?" He answered them, "Therefore you should turn to God to-day. Perhaps you may die to-morrow; thus every day will be employed in returning."
J. Whitecross.

DEATH—Prospect of.

Yes, 'tis the hand
Of death I feel press heavy on my vitals,
Slow sapping the warm current of existence.
My moments now are few—the sand of life
Ebbs fastly to its finish. Yet a little,
And the last fleeting particle will fall
Silent, unseen, unnoticed, unlamented.
Come, then, sad Thought, and let us meditate,
While meditate we may. We have now
But a small portion of what men call time
To hold communion; for even now the knife,
The separating knife, I feel divide
The tender bond that binds my soul to earth.
Yes, I must die—I feel that I must die;
And though to me has life been dark and dreary,
Though Hope for me has smiled but to deceive,
And dissappointment still pursued her blandishments,
Yet do I feel my soul recoil within me
As I contemplate the dim gulf of death,
The shuddering void, the awful blank—futurity.
Ay, I had planned full many a sanguine scheme
Of earthly happiness—romantic schemes,
And fraught with loveliness; and it is hard
To feel the hand of death arrest one's steps
Throw a chill blight o'er all one's budding hopes,
And hurl one's soul untimely to the shades,
Lost in the gaping gulf of blank oblivion.
Fifty years hence, and who will hear of Henry?
Oh! none;—another busy brood of beings
Will shoot up in the interim, and none
Will hold him in remembrance. I shall sink
As sinks a stranger in the crowded streets
Of busy London:—some short bustles caused,
A few inquiries, and the crowds close in,
And all's forgotten. *H. K. White.*

DEATH—Ready for.

A lady once said to Mr. Wesley, "Supposing that you knew you were to die at 12 o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied; "why, just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."
Dr. Stevens.

DEATH—a Rent-day.

We know, O Lord, that our rent due to Thee is our soul, and the day of our death is the day, and our death-bed the place, where this rent is to be paid. And we know too, that he that hath sold his soul for unjust gain, or given away his soul before in society and fellowship of sin, or lent away his soul for a time by a lukewarmness and temporising to the dishonour of Thy name, to the weakness of Thy cause, to the discouraging of Thy servants, he comes to that day and to that place, his death and death-bed, without any rent in his hand, without any soul, to this purpose, to surrender it unto Thee.
Dr. Donne.

DEATH—of the Righteous.

How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes;
How gently heaves the expiring breast!
So fades a summer-cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."
J. Montgomery.

The Christian, at his death, should not be like the child who is forced by the rod to quit his play, but like the one who is wearied of it, and willing to go to bed. Neither ought he to be like the mariner, whose vessel, by the violence of the tempest, is drifted from the shore, tossed to and fro upon the ocean, and at last suffers wreck and destruction; but like one who is ready for the voyage, and the moment the wind is favorable, cheerfully weighs anchor, and, full of hope and joy, launches forth into the deep. The pious monk, Stanpitz, says, "Die as Christ did, and then, beyond all doubt, your death will be good and blessed." But how, then, did Christ die? "No man," he Himself says, "taketh my life from me, but I lay it down of myself." And St. Luke tells us that "when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem;" that is, He took the way to it with a confident and cheerful heart, and an intrepid look. Let us follow this great Forerunner; and, that we may do it with alacrity and confidence, and be at all times ready, let us so order our affairs, *that, when we come to die, we may have nothing else to do.* *Gotthold.*

As the silvery evening star hangs quivering over the grave of the sun, and is

the same planet which sometimes precedes his reappearance in the morning, so does the star of faith shine out in the darkening sky of a Christian's departing life, and speak of a future "rising in brighter array." Faith and Hope stand beside that couch of pain and weakness, as the two angels clothed in white stood in Jesus' sepulchre. *Anon.*

How sweet the hour of closing day,
When all is peaceful and serene,
And when the sun, with cloudless ray,
Sheds mellow lustre o'er the scene.

Such is the Christian's parting hour:
So peacefully he sinks to rest,
When faith, endued from heaven with power,
Sustains and cheers his languid breast.

Mark but that radiance of his eye,
That smile upon his wasted cheek;
They tell us of his glory nigh,
In language that no tongue can speak.

A beam from heaven is sent to cheer
The pilgrim on his gloomy road;
And angels are attending near,
To bear him to their bright abode.

Who would not wish to die like those
Whom God's own Spirit deigns to bless?
To sink into that soft repose,
Then wake to perfect happiness?

Bathurst.

Death comes at Christ's command to call the believer to Himself; and grim and ghastly though be the look of the messenger, surely that may well be welcome in the sweetness of the message he brings. Death comes to set the spirit free; and rude though be the hand that knocks off the fetters, and painful though be the process of liberation, what need the prisoner care for that, when it is to freedom, life, home, he is about to be emancipated? Death strikes the hour of the soul's everlasting espousals, and though the sound may be harsh, what matters that? To common ears it may seem a death-knell, to the ear of faith it is a bridal peal.

Dr. Caird.

DEATH—of a Saint.

What is the decease of a saint, but a translation out of a valley of death, a Golgotha, a place of skulls, a region where death reigns, into the region of perfect and everlasting life? It is not to be called death simply or absolutely, but with diminution; it is only death in a certain respect; when, in a higher and much more considerable respect, it is a *birth* rather, a dying out of one world, and a being born at the same time into another, a much more lightsome, a purer and more glorious world. The soul is cured in a moment of whatsoever was grievous or afflicting to it; and the body put into a certain way of cure—of being made, from an earthly, mean, mortal thing, heavenly, spiritual, incorruptible, and immortal. *John Howe.*

DEATH AND SIN.

Men sometimes are so foolish as to deny that there ever was a flood which drowned all the world in a few days; but they cannot deny that death now sweeps off the whole world once in about thirty years. Go to that churchyard yonder. How full of graves! You tread on some sleeper at every step. Who slew all these? Suppose you should go to a great prison, full of little cells, and every one cell had a prisoner chained in it, and the number was as great as the number of graves in that churchyard. Would you not think to yourself, "Here must be a great deal of guilt and sin, in order to fill all these cells?" And the churchyard is the prison-house where God has confined so many prisoners. There is no grave in heaven, and there never would have been one on earth, had it not been for sin.

Dr. J. Todd.

Sin is represented as addressing itself to Satan, pointing to death as her offspring, begotten of him:—

At last this odious offspring whom thou seest,
Thine own begotten, breaking violent way,
Tore through my entrails, that with fear and pain
Distorted all my nether shape thus grew
Transform'd, brandishing his fatal dart
Made to destroy: I fled, and cried out Death: [sighed
Hell trembled at the hideous name, and
From all her caves, and back resounded, Death. *Milton.*

DEATH—a Sleep.

I. Sleep is rest, or gives rest to the body: so death is or doth give rest to the body;—(1) Rest from labour and travel. (2) Rest from trouble and opposition. (3) Rest from passion and grief. (4) Rest from sin, temptation, Satan, and the law.

II. Sleep is not perpetual; we sleep and wake again; so, though the body lie in the grave, yet death is but a sleep; we shall wake again in the morning of the resurrection.

III. The sleep of some men differs very much from that of others: so the death of saints differs from that of the wicked. (1) Some men sleep before their work is done; so there are some men die before the work of their salvation is wrought out. (2) Some men fall asleep in business and in great distraction, while others sleep in

peace; so some wicked men die in great distraction of mind, under the horrors of conscience, while others die in a calm, sweet, and heavenly manner. (3) Some men fear to sleep because of the peculiar dangers to which they may be exposed; so some wicked men dread the thought of dying because of the dangers which follow. But saints have no fear of death. (4) Some men fall asleep in dangerous places, and in the midst of their enemies: so some men die on the brink of hell, and are surrounded with the spirits of perdition. But saints die in the view of Jesus; in the love of Jesus; in the covenant of Jesus,

IV. A man that sleeps is generally easily awoke: so the body in death shall be much more easily awoke at the last day than the soul can now be awoke from its sleep of sin. *B. Keach.*

And while the soul shall pass to God, to enter on the rest of glory, the mortal body has its rest no less, sleeping peacefully till the resurrection day. And when the green grass of another June waves over us; when the soft summer wind of another June sighs through the green leaves; when the sunshine of some more genial longest day shall brighten cheerfully the stone which may bear our name and yours; what better can we wish, than that if we leave behind us those who may sometimes visit the quiet spot, they may be able to say, humbly and hopefully, Surely here, at last; and surely there, in a better place; the weary heart and hand are still; yea, surely God "hath given His beloved, sleep?" *Madame de Gasparin.*

The Christian sleeps—in Jesus—blessed thought!
Hush, mourners! though ye could, awake him not!
Would ye recall him from the home of bliss,
The "better country," to a land like this?
To weep as we are weeping—all our pain,
Temptations, conflicts, to endure again?
No, brother! slumber now, and take thy rest
In the low sleeping place which Christ has bless'd.
Till the great Easter morning light the skies,
And all His people like Himself shall rise,
Bright in His radiance, with His beauty fair,
Ever His glory and His bliss to share.
Oh, precious hope! already from afar
Through sorrow's night we see the morning star,
And guided by its beams, we calmly lay
Our sleeping ones to rest, to wait "that day." *H. L. L.*

DEATH—a Stream.

There is a stream whose narrow tide
The known and unknown worlds divide,
Where all must go.
Its waveless waters, dark and deep,
Mid sullen silence downward sweep,
With noiseless flow.

I saw where at that dreary flood
A smiling infant prattling stood,
Whose hour had come:
Untaught of ill, it neared the tide,
Sank, as to cradled rest, and died,
Like going home.

Followed, with languid eye, anon
A youth, diseased, and pale, and wan,
Whose time had come:
He gazed upon that leaden stream;
I saw him plunge, I heard a scream,
And he was gone.

And next a form, in manhood's strength,
Come bustling on till there at length
He saw life's bound:
To heaven he raised his bitter prayer,
Too late, his shriek of wild despair
The waters drown'd.

I saw when to that stream again
Another child of mortal man,
With smiles drew nigh:
'Tis the last pang, he calmly said.
To me, O Death, thou hast no dread;
Saviour, I come.
Spread but thine arms on yonder shore—
I see, ye waters, bear me o'er,
There is my home. *Anon.*

DEATH—Strong in.

The other day I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these few words, "I am strong in Him." The words were few, and uttered feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; but these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May all of us be "strong in Him." *Dr. Macleod.*

DEATH—a Thief.

This last enemy strikes the body, as a robber forces open the door of a house, in order to reach the treasure that lies within. If the soul's life has been hid with Christ in God before that last assault, the spoiler will be disappointed of his prey. *Arnot.*

DEATH—at all Times.

Death reigns in all the portions of our time. The autumn with its fruits provides disorders for us, and the winter's cold turns them into sharp diseases, and the spring brings flowers to strew our hearse, and the summer gives green turf and brambles to bind upon our graves. Calentures and surfeit, cold and agues, are the four quarters of the year, and all minister to death; and you can go no whither, but you tread upon a dead man's bones. *Bp. Taylor.*

DEATH—Treasures of.

Many a man has an ill-favoured countenance, is lean and haggard, pale and sallow, and mean in his attire, who yet, under an ungainly exterior, conceals great talents and virtues. Such is the case with death. Ah me! how much of what is good and sweet, and blessed, is concealed beneath its sour aspect and transient bitterness. *It is not I who die, when I die, but my sin and misery.* As often as I think of death, I figure to myself that I see a messenger coming from a distant land, bringing the good news of my Saviour, the Bridegroom of my soul, and of the inheritance which He has purchased with His blood, and reserves for me in heaven. What care I although the messenger may have an ugly face, be armed with a long dart, wear a tattered coat, and knock rudely at my door? I attend less to his appearance than to his business. *Gotthold.*

DEATH—Uncertainty of.

That awful, that tremendous day,
Whose coming, who shall tell? For as a thief
Unheard, unseen, it steals with silent pace
Through night's dark gloom. Perhaps, as here I sit,
And rudely carol these recondite lays,
Soon shall the hand be check'd, and dumb the mouth
That lisps the falt'ring strain. O! may it ne'er
Intrude unwelcome on an ill-spent hour;
But find me wrapt in meditations high
Hymning my great Creator. *Hodgson.*

DEATH—Universal.

"There is one kind of flesh of men, another of beasts, another of fishes, and another of birds." "All flesh is grass." No sex is spared, no age exempt. The majestic and courtly roads which monarchs pass over, the way that men of letters tread, the path the warrior traverses, the short and simple annals of the poor, all lead to the same place; all terminate, however varied in their routs, in that one enormous house which is appointed for all living. One short sentence closes the biography of every man, as if in mockery of the unsubstantial pretensions of human pride, "The days of the years of Methuselah were 969 years; and he died." There is the end of it, "And he died." Such is the frailty of this boasted man. "It is appointed unto men"—unto *all* men—"once to die." *W. M. Punshon.*

Everything dies, and on this spring morning, if I lay my ear to the ground, I seem to hear, from every point of the compass, the heavy step of men who carry a corpse to its burial. *Madame de Gasparin.*

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair.

The air is full of farewells to the dying
And mourning for the dead;
The heart of Rachel, for her children crying,
Will not be comforted. *Longfellow.*

No cheerful corn the fields below produce,
Nor clust'ring vines nor brisk enliv'ning juice;
But daring Cerb'rus with his triple roar,
And the old wherry on the Stygian shore.
Tibullus.

DEATH—Unprepared for.

How often we hear the mournful exclamation, "Too late!" from men who come up to the doors of a bank, just as the key has turned in the lock; or up to the great gates of a railway terminus, just as they swing to, and tell the tardy traveller he has lost his train; or up to the post-office, just as the mail has been despatched; but how should we tremble, if our ears could receive the despairing cry of souls whom the stony gaze of that grim messenger has fixed in sin for ever!

"A little longer, yet a little longer,
O might she stay to wash away her stains,
And fit her for the passage! But the foe,
Like a staunch murderer, steady to his purpose,
Pursues the soul through every lane of life
Nor misses once the track, but presses on;
Till, forced at last to the tremendous verge
At once she sinks to everlasting ruin."
Anon.

DEATH—Vale of.

The vale of death! that hush'd Cimmerian vale!
Where darkness, brooding o'er unfinished fates,
With raven wing incumbent, waits the day
(Dread day!) that interdicts all future change! *Young.*

DEATH—Vanquished.

The power of death, the last enemy, is destroyed, as it respects all who believe in Christ; instead of being the jailor of hell and the grave, he is now, as it respects Christ's people, the porter of Paradise. All he can now do is to cause them to sleep in Jesus, release their immortal spirits from the fetters which bind them to earth, and deposit their weary bodies in the tomb as a place of rest, till Christ comes at the last day to raise them incorruptible, glorious, and immortal, and re-unite them to their souls in a state of perfect, never-ending felicity. *Dr. Payson.*

DEATH—Welcoming.

A child, at school, welcomes every messenger from home to him; but he desires most the messenger that comes for him. Joseph sends to Jacob, and for him at once; and his father not only heard the words, but saw the waggons. "Oh, these are really to carry me to him; I shall soon see my son, and die in peace." Such a messenger, Christian, is death to you. "Come," says God, "you have toiled long enough, you have feared long enough, you have groaned long enough, your warfare is accomplished, enter the rest which the Lord your God giveth you —come; for all things are now ready." "But the swelling river rolls between." Fear not. The ark of the covenant will go before you, and divide the waves, and you shall pass over dry-shod. And then let the streams reunite, and continue to flow on, you will not wish them to re-open for your return. What is misery to others, is joy to you. "I shall go the way whence I shall not return." *W. Jay.*

Open thine arms, O death, thou fine of woe,
And warranty of bliss! I feel the last
Red mountainous remnant of the earth give way.
The stars are rushing upward to the light;
My limbs are light, and liberty is mine.
The spirit's infinite purity consumes
The sullied soul. Eternal destiny
Opens its bright abyss. I am God's.
Anon.

DEATH—Wonderfulness of.

How wonderful is death,
Death and his brother sleep!
One, pale as yonder waning moon,
With lips of lurid blue;
The other, rosy as the morn
When throned on ocean's wave,
It blushes o'er the world;
Yet both so passing wonderful. *Shelley*

DEATH OF EMINENT CHRISTIAN MEN.

William Tyndale.—While labouring in Antwerp as a spiritual teacher to the English residents there, and plying his pen and employing the press with unwearied diligence for the cause to which his soul was devoted, Tyndale was the object of intense dislike to the ecclesiastical authorities of the country, to whose machinations it is probable he at length fell a victim. Attempts were made to persuade him to return to England. Vaughan, the representative of the English court at Antwerp was employed to allure him, if possible, into the lion's den, and when these attempts proved vain, he was betrayed into the hands of the government of the Netherlands, through the intrigues of two abandoned Englishmen, who consummated the tragedy of this confessor's life. Being convicted on a charge of heresy, he was condemned to be strangled and burned. The inhuman sentence was carried into effect at Vilvord, near Brussels.
J. Stoughton.

Richard Hooker.—The dying hours of Richard Hooker were in harmony with the tenor of his life, and the spirit of his writings. On asking his thoughts, his doctor received for reply from Hooker, that he was "meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh, that it might be so on earth! I have lived to see this world is made up of perturbations, and I have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have, by His Grace, loved Him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him and to all men; yet, if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord show mercy unto me; for, I plead, not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase pardon for penitent sinners. And since I owe Thee a death, Lord let it not be terrible, and then take Thine own time, I submit to it. Let not mine,

O Lord, but Thy will be done." With which expression he fell into a dangerous slumber, dangerous as to his recovery; yet recover he did, but it was to speak only these few words; and, as we read his words, we seem to see him in the quaint chamber of his old parsonage, lifting up his eyes to heaven like holy Stephen, while he says, "God hath heard my daily petitions, for I am at peace with all men, and He is at peace with me; and, from that blessed assurance, I feel that inward joy which this world can neither give nor take from me, my conscience bearing me witness; and this witness makes the thought of death joyful. I could wish to do the church more service, but cannot hope it, for my days are past as a shadow that returns not." More he would have spoken, but his spirits failed him, and after a short conflict between nature and death, with a quiet sigh he breathed his last, and so he fell asleep. *J. Stoughton.*

ROBERT LEIGHTON.—When death came at last, the circumstances were very affecting, and strangely coincident with his express wishes. He used to say, if he were to desire a place where to die, it should be an inn. Such a temporary abode was to him symbolical of the world; dying there, was an emblem of one hastening home. He had his wish. There is still in the narrow thoroughfare called Warwick Lane, returning out of Newgate-street, an old inn bearing the sign of the "Bell." The writer never passes it without thinking of Leighton. It was thence, in accordance with his wish, that his pure, meek spirit fled away from scenes of noise, and toil, and strife, to regions of spotless purity and unbroken repose. *Ibid.*

RICHARD BAXTER.—At last he felt the approaches of death and could rise no more. Of such a man in such circumstances, every utterance is memorable; and not the least memorable are those which, in the vestibule of eternity, identify with the lowliest of penitents, and the least of converts, the mighty theologian and the saint of sixty years' standing. "'God be merciful to me a sinner;' I bless God that this is on record in the Gospel, as an effectual prayer. God may justly condemn me for the best duty I ever did; all my hopes are from His free mercy in Christ." When waking from a slumber, he said, "I shall rest from my labours." A minister added, "And your works will follow you." "But," he answered, "no works, I will leave out works, if God will grant me the other." And when a friend recalled the great good which had been done by his writings, he replied, "I was but a pen in God's hand; and what praise is due to a pen?" "Almost well," was the answer to inquiries how he did; and, at last, on Tuesday the 8th of December, 1691, he entered into the rest which remains for the people of God.

Dr. J. Hamilton.

GEORGE WHITFIELD.—He preached daily from the 23rd to the 29th of September, 1770. He preached that last morning from "Examine yourselves, whether ye be in the faith." At night he was taken ill, and said to a friend, "I am dying." The next day he was a corpse. Like Elijah, he ended not his ministry, but went on talking words of truth, and wisdom, and love, till the ascending chariot caught him away, and carried him out of sight. *J. Stoughton.*

JOHN FLETCHER.—As night drew on, I perceived him dying very fast. His fingers could hardly make the sign which he scarce ever forgot; and his speech seemed quite gone. I said, "My dear creature, I ask not for myself; I know thy soul, but for the sake of others, if Jesus be very present with thee, lift up thy right hand." Immediately he did. "If the prospect of glory sweetly opens before thee, repeat the sign." He instantly raised it again, and in half a minute a second time. He then threw it up, as if he would reach the top of the bed. After this his hand moved no more. But on my saying, "Art thou in pain?" He answered, "No." From this time he lay in a kind of sleep, though with his eyes open and fixed. For the most part he sat upright against pillows, with his head a little inclining to one side. And so remarkably composed, yea, triumphant was his countenance, that the least trace of death was scarce discernible in it. Eighteen hours he was in this situation, breathing like a person in common sleep. About thirty-five minutes past ten on Sunday night, August 14, his precious soul entered into the joy of his Lord, without struggle or groan, in the fifty-sixth year of his age. *Mrs. Fletcher.*

JOHN NEWTON.—Newton died in his eighty-second year; and the story of his life may be wound up in Doddridge's words respecting good old Mr. Norris of Welford; "Nature was not racked with tormenting pain, nor worn out by a tedious consuming illness; but the good man grew a little drowsy towards the evening of his long day, and having served his generation according to the will of God, gently fell asleep." *J. Stoughton.*

JOHN HOWE.—Round his dying bed gathered many friends and ministers, to whom he expatiated with warmth on that

future blessedness, which had been so long the theme of his meditation. Among other friends, he received a visit from Richard Cromwell, to whom he had been chaplain forty-five years before, and who now lived the life of a quiet country gentleman, and of a most exemplary Christian. The interview between them was long and affectionate, and they parted amidst many tears. Howe died on Monday, April 2, 1705.

Dr. J. Hamilton.

DAVID STONER.—The time was now come when this faithful servant of the Lord must die: and his death affords a sublime example of Christian virtue. It admirably corresponds with the tenor of his useful life. For the salvation of sinners he lived and laboured. Solicitude for souls was the ceaseless spring of his zeal, activity, and wasting exertions. He felt the "ruling passion strong in death." He appeared to forget himself, though on the solemn verge of eternity; to forget his wife, though soon to become a disconsolate widow; to forget his two lovely boys, then passing into the sad destitution of an orphan state; but he remembered sinners. He had slumbered for some time; the silver cord seemed quite loosed, and nature sinking in its last decay, when, to the astonishment of every one present, he looked up, and, summoning all his strength to one last effort, cried aloud, "Lord, save sinners! Save them by thousands, Lord! Subdue them, Lord! Conquer them, Lord!" He reiterated these petitions nearly twenty times, then sank down, reposed his head on the pillow, and expired without a struggle or a groan, a little before twelve o'clock, aged thirty-two years, six months and seventeen days.

Dr. Hannah.

JOHN WESLEY.—His death scene was one of the most peaceful and triumphant in the annals of the church. Prayer, praise, and thankfulness were ever on his lips. Many golden sentences, worthy to be had in everlasting remembrance, were uttered during his last hours. "Our friend Lazarus sleepeth." "HE IS ALL! HE IS ALL!" "There is no need for more than what I said in Bristol; my words then were—

'I the chief of sinners am,
But Jesus died for me!'"

"We have boldness to enter into the holiest by the blood of Jesus." "That is the foundation, the only foundation, and there is no other." "How necessary it is for every one to be on the right foundation!" "The Lord is with us, the God of Jacob is our refuge." "Never mind the poor carcase." "The clouds drop fatness." "He giveth His servants rest." "He causeth His servants to lie down in peace." "I'll praise: I'll praise." "Lord, thou givest strength to those that can speak, and to those that cannot. Speak, Lord, to all our hearts, and let them know that thou loosest the tongue." "Jesus! Jesus!" His lips are wetted, and he says his usual grace, "We thank thee, O Lord, for these and all thy mercies. Bless the Church and king; and grant us truth and peace, through Jesus Christ our Lord, for ever and ever." Those who look out of the windows are darkened, and he sees only the shadow of his friends around his bed: "Who are these? "We are come to rejoice with you; you are going to receive your crown." "It is the Lord's doing," he calmly replies, "and marvellous in our eyes." "I will write," he exclaims, and the materials are placed within his reach; but the "right hand has forgot her cunning," and "the pen of the once ready writer" refuses to move. "Let me write for you, sir," says an attendant. "What would you say?" "Nothing, but that GOD IS WITH US." "Now we have done all. Let us all go." And now, with all his remaining strength, he cries out, "The best of all is, God is with us!" And again, lifting his fleshless arm in token of victory, and raising his failing voice to a pitch of holy triumph, he repeats the heart-reviving words, "The best of all is, God is with us!" A few minutes before ten o'clock on the morning of the 2nd of March, 1791, he slowly and feebly whispered, "Farewell!" farewell!"—and, literally, "without a lingering groan," calmly "fell on sleep, having served his generation by the will of God."

H. Moore.

DR. DEMPSTER, OF CHICAGO, who died in November, 1863.—Saturday evening, as I entered his room, I heard him mention my name—he was asking for me. I came to his side—he fixed his eyes upon me, and made several efforts to communicate something, but could not. His physician was there, and we stepped into an ante-room, and he told me tearfully that the case must be fatal, and authorised me to communicate the fact to the venerable sufferer, adding, "It can do *him* no harm." His mind was still regnant. That intellect was clear. I came to his bedside, and holding his hand, said: "Dr. Dempster, I must make a communication which I am sure you will receive without agitation." He bowed, fixing his eyes calmly upon me. "Your physician says he can do no more, and, contrary to all our hopes, your disease must terminate fatally, and that in a short time." No change passed over his face—he looked steadily into mine, and when I ceased he

bowed. He understood it, and was ready. After a pause of a few moments, I said to him: "Doctor, we need no witness to give us assurance, yet we will be glad to know if the Rock is beneath your feet." He responded by an affirmative sign, made more expressive by the smile upon his features. "Shall we say to your children, Doctor, that all is bright before you?" He responded audibly, "Yes," and bowed. A little later, when I asked him, "Doctor Dempster, shall I say to your students that the doctrine of the atonement you taught them, you find all-sufficient now?" his response, though made by signs, was emphatic. We kneeled in prayer, and at the close of the petition he responded, "Amen."

For an hour or more he seemed to suffer severely, but still no sign of fretfulness. His eyes rested frequently, and oh how expressively, and I thought pityingly, upon Mrs. D.! We prayed again that his sufferings might be alleviated and his passage smoothed, and so it was. There was some time when he sank gradually, though rapidly, yet painlessly and gently. His eyes indicated intelligence of what was transpiring around him till within a few minutes of his death, when the gleam left them. At eighteen minutes past eleven the head which rested upon my breast was that of a lifeless man. We were with our dead. We had solemnly committed his parting spirit to his Redeemer!

Dr. Eddy.

Rev. T. Starr King.—When the second attack of pneumonia occurred, he said to the doctor, "What is this? Is this pneumonia, too?"

The doctor replied that it was. Mr. King then asked, "Can I survive it?"

The doctor told him no—he thought he could not.

"How long can I live?" he asked.

"Not half an hour."

"Are you sure I cannot live longer than that?"

The doctor told him he feared he could not. Friends then asked him if he had anything to say. He replied, "Yes, a great deal to say; I want first to make my will."

Up to this time, for two or three days he had not been able to speak above a whisper; but responding to the power of his will, his voice now resumed its old power and tone, and he spoke nearly as loud as ever.

A friend sat by his bedside, and he dictated the will—it was read to him afterwards, and he assented to its correctness by saying "all right" at the end of each paragraph, exclaiming at the close: "It is just as I want it."

He then hesitated a moment, and dictated an important correction. A pen was given him and he signed it in a handwriting as firm and bold as he ever wrote in his life, even punctuating the abbreviation of his name, and putting an accustomed flourish beneath the signature. Then came the sad task of bidding his friends who were present good-bye. One by one they came up to his bedside; in every instance he greeted them with a cheerful smile, as though he were only going on a journey of a day or two, grasping their hands and saying in that sweet pleasant voice of his, "Good-bye."

Some one asking how he felt, he said:—"Happy, resigned, trustful;" then repeating the twenty-third psalm in a clear and well-modulated voice.

At the verse, "Yes, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me," he raised his finger and his eyes as calmly as though in his pulpit, his voice as firm and strong as ever. After this exertion his strength seemed to fail him. Sinking back in bed, he said:—"It is all right for me, but she will feel it"—pointing to his wife.

Friends again gathered round his bedside, and he bade and smiled them goodbye. His little son being brought in, he said:—"Dear little fellow—he's a beautiful boy!" kissing his hand to the child as the nurse carried it away in her arms. This was the last act on earth. Calmly closing his eyes, he seemed to go to sleep. A great, and good, and generous man was dead.

Anon.

Archbishop Whately.—His last illness showed his principles; then he spoke plainly. To one who, observing his sufferings, asked him if he suffered much pain, he said, "Some time ago I should have thought it great pain, but now I am enabled to bear it." His intellect was unclouded by illness; he could think and speak. Some one said to him, "You are dying, as you have lived, great to the last;" the reply was, "I am dying as I have lived, in the faith of Jesus." Another said, "What a blessing that your glorious intellect is unimpaired;" he answered, "Do not call intellect glorious; there is nothing glorious out of Christ." Another said, "The great fortitude of your character now supports you." "No, it is not my fortitude that supports me, but my faith in Christ." With such a witness on his lips and in his acts, Archbishop Whately passed away. He has left us useful writings, and much valuable thought; but the witness of his dying hours seals and crowns his labours. Dr. Arnold said of him that he was a great man. We reckon it a higher praise, that

we can say over his grave, without flattery or exaggeration, that he was a great and a good man. *Ibid.*

DEATH-BED—An Atheist at a.

I have often wondered what an Atheist can have to say at a death-bed, though I suppose he is seldom present at any—except his own. It must surely be an awkward place for him. A man who thinks this world all, must find it hard to say anything consolatory to one who feels that all is fleeting away from him. How consoling it must be for a wife to be told by her husband—"We are about, my dear creature, to part,—and to part for ever; but let not that disturb you; let me remind you that it is a universal law. You are nothing but a chance-composition of organic molecules, nor am I anything more; we shall never have individual consciousness again. But let me tell you, for your unspeakable consolation, that you will pass into new forms, and sublimely, though unconsciously, last for ever!" *H. Rogers.*

DEATH-BED OF THE CHRISTIAN.

The death-bed of the just is yet undrawn
By mortal hand,—it merits a Divine.
Angels should paint it,—angels ever there,—
There on a post of honour and of joy.
A death-bed's a detector of the heart;—
There tired Dissimulation drops her mask:
Virtue alone has majesty in death.
Young.

DEATH-BED—Discoveries of the.

It is a fearful thing to wait and watch for the approach of death; to know that hope is gone, and recovery impossible; and to sit and count the dreary hours through long, long nights, such nights as only watchers by the bed of sickness know. It chills the blood to hear the dearest secrets of the heart—the pent-up, hidden secrets of many years—poured out by the unconscious, helpless being before you; and to think how little the reserve and cunning of a whole life will avail when fevers and delirium tear off the mask at last. Strange tales have been told in the wanderings of dying men; tales so full of guilt and crime, that those who stood by the sick person's couch have fled in horror and affright lest they should be scared to madness by what they heard and saw; and many a wretch has died alone, raving of deeds the very name of which has driven the boldest man away. *C. Dickens.*

DEATH-BED REPENTANCE.

They who delay the hour of repentance until death are like the tyrant Dionysius, who stole from Apollo his golden cloak, and gave him a cloak of Arcadian home-spun, saying, that this was lighter in summer and warmer in winter. These men sacrilegiously rob God of the service of all their golden days, and serve Him in their hoary head, in their furs and grave-clothes, and pretend that this late service is more agreeable to the Divine mercy on one side, and human infirmity on the other, and so dispute themselves into an irrecoverable condition. *Bp. Taylor.*

Archbishop Whately, in his 'Future Revelations,' seems to take the ground that there can be no repentance upon a dying bed. His argument may, in a word, be summed up thus:—Life is then practically ended; there is nothing left to give to Christ; we cannot, in fact, be said to be on probation; and, therefore, to talk about repentance under such circumstances, is utterly to misunderstand and misuse language. Without expressing an opinion as to the obligation, for these reasons, to deny the possibility of conversion in our dying moments, are there not other considerations, along with these, that should compel us to distrust the reality of a spiritual change at such a time? It would be sinful to declare that there are any whom the mercy of the Saviour cannot reach; and it certainly can extend to any who will receive it. But it is not wrong to say that sinners may be so situated that they cannot accept the offered grace of Jesus. Whether this is necessarily the case with every one who is unreconciled to God when death is just upon him, we do not positively affirm, though we fear there is little reliance to be placed by us in their professions of faith, or by themselves in their feelings of peace and security in that awful hour. The only practical test of the idea thus advanced may be found in the instances of those who repented when they supposed themselves dying, but who, when recovered, went back again into sin. With singular and startling coincidence such cases, and they are innumerable, cut away any hopes we might build upon purposes to turn to God when there is nothing else to trust in. *Dr. Haven.*

A pious English physician once stated that he had known some three hundred sick persons who, soon expecting to die, had been led, as they supposed, to repentance of their sins and saving faith in Christ, but had eventually been restored to health again. Only ten of all this number, so far as he knew, gave any evidence of being really regenerated. Soon after their recovery they plunged, as a general thing, into the follies and vices of the world. *K. Arvine.*

A certain American physician, whose piety led him to attend not only to people's

bodies, but to their souls, stated that he had known a hundred or more instances in his practice of persons who, in prospect of death, had been hopefully converted, but had subsequently been restored to health. Out of them all he did not know of more than three who devoted themselves to the service of Christ after their recovery.

K. Arvine.

DEATH-BED OF THE UNBELIEVER.

Hast never seen the death-bed of the unbeliever?

'Twas anguish, terror, darkness without bound;
But O, it had a most convincing tongue,
A potent oratory, that secur'd
Most mute attention. *Pollock.*

DEATH-SAYINGS OF CHRISTIANS.

M. Henry.—Sin is bitter; I bless God I have inward supports.

John Flavel.—I know that it will be well with me.

John Howe.—I expect my salvation, not as a profitable servant, but as a pardoned sinner.

Martin Luther.—Our God is the God from whom cometh salvation; God is the Lord by whom we escape death.

Knox.—Live in Christ, live in Christ, and the flesh need not fear death.

Calvin.—Thou, Lord, bruisest me; but I am abundantly satisfied, since it is from Thy hand.

J. Wesley.—The best of all is, God is with us.

C. Wesley.—I shall be satisfied with Thy likeness; satisfied! satisfied!

Bellarmine.—It is safest to trust in Jesus.

Baxter.—I have pain—there is no arguing against sense—but I have peace! I have peace!

Dr. Preston.—Blessed be God! though I change my place I shall not change my company; for I have walked with God while living, and now I go to rest with God.

Rev. T. Jones.—A sinner saved! a sinner saved!

Rev. John Janeway.—More praise still. O, help me to praise Him! I have nothing else to do; I have done with prayers and other ordinances.

Eliot.—Oh, come in glory! I have long waited for Thy coming. Let no dark cloud rest on the work of the Indians. Let it live when I am dead. Welcome joy!

Dr. Payson.—The battle's fought—the battle's fought; and the victory is won; the victory is won for ever! I am going to bathe in an ocean of purity, and benevolence and happiness to all eternity. Faith and patience, hold out.

S. Rutherford.—If He should slay me ten thousand times, ten thousand times I'll trust. I feel, I feel, I believe in joy, and rejoice; I feed on manna. Oh, for arms to embrace Him! Oh, for a well-tuned harp!

Rev. J. Hervey.—Oh, welcome death! thou mayst well be reckoned among the treasures of the Christian. The great conflict is over; all is done. To live is Christ, but to die is gain.

Halyburton.—I am thinking on the pleasant spot that I may get to lie in, close beside Mr. Rutherford and Principal Anderson. I will come in as a little one among them, and I will get my little George in my hand; and, oh, we will be a group of *bonnie dust*.

Dr. Goodwin.—Ah! is this dying? How have I dreaded as an enemy this smiling friend!

Rev. G. Sandford.—I'll praise, I'll praise, I'll praise.

Rev. B. Abbott.—Glory to God! I see heaven sweetly opened before me!

Rev. E. Garrettson.—"I shall be purified as by fire; I shall be made perfect through sufferings. It is right—not a pain too much. I feel the perfect love of God in my soul." Then he exclaimed, "Holy, holy, holy, Lord Almighty. Hallelujah! Hallelujah!" and then clasping his hands, and lifting his eyes towards heaven, he faintly whispered—"Glory! Glory!" and expired.

He died suddenly, and in great bodily suffering.

Rev. J. Dickens.—"My dear brother, do you not already see the towers of the New Jerusalem?" said a Christian brother. "I do," was his reply. When asked by the same person if they should engage in prayer, he said—"I would rather engage in praise." In that exercise he spent his last breath. The last words uttered were—"Glory! Glory! Come, Lord Jesus!"

Rev. Jos. Everett.—"Glory! glory! glory!" (These exclamations of rapture continued for twenty-five minutes, and then only ceased with life itself.)

Rev. V. Cook.—When I think of Jesus, and of living with Him for ever, I am so

filled with the love of God, that I scarcely know whether I am in the body or out of the body.

Rev. G. ROBERTS.—Be quiet, my son? Be quiet, my son? No, no! If I had the voice of an angel I would rouse the inhabitants of Baltimore, for the purpose of telling them of the joys of redeeming love. Victory! Victory! Victory through the blood of the Lamb!"

Rev. Dr. AILMER.—Let my people know that their pastor died undaunted, and not afraid of death.

Rev. J. REES.—Christ in His person, Christ in the love of His heart, and Christ in the power of His arm, is the Rock on which I rest.

Rev. W. EVANS.—My dependence is on the *mercy* of God in Christ. Here my religion *began*, and here it must *end*.

Rev. J. MARSHALL.—I have so *learned* Christ that I am not afraid to die.

Rev. JOHN DODD.—I am not afraid to look death in the face, I can say, Death, where is thy sting? Death cannot hurt me.

Rev. EDWARD DEERING.—As for my death, I bless God, and feel and find so much inward joy and comfort to my soul, that if I were put to my choice whether I would die or live, I would a thousand times rather choose death than life, if it may stand with the holy will of God.

Dr. OWEN.—O, brother Payne, the long looked for day is come at last, in which I shall see that glory in another manner than I have ever yet done, or been capable of doing.

Rev. R. DARRACOTT.—Well, I am going from weeping friends to congratulate angels and rejoicing saints in heaven and glory. Blessed be God, all is well.

Rev. S. MORRELL.—None can know, none can conceive the happiness I possess, the peace with which my soul is filled, but the sincere disciple of our Lord Jesus Christ. Redeemer of mankind, give me strength to bear even joy—this joy!

VENN.—Here is the passage I build on! "Who hath spoiled principalities and powers, and hath made a show of them openly, triumphing over them in it."

Rev. T. SCOTT.—Satan is vanquished. Nothing now remains but salvation with eternal glory—*eternal glory*.

JOHN FLETCHER.—"God is love! love! love! O for that gust of praise I want to sound:

"'Jesu's blood through earth and skies
Mercy, free, boundless mercy cries.'"

"Do you think the Lord will raise you up?" one asked; he strove to answer, and could just pronounce—"Raise me up in the resurr—" meaning in the resurrection. To another who asked the same question, he said, "I leave it all to God."

GEORGE HERBERT.—He said to a friend, who came from London to see him, "My dear friend, I am sorry I have nothing to present to my merciful God but sin and misery, but the first is pardoned, and a few hours will now put a period to the latter." Speaking to his wife he said, "I have passed a conflict with my last enemy, but have overcome him by the merits of my Master, Jesus."

Rev. P. HARDCASTLE.—On the second day before his death his pulse was feeble, and he was evidently sinking. When asked, "Can you say that the precious Word which you have been preaching is now your individual salvation?" "Yes," said he, "and my strength." "And your comfort?" "Yes, and my peace." "And your refuge?" "Yes," said the dying man, "and my life, my life, my life!" He passed away in the sixtieth year of his age, and the thirty-fifth of his ministry.

Rev. JOHN DE PUTRON.—All my hope is in Christ, and in Him alone. I have no doubt of my acceptance in my Redeemer; and although deprived of joy I have strong confidence.

Rev. HENRY HICKS.—Christ is the grand resource; Christ is the beginning, Christ is the end.

Rev. J. C. GEORGE.—Christ is precious within. Heaven is bright! All is well! Precious faith, precious faith! Lord, increase my faith.

Rev. J. EARNSHAW.—I have no fear; I trust all is right between me and the throne.

Rev. W. FOX.—When told that his sufferings were almost over, he said, "I shall be glad to go, very glad to go. I am very happy, very happy."

Rev. C. COTWELL.—What should I do now if I had not my Saviour to support me? Christ is all and in all.

Various, J. B.

DEATH-SAYINGS OF MARTYRS.

Illustrations of the power of Christianity in persecutions, bodily sufferings, painful deaths; in patience, meekness, forgiving spirit, &c.

MARCUS, of Arethuse, hung up in a basket, anointed with honey, and so exposed to the stinging of wasps and bees, to his persecutors that stood and beheld him:

"How am I advanced, despising you that are below on earth!"

BARLAAM, holding his hand in the flame over the altar, sung that of the Psalmist: "Thou teachest my hands to war, and my fingers to fight."

CRANMER, thrusting his hand into the fire, said—"Thou unworthy hand shalt first burn; I will be revenged of thee for subscribing for fear of death to that damned scroll."

BISHOP HOOPER, to one that tendered a pardon upon recantation, said—"If you love my soul, away with it; if you love my soul, away with it." One of the commissioners prayed him to consider that life is sweet and death is bitter: "True," said he, "but the death to come is more bitter, and the life to come is more sweet."

JOHN BRADFORD, embracing the reeds and faggots, said—"Strait is the way, and narrow is the gate, and few that find it." And speaking to his fellow-martyr said, "Be of good comfort, brother, for we shall have a merry supper with the Lord this night; if there be any way to heaven on horseback or in fiery chariots, this is it."

JOHN LAMBERT.—"None but Christ, none but Christ."

ELIZABETH FOLKES, embracing the stake, said—"Farewell all the world, farewell faith, farewell hope, and welcome love."

ALICE DRIVER, when the chain was about her neck, said—"Here is a goodly neckerchief, God be blessed for it."

JOHN NOYES, kissing the stake, said—"Blessed be the time that ever I was born for this day." To his fellow-martyrs he said—"We shall not lose our lives in this fire, but change them for a better, and for coals have pearls."

HUGH LAVEROCKE, comforting John-a-Price, his fellow-martyr, said unto him—"Be of good comfort, my brother, for my lord of London is our good physician; he will cure thee of all thy blindness, and me of my lameness this day."

JOYCE LEWIS.—When I behold the uglisome face of death, I am afraid; but when I consider Christ's amiable countenance, I take heart again.

JOHN HUSS said to a countryman who threw a faggot at his head—"O holy simplicity, God send thee better light! You roast the goose now, but a swan shall come after me, and he shall escape your fire."—Huss, a goose in the Bohemian language, and Luther a swan.

CASTILIA RUPEA.—Though you throw my body down off this steep hill, yet will my soul mount upwards again. Your blasphemies more offend my mind than your torments do my body.

HENRY VOES.—If I had ten heads, they should all off for Christ.

PETER BRUCE.—I thank God my broken leg suffered me not to fly this martyrdom.

ALEXANDER CANE, when a fool's cap was put on his head, said—"Can I have a greater honour done me, than to be served as my Lord Christ before Herod?"

JOHN BUISSON.—I shall now have a double gaol-delivery; one out of my sinful flesh, another from the loathsome dungeon I have long lain in.

GEORGE CARPENTER.—All Bavaria is not so dear to me as my wife and children, yet for Christ's sake I will forsake them cheerfully.

DOCTOR TAYLOR as he was going to martyrdom—"I shall this day deceive the worms in Hadley churchyard," and fetching a leap or two when he came within two miles of Hadley, "Now," saith he, "lack I but two stiles, and I am even at my Father's house."

BISHOP LATIMER, to one that tempted him to recant, and would not tell his name—"Well," saith he, "Christ hath named thee in that saying, 'Get thee behind me, Satan.'" And being urged to abjure, "I will," saith he, "good people; I once said in a sermon, in King Edward's time, confidently, that Antichrist was for ever expelled England, but God hath showed me it was but carnal confidence."

To Bishop Ridley, going before him to the stake, he said, "Have after as fast as I can follow. We shall light such a candle by God's grace in England this day, as I trust shall never be put out again." To whom Bishop Ridley said, "Be of good heart, brother, for God will either assuage the fury of the flame, or else strengthen us to abide it." *S. Ward.*

DEATH-SAYINGS OF CELEBRATED PERSONS.

NAPOLEON.—Head of the army.

BYRON.—I must sleep now.

SIR WALTER RALEIGH.—It matters little how it (his head) lieth.

LORD NELSON.—Kiss me, Hardy,—I thank God I have done my duty.

LAWRENCE.—Don't give up the ship.

CHANCELLOR THURLOW.—I'm shot if I don't believe I am dying.

NERO.—Is this your fidelity?

ALFIERI.—Clasp my hand, my dear friend—I die.

HAYDN.—God preserve the Emperor.

LORD CHESTERFIELD.—Give Dayroles a chair.

HALLIER.—The artery ceases to beat.

GOETHE.—Let the light enter.

QUEEN ELIZABETH.—All my possessions for a moment of time.

CARDINAL BEAUFORD.—What! is there no bribing death?

MADAME DE STAEL.—I have loved God, my father, and liberty.

GROTIEUS.—Be serious.

TASSO.—Into thy hands, O Lord!

ANNE BOLEYN.—It is small, very small indeed (clasping her neck).

SIR T. MOORE.—I pray you, see me safe up, and for my coming down, let me shift for myself (ascending the scaffold).

R. BURNS.—Don't let that awkward squad fire over my grave.

SIR WALTER SCOTT.—I feel as I were to myself again.

JEFFERSON.—I resign my soul to God, and my daughter to my country.

WASHINGTON.—It is well.

J. Q. ADAMS.—It is the last of earth.

HARRISON.—I wish to understand the true principles of the Government, I wish them carried out. I ask nothing more.

PRESIDENT TAYLOR.—I have endeavoured to do my duty.

FREDERICK V, OF DENMARK.—There is not a drop of blood on my hands.

MOZART.—You spoke of refreshment, my Emilie; take my last notes, sit down to my piano here, sing them with the hymn of your sainted mother; let me hear once more those notes which have so long been my solacement and my delight.

FRANKLIN.—A dying man can do nothing easy.

CHARLES II.—Let not poor Nelly starve.

MIRABEAU.—Let me die to the sounds of the delicious music.

LORD LYNDHURST.—Happy, happy, happy.

CHEVALIER BUNSEN.—My richest experience is the having known Jesus Christ. All the rest is nothing. We live eternal life in proportion as we live in God. Christ is the Son of God, and we are His children only when the spirit of love which was in Christ is in us. *Various, J. B.*

DEATH-SAYINGS OF WICKED MEN AND SCEPTICS.

VOLTAIRE, addressing his doctor, said, "I will give you half of what I am worth if you will give me six months' life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then I shall go to hell, and you will go with me;" and soon after expired.

GIBBON, just before his death, said that when he looked forward, "all was dark and doubtful."

PAINE, manifesting some kind of compunction of conscience on his dying bed, was asked, "Why do you call upon Jesus Christ to help you? Do you believe that He can help you? Do you believe in the divinity of Jesus Christ?" After a pause of some minutes he answered, "I have no wish to believe on that subject."

HOBBES.—I am taking a fearful leap into the dark.

LORD BYRON.—"Shall I sue for mercy?" After a long pause, he added, "Come, come, no weakness; let's be a man to the last."

ALTAMONT.—My principles have poisoned my friend; my extravagance has beggared my boy; my unkindness has murdered my wife! And is there another hell? Oh! thou blasphemed, yet most indulgent Lord God! hell is a refuge if it hides me from Thy frown.

FRANCIS SPIRA, an Italian apostate, exclaimed, just before death, "My sin is greater than the mercy of God. I have denied Christ voluntarily; I feel that He hardens me, and allows me no hope."

CHARLES IX (who gave order for the massacre on St. Bartholomew's day, 1575) expired bathed in his own blood from his veins, whilst he said, "What blood—what murders—I know not where I am—how will all this end? What shall I do? I am lost for ever. I know it."

CÆSAR BORGIA.—I have provided, in the course of my life, for everything except death; and now, alas! I am to die, although entirely unprepared.

PHILIP III, of Spain.—Oh, would to God I had never reigned! Oh! that those years I have spent in my kingdom, I had lived a solitary life in the wilderness! Oh, that I had lived alone with God! How much more secure should I now have died! With how much more confidence should I have gone to the throne of God! What doth all my glory profit, but that I have so much the more torment in my death.

"Ah! Mr. Harvey," said a dying man, "the day in which I ought to have worked

is over, and now I see a horrible night approaching, bringing with it the blackness of darkness for ever."

"*It is too late,*" exclaimed a man in dying; "oh, what would I not give if I had heeded your warning yesterday, but it is now *too late;* I am lost." *Various, J. B.*

DEATH-WATCH—The

Of these death-watches, or insects which make a noise like the beats of a watch, I have observed two sorts. This year I caught many of them; two of which, a male and female, I kept alive in a little box about three weeks; and could make one of them beat whenever I pleased, by imitating his beating. At last one died, and the other gnawed its way out through the side of the box.

The other death-watch is in appearance quite different from the last: it beats only about seven or eight strokes at a time, and quicker; but this will beat some hours together without intermission, and his strokes are slower, and like the beats of a watch. I have several years observed these two sorts of beating, but took it to be made by one and the same animal. The insect which makes this long beating is a small grayish animal, much resembling a louse, when looked on with the naked eye: for which reason I call it *Pediculus pulsatorius.* It is very nimble in running to seek its shelter when disturbed. It is very common in all parts of the house in the summer months. They are extremely shy of beating when disturbed; but will answer you when you beat, if you do not disturb them. I cannot tell whether they beat in any other thing, but I have heard their noise only in or near paper.

Concerning their noise, I am somewhat in doubt whether it be made by beating their heads or rather snouts against the paper; or whether it be not made after some such manner as grasshoppers and crickets make their noise. I rather incline to the former opinion. But my reason for doubting is, because I have observed the animal's body give a sudden jerk at every stroke, but I could scarcely perceive any part of it touch the paper. It is possible it might beat the paper, and I not perceive it, as its body is small and near the paper when it beats, and its motion in beating is sudden and swift: for which reasons also it is hard to perceive the insect to beat without a very quick eye, and therefore I made use of a convex glass, which by magnifying gave me much better opportunity of observing it. *Derham.*

DEBT—Evils of being in.

The creditor, who thinks himself sure of his debt at last, delights in giving credit, because he has his debtor at his mercy, makes his own usurious terms with him, and gorges on his blood. He who lives on credit does not dare examine bills; and the creditor charges according to the degree of his own wide conscience. Thus there is a difference of at least cent. per cent. in every article the debtor consumes; and two thousand pounds a year with him will not go so far as one in the hands of him who pays ready money, and looks to his accounts. Pecuniary embarrassment weakens and chains the mind, and, perhaps, the worst effect of all is in the indignities to which it subjects its victim. *Bridges.*

DEBTS—Evil of not Paying.

A man who owes a little can clear it off in a very little time, and, if he is a prudent man, will; whereas a man who, by long negligence, owes a great deal, despairs of ever being able to pay, and therefore never looks into his accounts at all. *Chesterfield.*

DEBTS—Good of Paying.

Paying of debts is, next to the grace of God, the best means in the world to deliver you from a thousand temptations to sin and vanity. Pay your debts, and you will not have wherewithal to buy a costly toy or a pernicious pleasure. Pay your debts, and you will not have what to lose to a gamester. In short, pay your debts, and you will of necessity abstain from many indulgences that war against the spirit and bring you into captivity to sin, and cannot fail to end in your utter destruction, both of soul and body. *Delany.*

DECEIVER—The.

Seems he a dove? his feathers are but
borrow'd,
For he's disposed as the hateful raven.
Is he a lamb? his skin is surely lent him,
For he's inclined as are the ravenous
wolves.
Who cannot steal a shape that means
deceit? *Anon.*

Beware of yonder dog;
Look, when he fawns, he bites; and, when
he bites,
His venom tooth will rankle to the death.
Have not to do with him, beware of him,
Sin, death, and hell have set their marks
on him;
And all their ministers attend him. *Ibid.*

DECEIVER AND IMPOSTOR.

Deceiver is a generic term; *impostor,* specific; every *impostor* is a species of *deceiver;* the words have, however, a distinct use. The *deceiver* practises *deception* on individuals; the *impostor* only on the public at large. The false friend and the faithless lover are *deceivers;* the assumed

nobleman who practises frauds under his disguise, and the pretended prince who lays claim to a crown to which he was never born, are *impostors*.

Deceivers are the most dangerous members of society; they trifle with the best affections of our nature, and violate the most sacred obligations. *Impostors* are seldom so culpable as those who give them credit. It would require no small share of credulity to be *deceived* by any of the impositions which have been hitherto practised upon the inconsiderate part of mankind. *G. Crabb.*

DECEPTION—Nature of.

Why, I can smile, and murder while I smile;
And cry content to that which grieves my heart;
And wet my cheek with artificial tears;
And frame my face to all occasions.
Shakespeare.

The devil can cite Scripture for his purpose.
An evil soul producing holy witness,
Is like a villain with a smiling face,
A goodly apple, rotten at the core.
Ibid.

You vow, and swear, and superpraise my parts,
When, I am sure, you hate me in your hearts. *Ibid.*

DECISION—Importance of.

There is no moment like the present; not only so, but, moreover, there is no moment at all, that is, no instant force and energy, but in the present. The man who will not execute his resolutions when they are fresh upon him, can have no hopes from them afterwards; they will be dissipated, lost, and perish in the hurry and skurry of the world, or sunk in the slough of indolence. *Miss Edgeworth.*

DECISION—Indispensable.

"A double-minded man," it is true all the world over, is "unstable in all his ways," like a wave upon the streamlet, tossed hither and thither with every eddy of its tide. The recognition of a determinate purpose in life, and a sturdy adhesion to it through all disadvantages, are indispensable conditions of success. The outside world understands this matter well. Hence, in the great life-race, the vacillating are outrun by the steady, although the former may be fleet of foot, as Asahel upon the mountains of Israel. *W. M. Punshon.*

DECISION—Invincible.

Bodies fall by wild sword law;
But who would force the soul, tilts with a straw
Against a champion cased in adamant.
Shakespeare.

DECISION—Man of.

The man will not re-examine his conclusions with endless repetition, and he will not be delayed long by consulting other persons, after he had ceased to consult himself. He cannot bear to sit still among unexecuted decisions and unattempted projects. We wait to hear of his achievements, and are confident we shall not wait long. The possibility or the means may not be obvious to us, but we know that everything will be attempted, and that a spirit of such determined will is like a river, which, in whatever manner it may be obstructed, will make its way somewhere. It must have cost Cæsar many anxious hours of deliberation before he decided to pass the Rubicon; but it is probable he suffered but few to elapse between the decision and the execution. And any one of his friends, who should have been apprised of his determination, and understood his character, would have smiled contemptuously to hear it insinuated that, though Cæsar had resolved, Cæsar would not dare; or that though he might cross the Rubicon, whose opposite bank presented to him no hostile legions, he might come to other rivers, which he would not cross; or that either rivers, or any other obstacles, would deter him from prosecuting his determination from this ominous commencement to its very last consequence. *J. Foster.*

DECISION—Manly.

Before the Reform Bill, the member for the city usually subscribed fifty guineas to the Edinburgh races, and shortly after the election of 1841, Mr. Macaulay was applied to on this behalf. His reply is a fine specimen of manly decision. "In the first place," he says, "I am not clear that the object is a good one. In the next place, I am clear that by giving money for such an object in obedience to such a summons, I should completely change the whole character of my connection with Edinburgh. It has been usual enough for rich families to keep a hold on corrupt boroughs by defraying the expenses of public amusements. Sometimes it is a ball, sometimes a regatta. The Derby family used to support the Preston races. The members for Beverley, I believe, find a bull for their constituents to bait. But these were not the conditions on which I undertook to represent Edinburgh. In return for your generous confidence I offer faithful parliamentary service, and nothing else. The call that is now made is one so objectionable, that I must plainly say I would rather take the Chiltern Hundreds than comply with it." All honour to the moral courage which indicted that reply. Brothers, let the manly example fire you,

Carry such heroism into your realms of morals and of commerce, and into all the social interlacings of your life; let no possible loss of influence or patronage of gold tempt you to the doing of that which your judgment and conscience disapprove. Better a thousand times to be slandered than to sin: nobler to spend your days in all the bitterness of unheeded struggle, than become a hollow parasite to gain a hollow friend. Worthier far to remain poor for ever, the brave and self-respecting heir of the crust and of the spring, than, in another sense than Shakespeare's, to "coin your heart," and for the "vile drachmas," which are the hire of wrong, to drop your "generous" blood. *W. M. Punshon.*

DECISION—Moral.

While Barry, the painter, was a young man, residing at Dublin, an incident occurred which strikingly illustrates the character of the man. He was brought into contact with some young persons of dissipated habits, who on several occasions enticed him to form one of their tavern parties. As he was returning home late at night from one of these carousals, he was struck by a sudden conviction of the folly of the course he was pursuing in thus wasting the time which might so much more properly be employed in laying the foundation of his future respectability and independence. Diffident perhaps of his own power of foregoing the gratifications which he had the means of purchasing, and certain that the most effectual preventive would be to rid himself of the means at once, he took all his money, which was probably at that time no great sum, and threw it into the Liffey, and afterwards shut himself up with great perseverance to his professional studies.

Anon.

DECISION—Necessity of.

Without it, a human being, with powers at best but feeble, and surrounded by innumerable things tending to perplex, to divert, and to frustrate their operations, is indeed a pitiable atom, the sport of divers and casual impulses. It is a poor and disgraceful thing not to be able to reply, with some degree of certainty, to the simple questions, What will you be? What will you do? *J. Foster.*

DECISION—Religious.

Not long since a young lady was urged by a clergyman to choose between Christ and the world, because she could not have both. She said she was determined to have both; she loved the gaieties of the world, and was resolved to have them; and yet she wished to be saved, and therefore she would have Christ too. She was told it was impossible; she must choose one to have the chief place in her heart. Then, she said, I choose the world. If that be your choice, said the clergyman, take all the pleasure out of it you can, for you will have no other enjoyment to all eternity. She did so; plunged into all sorts of gaiety, and tried to find happiness in the passing hour. One evening, in a large company, she was singing a beautiful song. It is in a book which has no other religious song. It is about the parable of the foolish virgins, in the 25th chapter of Mathew, how they came to the door when it was shut, and could not get in. She was singing the last lines of the song:

"Have we not heard the bridegroom is so sweet?
O let us in, though late, to kiss his feet!
No, no, too late! ye cannot enter now,"

when the thought burst into her mind, that is just my case—it will be true of me! She rushed out of the room and spent the night in tears and prayer. Five days and nights she was in great distress, till at last that text came into her mind—"Him that cometh unto me I will in no wise cast out." It brought her peace and joy in believing. She went back to the clergyman, who had heard something of what was going on, and who asked her what was now her choice. Her answer was—

"My heart is fixed, Eternal God,
Fixed on Thee;
And my immortal choice is made,
Christ for me!"

W. G. Blaikie.

DECISION (Religious)—Act of.

On the summit of a hill in a Western State is a court-house so situated that the raindrops that fall on one side of the roof descend into Lake Erie, and thence through the St. Lawrence into the Atlantic. The drops on the other side trickle down from rivulet to river, until they reach the Ohio and Mississippi, and enter the ocean by the Gulf of Mexico. A faint breath of wind determines the destination of these raindrops for three thousand miles. So a single act determines sometimes a human destiny for all time and for eternity.

Cuyler.

DECISION (Religious)—Explained.

It is seen in seeking God with the heart; in keeping His commandments; in being on the Lord's side; in following God fully; in serving God with all the heart; in loving God perfectly.

It is opposed to a divided service (Matt. vi, 24); to double-mindedness; halting between two opinions; turning to the right or left; not setting the heart aright.

It is exemplified in *Moses* (Exod. xxxii, 26); *Caleb* (Num. xiii, 30); *Joshua* (Jos. xxiv, 15); *Ruth* (Ruth i, 16); *Asa* (2 Chron. xv, 8); *David* (Psa. xvii, 3); *Peter* (John vi, 68); *Paul* (Acts xxi, 13); *Abraham* (Heb. xi, 8). *Anon.*

DECISION (Religious)—Fruits of.

More than half a century ago, a boy was put apprentice to one of our ordinary trades.

There was nothing very remarkable about him, with perhaps one exception—he promised to be a pious lad. But alas! in his case as in many others, his early goodness soon passed away. He had to sleep with an ungodly apprentice; and, on retiring to rest, shame of being seen to pray so shook his firmness that, like his wicked companion, he hurried to bed without bending the knee. Again and again this was done. His regard for old lessons got less and less; by and by he threw them off altogether, and seemed like a boy who had never known anything better.

In course of time, however, another apprentice came to his master. He also slept in the same room. Like a lad accustomed to pray, the new apprentice quietly knelt to offer prayer to God on retiring to rest. This was seen with deep emotion by the other. Conscience at once and severely condemned his want of firmness.

Shame to pray in the presence of his fellow-apprentice was the first step in his downward course. The poor, unhappy, and fallen youth was once more brought to reflection, and with a firmer purpose than ever, he consecrated himself to the service of God. In after life he became a useful and honoured minister; and a month or two ago, after turning very many to righteousness, he passed away to glory. This minister was the beloved and reverend John Angell James, of Birmingham! How much harm may we get from one act of indecision! and how much good may be done by one act of decision! Who can tell what may result from the turning of an apprentice boy to goodness? Who cannot be useful? This example of juvenile decision was the means of turning a poor apostate youth to a course whose glorious issues eternity alone can reveal. *Anon.*

DECISION (Religious)—Nobleness of.

If there be a loftiness and nobleness in decision, it is most lofty, most noble in religion. You need not go for instances of this, and for the admiration which they are calculated to afford, to such examples as Foster brings before you in his inimitable essay, to the examples selected from history, to Marius, sitting amidst the ruins of Carthage, to Pizarro, to Richard III, to Cromwell; nor even to those drawn from the records of Scripture, to Daniel, and to Shadrach, Meshach, and Abednego; nor to those supplied by Christian martyrology, to John Huss and Jerome of Prague; nor to those borrowed from the annals of philanthropy, to Howard, to Wilberforce, and to Mrs. Fry,—these are all grand, impressive, beautiful, but they are not the only ones that may be cited; nor, with whatever lurid or milder radiance they may be surrounded and emblazoned, are they those which are the most appropriate for you to contemplate, or which perhaps will have with you the greatest weight. Look at that manly, pious young man, who has left the shelter and protecting wing of his father's house and home, and is now placed in a modern establishment, and surrounded by fifty or a hundred fellow-shopmen, among whom he finds not one to countenance him in the maintenance of his religious profession, and the greater part of whom select him on account of his religion as the object of their pity, their scorn, their hatred, or their contempt. Among them are infidels who ply him with flippant and specious cavils against the Bible; pleasure takers who use every effort to engage him in their Sunday parties and their polluting amusements; men of light morality who assail his integrity; a few lovers of science and general knowledge who endeavour to allure him from religion to philosophy. How fearful is his situation—and how perilous! Usually it would be better to leave it, for how few can hold fast their integrity in such a situation. But there he—this decided, this inflexible, this noble-minded youth—stands firm, unyielding, decided. He is neither ashamed nor afraid of his principles—he neither denies nor conceals them. Before that laughing crowd he bends his knees and prays—in presence of that jeering set he opens his Bible and reads,—from that pleasure-taking company he breaks off, amidst their scoffs, to go to the house of God. He bears the peltings of their pitiless storm of ridicule or rage, unruffled in temper, unmoved in principle, and only casts upon his persecutors a look of gentle pity, or utters a mild word of expostulation, or silently presents the prayer—"Father, forgive them, for they know not what they do." He keeps by his firmness the whole pack at bay. Some are half-subdued by his wonderful firmness. A secret admiration is bestowed upon him by others, while even they who hate him most, often are astonished most at his inflexible resolution, and it may be that one and another, at length, take hold of the skirt of his garment and say to him, "We must go with you, for we see God is with you." Talk of decision of character—there it is

in all its force, beauty, and utility. I know of no case in God's world in which it is exemplified with more power than in that. *J. A. James.*

DEEDS (Good) Recollection of.

They lie in the memory of age like the coral islands, green and sunny, amidst the melancholy waste of ocean. *Dr. Thomas.*

DEGRADATION—Life of.

Degradation means the application of a thing to purposes lower than that for which it was intended. It is degradation to a man to live on husks, because they are not his true food. We call it degradation when we see the members of an ancient family, decayed by extravagance, working for their bread. It is not degradation for a born labourer to work for an honest livelihood. It is degradation for *them*, for they are not what they might have been. And, therefore, for a man to be degraded, it is not necessary that he should have given himself up to low and mean practices. It is quite enough that he is living for purposes lower than those for which God intended him. He may be a man of unblemished reputation, and yet debased in the truest meaning of the word. We were sent into this world to love God and to love man; to do good; to fill up life with deeds of generosity and usefulness. And he that refuses to work out that high destiny is a degraded man. He may turn away revolted from everything that is gross. His sensuous indulgences may be all marked by refinement and taste. His house may be filled with elegance. His library may be adorned with books. There may be the sounds in his mansion which can regale the ear, the delicacies which can stimulate the palate, and the forms of beauty which can please the eye. There may be nothing in his whole life to offend the most chastened and fastidious delicacy; and yet, if the history of all this be, powers frittered upon time which were meant for eternity, the man is degraded; if the spirit which was created to find its enjoyment in the love of God has settled down satisfied with the love of the world, then that man has turned aside from a celestial feast to prey on garbage.

F. W. Robertson.

DELAY—Danger of.

How dangerous to defer those momentous reformations which conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone; till, at last, it will enter the *arctic* circle, and become fixed in relentless and eternal ice.

J. Foster.

DELAY—Folly of.

Begin, be bold, and venture to be wise:
He who defers this work from day to day,
Does on a river's bank expecting stay
Till the whole stream, which stopp'd him, should begone,
That runs, and, as it runs, for ever will run on. *Cowley.*

DELAY IN RELIGION.

I have read of one that presented Antipater, King of Macedon, with a book that treated of happiness; he refused it, saying, "I am not at leisure." Many have the book by them—yea, presented to them by Christ—that treats of everlasting happiness, but they slight the present: "I am not at leisure," say they. They have opportunity of hearing the Word opened on week days as well as Sabbath days, but they are not at leisure. They have means of knowledge for hearing the same Word, but they are not at leisure. They take leisure to their own work, their worldly work—yea, for idle conversation; but they have no leisure for God's work, their soul's work, eternal work! Reader, have you leisure to be saved? or are you willing to continue in the bustle of the world, neglect salvation, and be damned?

Ralph Erskine.

DELAY IN RELIGION—Danger of.

In January, 1825, Mr. H——, of S——, New York, says a clergyman, came to me, and said, "Sir, can a sinner of eighty years old be forgiven?" The old man who made the inquiry wept much while he spoke, and on the minister inquiring into his history, gave this account of himself:—"Sir, when I was twenty-one, I was awakened to know that I was a sinner, but I got with some young men who tried to persuade me to give it up. After a while I resolved I would put it off for ten years. I did. At the end of that time, my promise came to my mind, but I felt no great concern, and I resolved to put it off ten years more. I did; and since then the resolution has become weaker and weaker, and now I am lost!" After talking to him kindly, the minister prayed with him, but he said, "It will do no good. I have sinned away my day of grace;" and in this state he soon after died. *Bowes.*

DELAYS—Divine.

God oftentimes delays that His people may come to Him with greater strength and importunity; He puts them off, that they may put on with more life and vigour. God seems to be cold, that He may make us the more hot; He seems to be slack, that He may make us the more earnest; He seems to be backward, that He may

make us the more forward in pressing upon Him. *T. Brooks.*

DELAYS—Shun.

Shun delays, they breed remorse;
Take thy time while time is lent thee:
Creeping snails have weakest force;
Fly their fault, lest thou repent thee.
Good is best when sooner wrought,
Ling'ring labours come to nought.

Hoist up sail while gale doth last,—
Tide and wind stay no man's pleasure!
Seek not time when time is past—
Sober speed is wisdom's leisure;
After-wits are dearly bought:
Let thy fore-wit guide thy thought.

Time wears all his locks before—
Take thou hold upon his forehead:
When he flees, he turns no more,
And behind his scalp is naked.
Works adjourn'd have many stays;
Long demurs breed new delays.

Southwell.

DELIBERATION—Benefit of.

When any one reviles or strikes you, it is not his tongue or hand that injures or affronts you; but it is your own resentment of it that makes it such to you. When, therefore, you are provoked, it is owing entirely to your own apprehensions of the thing. Therefore guard yourself well against the first impressions; for if you can but so far subdue your passions as to take time for cool deliberation, you will easily attain to a good government of yourself. *J. Beaumont.*

DELIBERATION—Nature and Importance of.

Deliberation is the act of considering things before we undertake or make choice of them; and is very essential to our honour and comfort in the present state. Mr. Mather observes, "I have heard one say that there was a gentleman in the nineteenth chapter of Acts to whom he was more indebted than to any other man in the world. This was he whom our translation calls the town-clerk of Ephesus, whose counsel it was to do nothing rashly." Upon any proposal of consequence it was a usual speech with him, "We will first advise with the town-clerk of Ephesus." One, in a fond compliance with a friend, forgetting the town-clerk, may do that in haste which he may repent of at leasure—may do what may cost him several hundreds of pounds, besides troubles which he would not have undergone for thousands. *Ibid.*

DELIGHTS (Sensual)—Cloying.

Sensual delights soon end in loathing, quickly bring a glutting surfeit, and degenerate into torments when they are continued and intermittent. A philosopher, in an epistle which he writes to a friend from the court of Dionysius, where he was forcibly detained, thus bemoans himself: "We are unhappy, O Antisthenes, beyond measure; and how can we but be unhappy, that are burdened by the tyrant every day, with sumptuous feasts, plentiful compotations, precious ointments, gorgeous apparel? and I knew, as soon as I came into this island and city, how unhappy my life would be." This is the nature and common condition of even the most pleasing sensible objects; they first tempt, then please a little, then disappoint, and lastly vex. The eye that beholds them blasts them, quickly rifles and deflowers their glory, and views them with no more delight at first than disdain afterwards. Creature enjoyments have a bottom, are soon drained and drawn dry: hence there must be frequent diversions; other pleasures must be sought out, and are chosen, not because they are better, but because they are new. *John Howe.*

DELUSION AND ILLUSION.

We distinguish between illusion and delusion. We may paint wood so as to be taken for stone, iron, or marble; this is delusion: but you may paint a picture in which rocks, trees, and sky are never mistaken for what they seem, yet produce all the emotion which real rocks, trees, and sky would produce. This is illusion, and this is the painter's art: never for one moment to deceive by attempted imitation, but to produce a mental state in which the feelings are suggested which the natural objects themselves would create. Let us take an instance drawn from life.

To a child the rainbow is a real thing—substantial and palpable; its limb rests on the side of yonder hill; he believes that he can appropriate it to himself; a [illegible] when, instead of gems and gold, hid in its radiant bow, he finds nothing but damp mist—cold, dreary drops of disappointment—that disappointment tells that his belief has been delusion.

To the educated man that bow is a blessed illusion, yet it never once deceives; he does not take it for what it is not, he does not expect to make it his own; he feels its beauty as much as the child could feel it, nay, infinitely more—more even from the fact that he knows that it will be transient; but besides and beyond this, to him it presents a deeper loveliness; he knows the laws of light and the laws of the human soul which gave it being. He has linked it with the laws of the universe, and with the invisible mind of God; and it brings to him a thrill of awe, and a sense of a mysterious, nameless beauty, of which

the child did not conceive. It is illusion still; but it has fulfilled the promise.

F. W. Robertson.

DEPENDENCE UPON GOD.

In our day of wonderful activity, when man has learned to assert his mastery over the elements, and to compel the powers of nature to do him service, there is great danger of forgetting his dependence on God; and an admonition addressed to ministers has equal significance for all professions and pursuits:—

"You may rise up early, and go to bed late, and study hard, and read much, and devour the marrow of the best authors; and when you have done all, unless God give a blessing to your endeavours, be as lean and meagre in regard to truth and useful learning, as Pharaoh's lean kine were after they had eaten the fat ones." *Anon.*

The light which radiates our atmosphere and enters our dwellings, and gives vision to every eye, is an emanation from the sun, and is dependent upon the rise and motion of the sun from day to day; so we, and all our mercies every day and every hour of our lives, come from God, and are dependent upon Him. *John Bate.*

DEPENDENCE—Self.

For the man who makes everything that leads to happiness, or near to it, to depend upon himself, and not upon other men, on whose good or evil actions his own doings are compelled to hinge—such a one, I say, has adopted the very best plan for living happily. This is the man of moderation; this is the man of manly character, and of wisdom. *Plato.*

DEPORTMENT—Christian.

1. It should be holy. "Be ye holy in all manner of conversation."

2. It should be without offence. "Be ye wise as serpents and harmless as doves." "Give none offence, neither to the Jew, nor to the Greek, nor to the Church of God."

3. It should be loving and kind. "Love one another." "Have fervent charity among yourselves." "Add to charity brotherly kindness."

4. It should be full of compassion and mercy. "Be ye merciful, as your Father in heaven." "Put on, as the elect of God, bowels of mercy."

5. It should be peaceable. "And be at peace among yourselves." "The fruit of the Spirit is peace." *J. Beaumont.*

DEPRAVITY—Original.

Now there must be some cause of this constant and universal depravity; and the sacred historian refers it to our nature itself, when he affirms that the "imagination of man's heart is evil from his youth." The word translated "*youth*" is not only used to denote the period of life commonly so called, but comprehends infancy also, and in the present case (Gen. viii, 21) must be thus understood; for we cannot account for it that man should be sinful "from his youth" unless the seeds of evil exist in his constitution—unless he be sinful *from the commencement of his being.* Such a description would not have been given if we came into the world perfectly pure, or with merely a tendency to evil, which might be checked in innumerable cases by education, and a variety of circumstances. The tree must be corrupted to the core which produced corrupt fruit at first, and continues to produce it as long as it stands. *Dr. T. Dick.*

DEPRAVITY—Total.

All man's thoughts, all his desires, all his purposes are evil, expressly or by implication; because the subject of them is avowedly sinful, or because they do not proceed from a holy principle, and are not directed to a proper end. It is not occasionally that the human soul is thus under the influence of depravity; but this is its *habit* and *state.* It seems impossible to construct a sentence which should more distinctly express its *total* corruption than this (Gen. viii, 21). *Ibid.*

DEPRAVITY—Universal.

If the words which the Apostle uses here (Rom. iii, 10—19) do not most fully and determinately signify a universality, no words ever used in the Bible, or elsewhere, are sufficient to do it. I might challenge any man to produce any one paragraph in the Scripture, from the beginning to the end, where there is such a repetition and accumulation of terms, so strongly, and emphatically, and carefully to express the most perfect and absolutely universality, or any place to be compared to it. What instance is there in the Scripture, or indeed any other writing, when the meaning is only the much greater part, where this meaning is signified in such a manner by repeating such expressions, "They are all," "they are all," "they are all-together," "every one," "all the world;" joined to multiplied negative terms, to show the universality to be without exception, saying, "There is no flesh," "there is none, there is none, there is none, there is none," four times over; besides the addition of "no, not one—no, not one," once and again So that if this matter [universal depravity] be not here set forth plainly, expressly, and fully, it must be because no words can do it; and it is not in the power of language, or any manner of terms and phrases, however contrived

and heaped one upon another, determinately to signify any such thing.

Jonathan Edwards.

DEPRAVITY IN CHILDREN.

Without calling in the statements of theology, without appealing to the assertions which inspired writers make as to the radical depravity of our nature, you may safely refer to all who have observed even children, or who have watched them not only in their moments of joyousness, but in those also of fretfulness and passion, to evidence that what Solomon calls "foolishness," by which he means sinfulness, "is bound up in the heart of a child," and that almost from its birth may be discovered the evidence of a proud, and revengeful, and self-willed man. It is universally admitted that there is something very touching and affecting in the death of young children. We know that they cannot have committed actual sin, forasmuch as they have not reached the age at which rational beings can be considered accountable for their conduct. We have, therefore, no other way for explaining the phenomenon of their death, no other reason to give why there should be the consequence where there has not been the commission of sin, except what we draw from the apostacy of Adam. We are bound to conclude that the children transgressed in the persons of our first parents, so that there is hereditary guiltiness where there cannot be actual. Thus the doctrine of original sin is eloquently taught, and powerfully confirmed, when an infant sickens and dies. We may scatter flowers over its grave, as emblems of its sweetness and innocence; but itself a blighted flower, is of all proofs the strongest that it sprang from a blighted stock. But this is far enough from the only way in which the infant bears testimony to the depravity of our nature. The testimony from its life is yet stronger, and more explicit than that from its death. If we wish to teach you degeneracy of man, to prove that he is by nature altogether alienated from righteousness, we do not send you into the midst of the struggle and din of our cities—we do not bid you observe the maturity of crime, the spectacle of full-grown and unrestrained wickedness, for you may fairly argue against all such proof; you may say we did but refer you to instances in which there has been contracted an inveterate habit of sinning, and that from such instances we cannot necessarily conclude the original tendency or bias. The question is as to the nature in itself, and not as to the nature when all restraint has been thrown off, and all good principles abandoned. We quite admit this, and, therefore, in order to prove to you that the nature itself is degenerate and depraved, we do not send you to observe what is passing in society, where feuds, and jealousies, and outrages are common things; we send you to our nurseries, where, if human nature is to be observed at all, it may be observed as it is in itself, before there have been brought to bear on it much of external influence, and before its disposition can have been altered, whether for good or for bad; and we are quite sure that no unprejudiced party can be proof against the evidences that our nurseries will give. He may be thoroughly susceptible to all that is pleasing and engaging in childhood—his sensibilities may be quite alive to its smiles and its prattle—but when he observes the petty rivalry, the selfishness, the envying, the moroseness, the anger, which are there displayed, and which would at times be almost ludicrous as pictures of what may be seen upon a larger scale in society, if they were not melancholy displays of innate depravity, he will not, we think, be able to stave off the conviction, that there is corruption at the very core of our nature, and that we are "born in sin, and shapen in iniquity."

H. Melvill.

DESIRE (Religious)—Unfeigned.

1. An unfeigned desire is *ingenuous:* seeks God for His intrinsical excellencies, and the oriency of His beauty which shines.

2. It is *insatiable;* will not be satisfied without God: let the world heap its all upon it, there is no satisfaction. Not flowers or music will content him that is thirsty.

3. It is *active;* it flourisheth into endeavour. It says, Christ I must have, grace I must have, I will have heaven, though I take it by storm: he who desires water, will let down the bucket into the well to draw it up.

4. It is *superlative;* we desire Christ, not only more than the world, but more than heaven (Ps. lxxiii, 25). Heaven itself would not satisfy without Christ; Christ is the diamond in the ring of glory; if God should say to the soul, I will put thee into heaven, but I will hide my face from thee, I will draw a curtain between, that thou shalt not behold my glory; the soul would not be satisfied, but say as Absalom, "Now, therefore, let me see the king's face."

5. It is *gradual;* it increases as the sun in the horizon: a little of God will not satisfy; a drop of water is not enough for the thirsty traveller. The Christian is thankful for what grace he has, still he thirsts for more. A glimpse of Christ through the lattice of an ordinance is sweet; and now the soul will never leave longing till it sees Him face to face. We

would be swallowed up in God, and be ever bathing ourselves in those perfumed waters of pleasure which run at His right hand for ever. *T. Watson.*

DESIRE AND DELIGHT.

Desire is love exercised upon a good which we behold at a distance, and are reaching at; delight is love solacing itself in a present good. They are as wings and arms of love; those for pursuits, these for embraces. Or, the former is love in motion, the latter love in rest; and, as in bodily motion and rest, *that* is in order to *this*, and is perfected in it. *John Howe.*

DESIRES—Moderate.

He that is much habituated to delight in God is not apt to foolish, extravagant desires. This is the sense of such a one, "Not my will, Lord, but Thine be done." He may desire the same thing that others do, yet not with the same peremptory and precipitant desire, but with a desire tempered with submission and with a reserved deference of the matter to the Divine pleasure: "This thing, Lord, I desire if Thou see good." So that the general object of such a one's desire is only that which in the Divine estimate is fit and good for him; and though he desire this or that particular thing, yet not as it is this thing, but as supposing it possible this thing may be judged fit for him by the Supreme Wisdom, whereto he hath referred the matter. *John Howe.*

DESIRES—and the Passions.

The passions and desires, like the two twists of a rope, mutually mix one with the other, and twine inextricably round the heart; producing good, if moderately indulged; but certain destruction, if suffered to become inordinate. *R. Burton.*

DESIRES—the Pulse of the Soul.

Desires are the pulses of the soul; as physicians judge by appetite, so may you by desires. A spiritual dropsy, or an unsatisfied thirst, argues a distempered soul, when, like the horseleech's daughter, you still cry, "Give, give," and you are never contented, but must have more.

T. Manton.

DESIRES—in Religion.

As the spark to the fire; as the bud to the leaf; as the blossom to the fruit; as the morning twilight to the day; so are desires in religion. As from the spark may come the fire; from the bud the leaf; from the blossom the fruit; from the twilight the noon-day, so from desires may come forth the life, beauty, force, and usefulness of religion. If there is no spark, there can be no fire: no bud, no leaf; no blossom, no fruit; no twilight, no day: so if there is no desire there can be no religion.

John Bate.

DESIRES—Sin in.

Desires are the first issues and sallyings out of the soul to unlawful objects. They are sin, as it were, in its first formation. For as soon as the heart has once conceived this fatal seed (sin), it first quickens and begins to stir in desire; concupiscence is the prime and leading sin, which gives life and influence to all the rest, so that the ground and principal prohibition of the law is, "Thou shalt not covet." And in Matt. v, we see how severely the Gospel arraigns the very first movings of every irregular appetite, making them equal to the gross perpetration of the sin. And, indeed, action is only a consummation of desire; and could we imagine an outward action performable without it, it would be rather the shell and outside of a sin than properly a sin itself. *Dr. South.*

DESPAIR—Attendants of.

Lean abstinence, pale grief, and haggard care,
The dire attendants of forlorn despair.

Pattison.

DESPAIR—Calmness of.

The fond illusions I have cherish'd—
Anticipations once so fair—
Calmly I hear they all have perish'd—
But 'tis the calmness of despair.

J. T. Watson.

DESPAIR—Courage of.

Despair
Gives courage to the weak. Resolv'd to die,
He fears no more, but rushes on his foes,
And deals his deaths around. *Somerville.*

DESPAIR—Death of.

So Mr. Great-heart, old Honest, and the four young men, went to go up to Doubting Castle, to look for Giant Despair. When they came at the castle gate, they knocked for entrance with an unusual noise. At that the old Giant comes to the gate, and Diffidence, his wife, follows. Then said he, Who and what is he that is so hardy as after this manner to molest the Giant Despair? Mr. Great-heart replied, It is I, Great-heart, one of the King of the Celestial country's conductors of pilgrims to their place; and I demand of thee that thou open thy gates for my entrance; prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting Castle.

Now Giant Despair, because he was a giant, thought no man could overcome him: and again, thought he, Since heretofore I have made a conquest of angels,

shall Great-heart make me afraid? So he harnessed himself, and went out: he had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before; also when Diffidence, the giantess, came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and Giant Despair was brought down to the ground, but was very loth to die. He struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders.

Bunyan.

DESPAIR—Defiance of.

Despair defies even despotism; there is
That in my heart would make its way thro' hosts
With levell'd spears. *Lord Byron.*

DESPAIR—Features of.

Despair is like froward children, who, when you take away one of their play-things, throw the rest into the fire for madness. It grows angry with itself, turns its own executioner, and revenges its misfortunes on its own head. It refuses to live under disappointments and crosses, and chooses rather not to be at all, than to be without the thing which it hath once imagined necessary to its happiness. *Charron.*

DESPAIR—Hope against.

Despair not, Virtue, who in sorrow's hour
Sigh'st to behold some idol overthrown,
And from the shade of thy domestic bower
Some green branch gone, some bird of promise flown:
God chastens but to prove thy faithfulness,
And in thy weakness He will be thy stay;
Trust and deserve, and He will soothe and bless;—
The darkest hour is on the verge of day.
Despair not, Man, however low thy state,
Nor scorn small blessings that around thee fall;
Learn to disdain the impious creed of fate,
And own the Providence that governs all.
If thou art baffled in thy earnest will,
Thy conscience clear, thy reason not astray,
Be this thy faith and consolation still,—
The darkest hour is on the verge of day. *Prince.*

DESPAIR—Language of.

So farewell hope, and with hope farewell fear,
Farewell remorse; all good to me is lost;
Evil, be thou my good. *Milton.*

DESPAIR—Man of.

Interpreter took Christian by the hand and led him into a very dark room, where there sat a man in an iron cage.

Now the man to look on seemed very sad; he sat with his eyes looking down on the ground, his hands folded together; and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

Chr. What wast thou once?

Man. The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others; I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither (Luke viii, 13).

Chr. Well, but what art thou now?

Man. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out: oh, now I cannot!

Chr. But how camest thou into this condition?

Man. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God; I have grieved the Spirit, and He is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and He has left me; I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, But is there no hope for such a man as this? Ask him, said the Interpreter.

Chr. Then said Christian, Is there no hope, but you must be kept in the iron cage of despair?

Man. No, none at all.

Chr. Why, the Son of the Blessed is very pitiful.

Man. I have crucified Him to myself afresh; I have despised His righteousness; I have counted His blood an unholy thing; I have done despite to the Spirit of grace (Luke xix, 14; Heb. vi, 4—6; x. 28, 29); therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, faithful threatenings, of certain judgment and fiery indignation, which shall devour me as an adversary.

Chr. For what did you bring yourself into this condition?

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now every one of those things bite me, and gnaw me like a burning worm.

Bunyan.

DESPAIR—Miseries of.

But desperate is their doom whom doubt has driven
To censured fate, and pious hope forego;
Like yonder blasted boughs by lightning riven,
Perfection, beauty, life, they never know,
But frown on all who pass, a monument of woe. *Beattie.*

Mine after-life! what is mine after-life?
My day is closed! the gloom of night is come!
A hopeless darkness settles o'er my fate.
Joanna Baillie.

Talk not of comfort—'tis for lighter ills;
I will indulge my sorrow, and give way
To all the pangs and fury of despair.
Addison.

DESPAIR—Weakness of.

Saul owed his defeat more to the malign influence of the witch of Endor, than to the arms of the Philistines. When she buried hope in his brave heart, she dug his grave; victory vanished with the mantled phantom; and when Saul, pale, haggard, his spirits depressed, his courage sunken as his eye, went to fight, he had no chance. The battle of Gilboa was lost before it was begun. Despair in truth is about as bad a leader as presumption—this is Scylla, that Charybdis; and both extremes, the rock, horrid with breakers, and the glassy but treacherous whirpool, are alike fatal.
Dr. Guthrie.

DESPONDENCY—A Check to.

There's not a star the heaven can show,
There's not a cottage hearth below,
But feeds with solace kind the willing soul:
Men love us, or they need our love;
Freely they own, or heedless prove
The curse of lawless hearts, the joy of self-control.

Then rouse thee from desponding sleep,
Nor by the wayside lingering weep,
Nor fear to seek Him farther in the wild,
Whose love can turn earth's worst and least
Into a conqueror's royal feast;
Thou wilt not be untrue, thou shalt not be beguil'd. *J. Keble.*

DESTINY AND FATE.

These terms are employed with regard to human events which are not under one's control. *Destiny* is used in regard to one's station and walk in life; *fate* in regard to what one suffers. *Destiny* is marked out; *fate* is fixed. It was the *Destiny* of Julius Cæsar to act a great part in the world, and to establish a new form of government at Rome; it was his *fate* at last to die by the hands of assassins, the chief of whom had been his avowed friends. A parent may have great influence over the *destiny* of his child, by the education he gives to him, or the principles he instils into his mind; there are many who owe their unhappy *fate* entirely to the want of early habits of piety. It is the *destiny* of some men to be always changing their plan of life; it is but too frequently the *fate* of authors to labour for the benefit of mankind, and to reap nothing for themselves but poverty and neglect. *G. Crabb.*

DETERMINATION—Firmness of.

Let come what will, I mean to bear it out,
And either live with glorious victory
Or die with fame, renown'd in chivalry.
He is not worthy of the honey-comb
That shuns the hive because the bees have stings. *Shakespeare.*

Although
The air of Paradise did fan the house,
And angels offic'd all, I will be gone.
Ibid.

I'll speak to it, though hell itself should gape,
And bid me hold my peace. *Ibid.*

DETERMINATION—Invincible.

The longer I live, the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is *energy, invincible determination*—a purpose once fixed, and *death* or *victory!* That quality will do anything that can be done in the world; and no talents, no circumstances, no opportunities, will make a two-legged creature *a man* without it. *Sir F. Buxton.*

DETRACTION—Meanness of.

Unjustifiable detraction always proves the weakness as well as meanness of the party that employs it. To be constantly carping at and exaggerating petty blemishes in the characters of others, putting an unfavorable construction on their language, or "damning with faint praise" their deeds, betrays on the part of the detractor a conscious inability to maintain a reputable standing on legitimate and honorable ground. The course pursued proves him to be a sour, surly, mean-spirited creature, and we may at once conclude that he is a man disappointed and broken down. He belongs to the miserable race whose special vocation it is to "murder fame,"—loathsome leeches on the body politic; or ferocious vampire bats, that mutilate all the pure things they can reach, and corrode with their poisonous slime everything they do not speedily destroy. *E. L. Magoon.*

DETRACTION—a Monster.

Detraction's a bold monster, and fears not
To wound the fame of princes, if it find
But any blemish in their lives to work on.
Massinger.

DEVIATION—Danger of.

As Michael Futcher, of Romsey, was walking on the Terrace at Windsor in company with the daughter of a Friend in London, King George and the Queen Charlotte drew towards them. Both entering freely into conversation with Michael Futcher, the king inquired whether there were many of his Society residing in his neighbourhood, saying they were a people he had a great respect for. Addressing the female, he inquired if she was not one of the Society. She replied she professed to be. The king then said, "Is there not here too much gauze?" She acknowledged she had deviated, and was sorry for it. The king replied, "And I am sorry for it too; for when people once *begin* to deviate they do not know where to stop."

To what gulphs
A single deviation from the track
Of human duties leads! *Lord Byron.*

DEVIL—Circuit of the.

The devil is no idle spirit, but a walker, a vagrant, runagate walker, like Cain, that cannot rest in a place. I have heard of travellers that have seen many parts of the world, but never any perpetual peripatetic, or universal walker, but Satan, who hath travelled all coasts and corners of the earth, and would of heaven too, if he might be admitted: he is not like St. George's statue, ever on horseback, and never riding; but as if he were knight-marshal of the whole world, he is ever walking. His motion is circular, and his unwearied steps know no rest; he hath a large and endless circuit. His walk is a siege, that goes about the fort to find the weakest place, as easiest for battery. "He walketh about as a roaring lion, seeking whom he may devour" (1 Pet. v, 8). His walks are the circumference, and man the centre. The motive, cause, and main intention of his journey is to win man.

As he walks through the streets, there he throws a short measure, a false balance, into a tradesman's shop. He steps into a drinking house and kindles a quarrel. He shoulders to the bar, and pops in a forged evidence, a counterfeit seal. He dares enter the schools, and commence schisms and contentions; nay, climb up into the pulpit and broach sects and divisions. He travels no ground, but, like a stinking fog, or dying oppressor, he leaves a scent behind him. *T. Adams.*

DEVIL—Fighting the.

He who would fight the devil with his own weapon must not wonder if he finds him an over match. *South.*

DEVIL—Names of the.

Abaddon; Accuser of the brethren; Adversary; Angel of the bottomless pit; Apollyon; Beelzebub; Belial; Crooked serpent; Dragon; Enemy; Evil Spirit; Father of lies; Great Red Dragon; Leviathan; Liar; Lying Spirit; Murderer; Old Serpent; Power of darkness; Prince of this world; Prince of the devils; Prince of the power of the air; Ruler of the darkness of this world; Satan; Serpent; Spirit that worketh in the children of disobedience; Tempter; the God of this world; Unclean Spirit; Wicked one. *John Bate.*

DEVIL—Religious.

The most deadly project is often draped in the fairest religious habiliments, because the worse the intent is, the better appearance it desires to make. No devil is so dangerous as the religious devil. He is a sheep without, a wolf within, who, if he ever speaks truth, will confess—

"Why, I can smile, and murder while I smile;
And cry content to that which grieves my heart;
And wet my cheek with artificial tears;
And frame my face to all occasions."
E. L. Magoon.

DEVIL—Work of the.

And in general we may observe that as no good is done, or spoken, or thought, by any man without the assistance of God, working together in and with those that believe in Him; so there is no evil done, or spoken, or thought, without the assistance of the devil, who worketh with energy—with strong though secret power—in the children of unbelief. Thus he entered into Judas, confirming him in the design of betraying his Master. Thus he put it into the heart of Ananias and Sapphira to lie unto the Holy Ghost. And in like manner he has a share in all the actions, and words, and designs of evil men. As the children of God are workers together with God in every good thought, or word, or action; so the children of the devil are workers together with him in every evil thought, or word, or work. So that, as all good tempers, and, remotely, all good words and actions, are the fruit of the good Spirit; in like manner, all evil tempers, with all the words and works which spring from them, are the fruits of the evil spirit; insomuch that all the works of the flesh, of our evil nature, are likewise the work of the devil. *J. Wesley*

DEVILS—Incarnate.

Dark, profoundly hellish, as is the character of Satan in the Scriptures, and in human books of imagination, do you not think that there are men who are the devil's masters in art, in craft, in lying, in everything which is devilish? Have you not sometimes felt as though you could do his Satanic majesty reverence and respect in comparison with them? Talk of devils being confined to hell, or confined to invisibility! We have them by shoals in the crowded towns and cities of the world. Talk of raising the devil! What need for that when they are constantly walking to and fro in our streets, seeking whom they may devour. There they are; do you not see them? you do not recognise them simply because they have not the *foot* or the *tail*. *Anon.*

DEVOTION—Early.

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty; true hearts spread and heave
Unto their God as flowers do to the sun;
Give Him thy first thoughts, then, so shalt thou keep
Him company all day, and in Him sleep.

Yet never sleep the sun up; prayer should
Dawn with the day; there are set, awful hours
'Twixt heaven and us. The manna was not good
After sun-rising; far day sullies flowers:
Rise to prevent the sun; sleep doth sins glut,
And heaven's gate opens when the world's is shut.

Walk with thy fellow-creatures; note the hush
And whisperings amongst them. Not a spring,
Or leaf, but hath his morning hymn; each bush
And oak doth know I AM.—Canst thou not sing?
Above thy cares and follies! go this way,
And thou art sure to prosper all the day.

Serve God before the world: let Him not go
Until thou hast a blessing; then resign
The whole unto Him, and remember who
Prevail'd by wrestling ere the sun did shine:
Pour oil upon the stones, weep for thy sin,
Then journey on and have an eye to heaven. *H. Vaughan.*

DEVOTION—Glowing.

Devotion when lukewarm is undevout;
But when it glows, its heat is struck to heaven;
To human hearts her golden harps are strung;
High heaven's orchestra chants Amen to man. *Young.*

DEVOTION—Pure.

The immortal gods
Accept the meanest altars that are raised
By pure devotions; and sometimes prefer
An ounce of frankincense, honey, or milk,
Before whole hecatombs, or Sabacan gems,
Offer'd in ostentation. *Massinger.*

DEVOTION—Temple of.

The secret heart
Is fair Devotion's temple; there the saint,
E'en on that living altar, lights the flame
Of purest sacrifice, which burns unseen,
Not unaccepted. *Hannah More.*

DEVOTIONS—Private and Public.

Private devotions and secret offices of religion are like the refreshing of a garden with the distilling and petty drops of a water-pot; but addressed from the temple, are like rain from heaven. *Bp. Taylor.*

DEVOTIONS—Solid.

Solid devotions resemble the rivers which run under the earth — they steal from the eyes of the world, to seek the eyes of God; and it often happens that those of whom we speak least on earth, are best known in heaven. *N. Caussin.*

DEW—Grace of God as.

The grace of God is like dew to the barren and parched hearts of men, to make them fruitful. And there are many things wherein the proportion and resemblance stands:

1. *None can give the dew but God.* It comes from above; it is of a celestial original; the nativity thereof is from "the womb of the morning." None can give grace but God.

2. *Dew is the fruit of a serene, clear, and quiet heaven:* for dew never falleth either in scorching or tempestuous weather, as philosophers have observed. In like manner, the grace, favour, and blessings of God are the fruits of His reconciled affection towards us.

3. *Dew is abundant and innumerable.* Who can number the drops of dew on the ground, or the "*hairs* of little rain?"—for so they are called in the original, because of their smallness and number (Deut. xxxii, 2). So Hushai expresseth the multitude of all Israel: "We will light upon him as the dew falleth upon the ground." Such is the grace of God unto His people after their conversion; unsearchable, it cannot be comprehended or measured, nor brought under any

number or account (Psa. lxxi, 15; cxxxix, 17, 18).

4. *Dew is silent, slow, insensible in its descent.* You cannot see, hear, feel, or smell its coming; you see it when it is come, but cannot observe how it comes. In this manner was God pleased to fill the world with the knowledge of His Gospel, and with the grace of His Spirit, by quiet, small, and, as it were, by insensible means.

5. *Dew is of a soft and benign nature,* which gently insinuateth and worketh itself into the ground, and by degree moisteneth and mollifieth it. In like manner, the Spirit, the Grace, the Word of God is of a searching, insinuating, softening quality.

6. *Dew is of a vegetating and quickening nature.* So is the Grace, and Word, and Spirit of God.

7. *Dew is of a refreshing and comforting nature*—causes the face of things to flourish with beauty and delight, especially in the hot countries of the East. So God promises to be unto His people in their troubles, "as a cloud of dew in the heat of harvest." His grace gives comfort, peace, joy, strength, and the beauty of holiness to them. *Bp. Reynolds.*

DEW—Signification of.

Dew, in the natural signification of it, importeth a comforting, refreshing, encouraging, and calling forth the fruits of the earth, as being of a gentle, insinuating virtue, which leisurely soaketh into the ground; and in that sense is mentioned as a blessing (Gen. xxvii, 39). In the mystical and spiritual sense of it, it signifieth Christ; who, by His holy word and heavenly grace dropping down and distilling upon the souls of men (Deut. xxxii, 2; Job xxix, 22, 23)—by His princely favour and loving countenance, which is as a cloud of the latter rain (Prov. xvi, 15)—by His heavenly righteousness, and most spiritual efficacy (Isa. xxvi, 19; xlv, 8), doth so quicken, vegetate, and revive the hearts of men, that they, like "dew from the womb of the morning," are born in great abundance unto Him—as multitudes of men, and believers, used to be expressed in the Scripture by "drops of dew" (Psa. cx, 3; Mic. v, 7). In one word, that which dew is to the fields, gardens, vineyards, flowers, fruits of the earth, after a hot and scorching day; that the favour, word, grace, loving countenance, and Holy Spirit of Christ will be to the drooping and afflicted consciences of His people. *Ibid.*

DIFFICULTIES—Conquered.

Then the Shepherds led the pilgrims to some new places. The first was Mount Marvel, where they looked, and beheld a man at a distance, that tumbled the hills about with words. Then they asked the Shepherds what that should mean. So they told them, that that man was the son of one Mr. Great-grace, and he is set down there to teach pilgrims how to believe, or to tumble out of their ways what difficulties they should meet with by faith. Then said Mr. Great-heart, I know him; he is a man above many. *Bunyan.*

DIFFICULTIES—Gain of.

Sirs, are there difficulties in your path, hindering your pursuit of knowledge, restraining your benevolent endeavour, making your spiritual life a contest and a toil? Be thankful for them. They will test your capabilities of resistance. You will be impelled to persevere from the very energy of the opposition. If there be any might in your soul, like the avalanche of snow, it will acquire additional momentum from the obstacles which threaten to impede it. Many a man has thus robed himself in the spoils of a vanquished difficulty, and his conquests have accumulated at every onward and upward step, until he has rested from his labour—the successful athlete who has thrown the world. "An unfortunate illustration," you are ready to say, "for all cannot win the Olympic crown, nor wear the Isthmian laurel. What of him who fails? How is he recompensed? What does he gain?" What? Why, STRENGTH FOR LIFE. His training has ensured him *that.* He will never forget the gymnasium and its lessons. He will always be a stalwart man, a man of muscle and of sinew. THE REAL MERIT IS NOT IN THE SUCCESS, BUT IN THE ENDEAVOUR, and win or lose he will be honoured and crowned. *W. M. Punshon.*

DIFFICULTIES—Inevitable.

Common observation ought to teach us how impossible it is to avoid the rough, if we would succeed in any great enterprise. No conqueror brings to a successful issue the war in which he is engaged without encountering many difficulties; and those, over and above what he has to meet on the field of bloody strife itself. No sailor can bring his vessel to port, after a long voyage, without having had to weather some storms, and reef his sails in some tempestuous gales. The shopkeeper, in his daily transactions of business, has to take the rough with the smooth; the artizan must do the same, even with the material upon which he works. Shall the Christian be the only one who is exempted from all rough work, and who is not to be called upon for an exercise of patience and of skill? Let the Christian know that much of this rough work from which he shrinks

is absolutely necessary for his soul's health. Carefully refined food would be deleterious to the body; and God has mixed the coarse and fine in due proportions, so that both, together, nourish and expand the frame; and so, carefully refined circumstances, and spheres of action, would be deleterious to the soul, and God has mingled the rough and smooth; and he who takes them as God gives them, will be robust in his spiritual frame, and well developed in all the graces of the soul. *P. B. Power.*

DIFFICULTIES—Reward of.

Three young men who had visited South Wales, to enjoy the scenery of the place, came to the foot of the Black Mountains, which one of them proposed they should ascend; to this the other two agreed. The ascent was very steep, and weary work it was to toil up to the summit, but when they arrived there, the view was so extensive and beautiful that it delighted them all. "I tell you what," said one of them, "let us never again complain of fatigue in such an enterprise as this. It has been hard work, sure enough, to get to the top of this mountain, but now we are here, the prospect richly repays us for all our labour." *G. Mogridge.*

A country squire having occasion to sink a well found it much farther to the water than he expected. It was, indeed, a very long and a very expensive affair, but no sooner was the job completed and he in possession of excellent spring-water, than he gave way to the gladness of his heart. "It has cost me a pretty penny," said he, "but that does not signify, for the well gives me more pleasure than double the expense would give me pain." *Ibid.*

A husbandman who had a stony and sterile piece of land went on lamenting, day after day, the labour it cost him. When, however, he saw upon it a capital crop, "Fool that I am," said he to himself; "had I thought more of the harvest, and less of the labour, how much vexation I might have spared myself." *Ibid.*

DIFFICULTIES—Solved.

Some one said to Copernicus, "If the world were constituted as you say, Venus would have phases like the moon; she has none, however. What have you to say to that?" Copernicus answered, "I have no reply to give, but *God will be so good* as that an answer to this difficulty will be found." In fact, *God was so good* that Galileo invented the telescope with which these phases of Venus were discovered; but Copernicus was dead.

God will be so good that we shall see the prodigies of His power: but we shall then be living an eternal life, and shall only wonder at one thing—our own former difficulties, when we could depend upon the great God of heaven for their solution. *Madame de Gasparin.*

DIFFICULTIES—Use of.

The dove in the fable, annoyed because the wind had ruffled its feathers, foolishly wished for a firmament free of air, through the empty space of which it vainly dreamed its unimpeded wing would dart swift as "the nimble lightning." Silly bird! without that air it could neither live nor soar. Do not ignobly wish every breath of opposition away. Difficulties met and mastered upbear us to the high reaches of honour. By deeds of daring Havelock won his glorious fame: not in the drawing-room, but amid the perils and alarms of war, "leal-hearted," honest, brave Lord Clyde has earned his peerage. *S. Coley.*

An acorn is not an oak tree when it is sprouted. It must go through long summers and fierce winters; it has to endure all that frost, and snow, and thunder, and storm, and side-striking winds can bring, before it is a full-grown oak. These are rough teachers; but rugged schoolmasters make rugged pupils. So a man is not a man when he is created—he is only begun. His manhood must come with years. A man who goes through life prosperous, and comes to his grave without a wrinkle, is not half a man. In time of war, whom does the general select for some hazardous enterprise? He looks over the men, and chooses the soldier whom he knows will not flinch at danger, but will go bravely through whatever is allotted to him. He calls him that he may receive his orders; the officer, blushing with pleasure to be thus chosen, hastens away to execute them. Difficulties are God's errands; and when we are sent upon them we should esteem it a proof of God's confidence—as a compliment from God. The traveller who goes round the world prepares himself to pass through all latitudes, and to meet all changes. So a man must be prepared to take life as it comes; to mount the hill when the hill swells, and to go down the hill when the hill lowers; to walk the plain when it stretches before him, and to ford the river when it rolls over the plain. "I can do all things through Christ which strengtheneth me." *H. W. Beecher.*

DIFFICULTY—Danger of Avoiding.

The other two (Formality and Hypocrisy) also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other

ways to go—and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill—therefore they were resolved to go in those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led him into a wide field full of dark mountains, where he stumbled and fell and rose no more. *Bunyan.*

DIFFICULTY—Meeting.

I beheld then that they all went on till they came to the foot of the hill Difficulty, at the bottom of which was a spring. There were also in the same place two other ways, besides that which came straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring and drank thereof to refresh himself (Isa. xlix, 10—12), and then he began to go up the hill, saying,—

The hill, though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here:
Come, pluck up heart, let's neither faint nor fear,
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe. *Bunyan.*

DIFFICULTY—Overcoming.

Accustom yourself to master and overcome things of difficulty, for, if you observe, the left hand, for want of practice, is insignificant, and not adapted to general business; yet it holds the bridle better than the right, from constant use. *Pliny.*

DILIGENCE—Explained.

Diligence comprises both the impulse of the bow-string that despatches the arrow, and the feather that keeps it true to its aim. *Diligio*, the Latin word from which Diligence is derived, means I choose, select, or love. To be diligent, therefore, is to resemble an eager hunter, who selects the fattest of the herd, and, leaving the rest, pursues and captures that one. Napoleon the First won his victories chiefly by rapid concentration of his forces on one point of the enemy's line. A burning glass is powerful because it focalises a mass of sunbeams on one point. So in all departments of activity, to have *one* thing to do, and then to *do* it, is the secret of success. *Anon.*

DILIGENCE—Fruit of.

Long ago a little boy was entered at Harrow School. He was put into a class beyond his years, and where all the scholars had the advantage of previous instruction denied to him. His master chid him for his dulness, and all his efforts then could not raise him from the lowest place in the class. But, nothing daunted, he procured the grammars and other elementary books which his class-fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep, to the mastering of these; till, in a few weeks, he gradually began to rise, and it was not long before he shot ahead of all his companions, and became not only leader of the division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's Cathedral; for he lived to be the greatest oriental scholar in modern Europe—it was Sir William Jones.

When young scholars see the lofty pinnacle of attainment on which that name is now reposing, they feel as if it had been created there, rather than have travelled thither. No such thing. The most illustrious in the annals of philosophy once knew no more than the most illiterate now do. And how did he arrive at his peerless dignity? By dint of diligence; by downright painstaking. *Dr. J. Hamilton.*

A gentleman, named Quatremer Disjonval, was once thrown into a dungeon in the city of Utrecht. Without a companion, without books, what could he do in his solitary prison? Apparently nothing. But unwilling to be idle even there, he gave himself to the careful study of the habits of a spider, which had spun its web within his cell. He soon found himself able to predict changes in the weather from its movements—a trifling discovery, but yet vastly useful to him in the issue; for the next winter a French army invaded Holland, and was in full tide of victory, when a sudden thaw stopped its progress, and led its chiefs to resolve upon a retreat. But the prisoner, who had learned its movements from his jailer, and who, from the conduct of the spider, judged that severe frost would soon return, contrived to inform the French of his opinion. They put faith in his judgment, and maintained their ground. The frost soon returned, as he predicted. The victorious French completed their conquests, and Disjonval was set at liberty. *Anon.*

DILIGENCE—Motives to.

Suppose every day a day of harvest;

suppose it a market-day; suppose it a day wherein you are to work in a golden mine; suppose it a ring, which you are to engrave and enamel with your actions, to be at night presented on God's altar.

N. Caussin.

DILIGENCE—Reward of.

We read in story of one Furius Cresinus, a Roman, who was accused of witchcraft in drawing away the fat of other men's land into his own, for that every year he had great crops, and his neighbours small or none; this they thought came by enchantment, and thereof he was questioned in judgment. The poor man brings with him all his tools of husbandry, heavy mattocks, weighty ploughshares, full-fed oxen, all his irons, much bigger and stronger than his neighbours', and lastly, his daughter, a strong and big maid, who was his helper in his business, and setting all these before his judges and accusers, cried out in these words, "Hœc sunt quirites, beneficia mea!" This daughter, these oxen, these tools, are the instruments of my witchcraft, and besides these I use none, and these with diligence I apply. This is the way to have great and good crops of grain and grace, if thou lay thy hand with diligence to the plough, and have fitting instruments. But withal, ever with the ploughman be looking up upon the sun; and with the pilot, who, as he holdeth his hand upon the stern, hath his eye upon the star. For it is good ground, a good husbandman, and God's blessing, that bring good crops whether for soul or body. *N. Rogers.*

DISAPPOINTMENT.

It is a trite saying, that disappointment is the hardest of all things to bear. Hardest, because it finds the soul unbraced to meet it—relaxed, at ease, and tuned to indulgence and joy. A man can make up his mind to anything, and take it calmly. He can live under the hardest conditions, and bear them cheerily. There is nothing so elastic and self-accommodating in the universe as man. The conditions under which human beings have lived and flourished are most startling to us in these easy days. Man delights to proclaim himself king of circumstance, and can maintain his royalty, though in want and exile. Tell him what he *must* do and bear, and he will do and bear it, and much more beside. But disappointment embitters and maddens. It may be the smallest fraction of good, a little morsel of delight which a wealthier or happier would spurn; no matter if it be but the killing of the prisoner's spider, or Mungo Park's bit of moss discovered; whatever we are not braced to meet, saddens or gladdens us far beyond, vastly larger, than more momentous things which we have wrought up into the average of life. Who has not muttered "Marah" over some well in the desert which he strained himself to reach and found to be bitterness? Have you found no salt waters where you thought to find sweetness and joy? Love, beauty, the world's bright throngs, marriage, home, the things which once wooed you and promised to slake the thirst of your soul for happiness, are they all Elims, sweet springs and palms? Oh, what fierce murmurings of "Marah" have I heard from hearts wrung with anguish, from souls withered and blasted by a too fond confidence in anything or any being but God! Believe it, no man, with a man's heart in him, gets far on his wilderness way without some bitter soul-searching disappointment; happy he who is brave enough to push on another stage of the journey, and rest in Elim, "where there are twelve springs, living springs of water, and threescore and ten palms."

J. B. Brown.

We have cherished fair hopes, we have
plotted brave schemes,
We have lived till we find them illusive as
dreams;
Wealth has melted like snow, that we
grasp in our hand,
And the steps we have climb'd have departed like sand. *Epes Sargent.*

The best enjoyment is half disappointment
To that we mean, or would have in this
world. *P. J. Bailey.*

Not every flower that blossoms
Diffuses sweets around;
Not every scene hope gilds with light
Will fair be found. *Mrs. S. J. Hale.*

Things sweet to taste prove in digestion
sour. *Shakespeare.*

DISBELIEF AND UNBELIEF.

Disbelief properly implies the *believing* that a thing is not, or refusing to believe that it is. *Unbelief* expresses properly a *believing* the contrary of what one has *believed* before; *disbelief* is most applicable to the ordinary events of life; *unbelief* to serious matters of opinion; our *disbelief* of the idle tales which are told by beggars is justified by the frequent detection of their falsehood; our Saviour had compassion on Thomas for his *unbelief*, and gave him such evidence of His identity as dissipated every doubt. *G. Crabb.*

DISCIPLE—Definitions of.

The word disciple, absolutely taken, signifies in the New Testament a believer, a

Christian, a scholar, a follower of Christ or His apostles (Acts vi, 1; ix, 1).

Cruden.

A disciple of Christ is one who believes His doctrines, imbibes His Spirit, and follows His example. *C. Buck.*

A disciple of Christ is one that gives up himself to be wholly at Christ's disposing; to learn what He teacheth, to believe what He reveals, to do what He commands, to avoid what He forbids, to suffer what is inflicted by or for Him, in expectation of that reward which He hath promised. Such a one is a disciple of Christ, and he, and none else, is a Christian.

D. Clarkson.

DISCIPLESHIP—Badge of.

To prevent confusion, and secure a defined place in society, each office and every class has its peculiar sign. The crown is the sign of the king, and the sword of the soldier. While Christ was speaking, the priest was known by his vestment, the Pharisee by his deep fringe and broad phylactery. The followers of Rabbi Jonathan, or Rabbi Simeon, of Hillel, or Shammai, or of any other Jewish preacher, were known respectively by some distinctive tenet or peculiar austerity; and as if in reference, yet in contrast to all these existing badges of distinction, He decreed that His disciples should also have their proper sign—a sign that should outlive all others, and be understood in every language: "By this shall all men know that ye are My disciples, if ye have love one to another." *C. Stanford.*

As every lord giveth a certain livery to his servants, charity is the very livery of Christ. Our Saviour, which is the Lord above all lords, would have His servants known by their badge, which is love.

Hugh Latimer.

The Romans had a law that every one should, wherever he went, wear a badge of his trade in his hat or outward vestment, that he might be known; so the Christian is required to wear his badge of discipleship wherever he go: "By this shall all men know that ye are My disciples, if ye have love one to another." *Anon.*

DISCIPLESHIP—Security of.

To follow Jesus is the antidote of all error, doubt, and despondency; it ensures our soundness in doctrine, our growth in grace, and our comforting, perpetual, and life-giving illumination. All this is in the words of Christ: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." And here, too, we find the high eternal service and blessedness of the saints. It is the glory and joy of the one hundred and forty and four thousand redeemed from the earth, as the first fruits unto God and the Lamb, that they follow the Lamb whithersoever He goeth. *Ibid.*

DISCIPLESHIP—Test of.

This is the test of discipleship: "If any man serve Me, let him follow Me." It is a mark found in all the saints: "My sheep hear My voice, and I know them, and they follow Me." The psalmist speaks not for himself alone, but for all sound believers, when he cries, "My soul followeth hard after Thee." It was the salvation of Caleb and Joshua in the day of wrath, and is recorded as their glory for ever, that they wholly followed the Lord their God. They found it, as all true pilgrims shall, the only path of safety, and the only one that, coming out of Egypt, stops not short of Canaan. *Dr. Hoge.*

DISCONTENT.

The lion craved the fox's art;
The fox the lion's force and heart;
The cock implored the pigeon's flight,
Whose wings were rapid, strong, and light;
The pigeon strength of wing despised,
And the cock's matchless valour prized.
The fishes wish'd to graze the plain;
The beasts to skim beneath the main.
Thus, envious of another's state,
Each blam'd the partial hand of fate.

Gay.

DISCONTENT—Cured.

All human situations have their inconveniences. We *feel* those that we find in the present; and we neither feel nor see those that exist in another. Hence we often make troublesome changes without amendment, and frequently for the worse. In my youth I was passenger in a little sloop descending the river Delaware. There being no wind, we were obliged, when the tide was spent, to cast anchor and wait for the next. The heat of the sun on the vessel was excessive—the company strangers to me, and not very agreeable. Near the river side I saw what I took to be a pleasant green meadow, in the middle of which was a large shady tree, where, it struck my fancy, I could sit and read—having a book in my pocket—and pass the time agreeably until the tide turned. I therefore prevailed with the captain to put me ashore. Being landed I found the greatest part of my meadow was really a marsh; in crossing which, to come at my tree, I was up to my knees in mire; and I had not placed myself under its shade five minutes before musquitoes in swarms found

me out, attacked my legs, hands, and face, and made my reading and my rest impossible; so that I returned to the beach, and called for the boat to come and take me on board again, where I was obliged to bear the heat I had strove to quit, and also the laugh of the company. Similar cases in the affairs of life have since frequently fallen under my observation. *Franklin.*

DISCORD AND STRIFE.

Discord evinces itself in various ways—by looks, words, or actions; *strife* displays itself in words or acts of violence. *Discord* is fatal to the happiness of families; *strife* is the greatest enemy to peace between neighbours: *discord* arose between the goddesses on the apple being thrown into the assembly; Homer commences his poem with the *strife* that took place between Agamemnon and Achilles.

Crabb.

DISCOVERY OF SIN—Examples of the.

Adam, Cain, Antidiluvians, Babel-builders, Ham, Sodomites, the sons of Jacob, Pharaoh, the Israelites, the Canaanites, Achan, Korah, Dathan, and Abiram, Jonah, David, Jeroboam, Adonibezek, Ahab, Jezebel, Samson, Solomon, Haman, Manasseh, Judas, Herod, the Jews, Demas, Alexander, Diotrephes. *John Bate.*

DISCOVERY OF SIN—Instances of the.

It was recently stated in the newspapers that a man had stolen the contents of a cashbox belonging to a Benefit Society; but afterwards getting intoxicated with part of his ill-gotten gain, he revealed, while in that state, the fact of the robbery to some of his companions, and was thus brought to justice. Thus demented, a man may unwittingly betray his own secret, and so his sin may find him out.

Another instance occurs in the case of a murderer in London, who, being undiscovered, and finding that a reward of £300 was offered for the apprehension of the criminal, accused and attempted to convict an innocent man of the very crime of which he himself had been guilty, and thus led to his own conviction and execution. Thus the love of money, which, no doubt in this case, led to the first crime, demented the man; shut his eyes to the danger of attempting further to enrich himself by false accusation against the innocent, and so secured the detection of his guilt in both instances. *Anon.*

A lady, on leaving a private party in St. Petersburgh at a rather advanced hour in the morning, called a droshkee, and having given directions to the driver, the latter proceeded towards her home, as she thought, instead of which he drove her to rather a deserted part of the city, when he suddenly turned round and cut her throat, the sable-lined cloak in which she was enveloped having excited his cupidity. Having divested her of this, he dragged the body to the brink of the canal and threw her into it. He then folded up the cloak and laid it on the seat. On his way back to his stand he was hailed by a gentleman, and, however reluctant, obliged him to take him as a fare. The gentleman not only noticed the cloak, but, touching it, found his fingers stained with blood. He said nothing until he reached a police-station, where, having ordered the driver to stop, he gave him into custody on suspicion. The gentleman happened to be the husband of the lady, and by the light recognised the cloak as belonging to his wife. *Ibid*

One night, some years ago, a person in the city of Edinburgh awoke to find that his house had been plundered. The alarm was raised; nor was it long ere the officers of justice found a clue. The thief, wounding his hand as he escaped by the window, had left a red witness behind him. The watchman flashed his lantern upon the spot. Drop by drop the blood stained the pavement. They tracked it on, and on, and ever on, till their silent guide conducted them along an open passage, and up a flight of steps, stopping at the door of a house. They broke in, and there they found the bleeding hand, the booty, and the pale, ghastly criminal. Now, a shower of rain would have washed away the stain; a fall of snow would have concealed it; the foot of some midnight reveller would have effaced it; but no: the crime was one of peculiar atrocity, and there God kept the damning spot. And unless they be forgiven, washed away in the blood of Jesus, so shall your sins find you out.

Dr. Guthrie.

The first *Prince* Menzikoff sold rolls, in his youth, in the streets of Moscow. One day, he entered by chance the kitchen of a boyard, or Russian nobleman, with whom Czar Peter the Great was to dine that day. The boyard himself was present, giving his orders, and spoke to the cook about a certain dish which was known to be the Czar's favorite dish. The young Menzikoff saw that, when the cook turned away, the nobleman threw into it a small white powder. As this awakened his suspicion, he paid particular attention to the dish, so that he might recognise it; and then he went out, and walked up and down before the house, until the arrival of the Czar.

As soon as Menzikoff saw him, he cried out his rolls more loudly than usual, and even began to sing, and approached the

Czar to make himself seen. Peter called to him, and asked him some questions, to which he answered so happily, that the Prince said to him, "I will keep thee in my service." Menzikoff inclined, and accepted with joy. At dinner time, without having received the order, he entered the banquet-hall, and placed himself behind the seat of Peter. When the certain dish appeared, he bent down, and whispered to him not to touch of it. Peter got up, and with a smiling countenance, under some pretence, he took the young man into the adjoining apartment, where Menzikoff explained to him his suspicions.

Upon the Czar's return to the table, the boyard offered him again of the dish, and Peter asked him to sit by his side, and invited him to eat with him. The nobleman immediately changed colour, and said that it became not a subject to eat the same as the Emperor; who, seeing his embarrassment, took the plate and offered it to a dog, that swallowed all its contents. But a few moments after, he began to run and to howl, then staggered and fell, and soon expired. The boyard was secured, but the next morning he was found dead in his bed.

Menzikoff did not have to sell rolls any longer: the first step to his rapid fortune was made, and his descendants are a much esteemed and wealthy family in Russia.

J. Conder.

DISCOVERY OF SIN—Ways of the.

And thus I have gone over several of those ways by which a man's sin overtakes him and finds him out in this world. As, first, the very confidence itself of secresy is a direct and natural cause of the sinner's discovery. Secondly, there is sometimes a strange, providential concurrence of unusual, unlikely accidents, for the bringing to light great villanies. Thirdly, God sometimes makes one great sin a means to detect and lay open another. Fourthly, God sometimes infatuates and strikes the sinner with frenzy, and such a distraction as makes him reveal all his hidden guilt. Fifthly, God sometimes lets loose the sinner's conscience upon him, so that he can find no rest within himself till he has confessed and declared his sin. Sixthly, and lastly, God sometimes smites and confounds him by some notable, immediate judgment from heaven. *Dr. South.*

DISHONESTY—Ways of.

It is a universal form of dishonesty to try to get goods below their value; and whenever you do that you undertake to cheat. The man that wants to get a thing without giving a fair equivalent wants to be dishonest. If it costs to make a hat, and give a good living to the man that works upon it, and a moderate profit to the man that sells it, three dollars, and you undertake to buy it for two dollars and a half, you undertake to cheat half a dollar. If you attempt to beat a man down, and to get his goods for less than a fair price, you are attempting to commit burglary, as much as though you broke into his shop to take the things without paying for them. There is cheating on both sides of the counter, and generally less behind it than before it. You want a man to build you, for two thousand dollars, a house that shall be worth five thousand; and what is the result? You teach that man to cheat you. You make him dishonest. You drive him to the necessity of using poor material, and of deceiving you by filling up holes with putty, and covering defects with paint. You taught him to be dishonest, and he served you right, though you did not serve him right in teaching him that lesson.

H. W. Beecher.

DISINTERESTEDNESS.

Mark but my fall, and that which ruined me.
Cromwell, I charge thee fling away ambition.
Love thyself last. Cherish the hearts that hate thee.

Be just, and fear not;
Let all the ends thou aim'st at be thy country's,
Thy God's and truths; then, if thou fall'st, O Cromwell!
Thou fall'st a blessed martyr.

Shakespeare.

DISINTERESTEDNESS—Examples of.

Terantius, captain to the Emperor Adrian, presented a petition that the Christians might have a temple by themselves, in which to worship God apart from the Arians. The emperor tore his petition, and threw it away, bidding him ask something for himself, and it should be granted. Terantius modestly gathered up the fragments of his petition, and said, with true nobility of mind, "If I cannot be heard in God's cause, I will never ask anything for myself." *Dr. Cheever.*

Mr. Whitfield has been charged with mercenary motives; his whole life showed the fallacy and weakness of such a charge. During his stay in Scotland, in 1759, a young lady, Miss Hunter, who possessed a considerable fortune, made a full offer to him of her estate, both money and lands, amounting to several thousand pounds, which he generously refused; and, upon his declining it for himself, she offered it to him for the benefit of his orphan-house.

This also he absolutely refused. This incident is given on the authority of his original biographer, Dr. Gillies, who received it from unquestionable testimony.

Dr. Cheever.

In our day it is hard to believe that such men ever lived as are spoken of below. In the reign of Charles I, Sir Harry Vane had the good fortune to obtain from that monarch the appointment of treasurer to the navy. The fees attached to the office were an allowance of fourpence in the pound on the money expended for the purposes of the navy. In consequence of the war with Holland, the income of the treasurer amounted to £30,000 a year. Of this enormous revenue—which was equal to five times that sum in the present day—Sir Harry was not willing to avail himself, but with great disinterestedness brought the matter before the House of Commons, and voluntarily offered to relinquish the fees during his life upon the simple stipulation that the government should allow the sum of £200 a year to a person whom he had qualified for the discharge of the duties of the office. The House of Commons accepted the proposal, and in addition to the grant of £200 a year for the services that were required, the members of the House insisted upon conferring an annuity upon Sir Harry of £1,200 a year during his life. Thus, by his generous conduct, an enormous sum was saved to the nation.

A similar instance may be found in more recent times. The Marquis of Camden, John Jeffreys Pratt, in the year 1780, when a commander, obtained the appointment of teller of the Exchequer; the emoluments of this appointment were very large, and this office he held for sixty years. During the latter half of that long period, this nobleman every year paid back the income arising from the office for the benefit of the state. The entire sum thus voluntarily relinquished, exceeded the fourth part of a million of money.

Dr. Jeffers.

DISINTERESTED LOVE TO GOD.

Much has been said about the doctrine of disinterested love to God. It must be confessed that we *ought* to love Him for His own excellencies; yet it is difficult to form an idea how we can love God unconnected with any interest to ourselves. What, indeed, we ought to do, and what we really do, or can do, is very different. There is an everlasting obligation on men to love God for what *He is*, however incapable of doing it; but at the same time, our love to Him is our interest; nor can we, in the present state, I think, while possessed of such minds, love God without including a sense of His relative goodness. "We love Him," says St. John, "because He first loved us."

C. Buck.

DISOBEDIENCE—Effects of.

"Let the sickles alone," said a farmer to his son, who was left in the field while the reapers went to dinner. James obeyed his father for a time; but at length he grew lonesome, and took up a sickle "just to look at it." He then felt its edge, and then thought he would cut "one handful." In so doing, he cut his little finger, inflicting a wound which rendered the middle joint useless for the rest of his life. When it was healed, an ugly scar, and a stiff finger, were lasting mementos of his disobedience.

Disobedience to his heavenly Father leaves a scar on the sinner's soul, and lessens his capacity for virtue. What a frightful appearance would many a soul present could its scarred and maimed condition be made visible! Unseen facts are as real as those which are seen by the eye. Every sin leaves its mark on the soul. Every sin increases the soul's tendency to sin, and lessens its power for virtue. Every sin thus effects a change for the worse in the condition of the soul. It is not merely registered in the book of God's remembrance; it is registered in the very condition of the soul.

Anon.

DISOBEDIENCE—fruit of Enmity.

That men do so universally disobey God bespeaks alienation and enmity of mind. As obedience proceeds from love, so disobedience proceeds from enmity. And for this I shall only instance in two great precepts, wherein the mind and will of God is expressed, which I mention and insist upon as things that concern the constant and daily practice of the Christian—a course of prayer to God in secret; and having our conversation in heaven. How express are both these precepts in the same chapter, the former, Matt. vi, 6, the latter, verses 19—21. Now consider, whether our disobedience to these two precepts do not discover great enmity in our hearts against God. What! to refuse to pray, and pour out our souls to Him in secret! To refuse placing our treasure and our hearts in heaven! What doth this signify, but aversion and a disaffected heart?

John Howe.

DISPATCH—Affected.

Affected dispatch is one of the most dangerous things to business that can be. It is like that which physicians call predigestion, or hasty digestion, which is soon to fill the body full of crudities and secret seeds of diseases. Therefore measure not

dispatch by the times of sitting, but by the advancement of the business.
Lord Bacon.

DISPATCH—Hindrances to.

Long and curious speeches are as fit for dispatch as a robe or mantle with a long train is for a race. Prefaces, and passages, and excusations, and other speeches of reference to the person, are great wastes of time; and though they seem to proceed of modesty, they are bravery. *Ibid.*

DISPATCH—Small.

The Spartans and Spaniards have been noted to be of small dispatch: *Mi venga la muerte de Spagna;* let my death come from Spain: for then it will be sure to be long in coming. *Ibid.*

DISPATCH—Value of.

True dispatch is a rich thing. For time is the measure of business, as money is of wares, and business is bought at a dear hand where there is small dispatch.
Ibid.

DISPENSATIONS—The Two.

If the glorious things of God are seen by us, as St. Paul saith, but darkly in the glass of faith, yet hath this glass a concentrating power which makes their rays converge into one point, and play upon our innermost soul, with a warning, as well as a brightening, influence; and the difference between us and those of the older dispensation is briefly this, that the revelation of a final state, wherein God should be the soul's full possession, shone to them as a distant light in a dark place, *towards* which indeed they might direct their course, but *by* which they could hardly guide their steps; whereas to us it is a lamp, as well as a beacon, the cheerer, as well as the aim, of our toilsome pilgrimage.

And then at last will come that final state of blessedness, when faith and hope will be entirely swallowed up in boundless and endless charity; when the "light intellectual full of love" shall reabsorb and quench, in its peerless brightness, the scattered beams it had before suffered to wander upon earth; when every other good and holy thing shall melt and be transmuted in that one assimilating, unifying essence; and, like dewdrops which have refreshed us in the morning, and then have been caught up by some heaving swell of the ocean-tide, though small and imperfect, shall become the elements of the unlimited and eternal.

We, thus, are placed in a middle state between one past and one that is yet to come, a state necessarily intended as the completion of the former, and as a preparation for the latter, whereof the type is shadowed forth in that which hath preceded, while itself is the emblem and fair image of that which shall follow. Now, this position must give rise to many interesting analogies; forasmuch as all things, being thus in unbroken progress from the beginning to the end of God's dispensations, without violent shocks or sudden changes, we must expect to find in the present order or state such qualities and dispositions as may suit this its twofold character, that is to say, perfective of a former, and initiatory of a future state. And even as a skilful geometer shall, by the accurate measurement of a shadow, under certain conditions, tell you exactly the height and proportions of the object which projects it, and, again, from the survey of this, shall define what the other should at any time be, so may we by a diligent study of those two other dispensations as well as of our own, the one whereof we are the fulfilment, the other whereof we are the figure, arrive at much important knowledge regarding the condition of our present state. *Cardinal Wiseman.*

DISPENSATIONS—Change of the Two.

The former constitution was not abolished but exchanged, and by that change perfected; and in this manner did Jesus say that He came not to abolish, but to complete or accomplish: secondly, that the former was a type and merged into its reality, not so much dying as passing into a second existence, where a true sacrifice covered a typical oblation, where redemption given passed before redemption expected, where uncertainty had ripened into knowledge, and hope yielded its kingdom to faith. To illustrate the noble by the base, the former state was, as that living but creeping sheath wherein lie infolded for a time the corresponding parts of a more splendid and gorgeous insect, which in due time takes upon itself the vital functions, till then by the other exercised—and rises towards heaven, the same yet different—a transmigration rather than an offspring. *Ibid.*

DISPOSITION—Definition of.

Disposition is that temper of mind which any person possesses. *C. Buck.*

DISPOSITION—A Good.

A good disposition I far prefer
To gold; for gold's the gift of fortune; goodness
Of disposition is the gift of nature.
Rather than wealth may I be bless'd with virtue. *Plautus.*

DISPOSITION—Moral Mixture of.

As all natural bodies are mixed; so must

all our moral disposition; no simple passion doth well. If our joy be not allayed with sorrow, it is madness; and if our sorrow be not tempered with some mixture of joy, it is hellish and desperate; if in these earthly things we hope without all doubt, or fear without all hope, we offend on both sides; if we labour without all recreation, we grow dull and heartless; if we sport ourselves without all labour, we grow wild and unprofitable; these compositions are wholesome, as for the body, so for the mind; which, though it be not of a compounded substance, as the body, yet hath much variety of qualities and affections, and those contrary to each other.

Bp. Hall.

DISPOSITION AND INCLINATION.

The *disposition* is more positive than the *inclination*. We may always expect a man to do that which he is *disposed* to do; but we cannot always calculate upon his executing that to which he is merely *inclined*. We indulge a *disposition;* we yield to an *inclination*. The *disposition* comprehends the whole state of the mind at the time; the *inclination* is particular, referring always to a particular object. After the performance of a serious duty, no one is expected to be in a *disposition* for laughter or merriment; it is becoming to suppress our *inclination* to laughter in the presence of those who wish to be serious. We should be careful not to enter into a controversy with one who shows a *disposition* to be unfriendly. When a young person discovers any *inclination* to study, there are hopes of his improvement.

G. Crabb.

DISPOSITION AND TEMPER.

The *disposition* is permanent and settled; the *temper* is transitory and fluctuating. The *disposition* comprehends the springs and motives of actions; the *temper* influences the actions for the time being; it is possible and not unfrequent to have a good *disposition* with a bad *temper*, and *vice versâ*. A good *disposition* makes a man a useful member of society, but not always a good companion; a good *temper* renders him acceptable to all and peaceable with all, but essentially useful to none: a good disposition will go far towards correcting the errors of *temper;* but where there is a bad *disposition* there are no hopes of amendment.

Ibid.

DISSATISFACTION—Christian.

In the case of the Christian, dissatisfaction as to present attainments arises, not from the circumstance that the very objects of his pursuit, like the pleasures of the world, are in themselves unsatisfactory (so that when they are realised they ill repay the strife and toil by which they were obtained), but that the greater his happiness, the greater becomes his capacity for bliss. He lives above the world, and breathes the atmosphere of heaven; but the higher he ascends, the more he regrets that he dwells so far below. He has left beneath his feet the mists of the valley, and the clouds in their courses; peradventure, he has even gained a region where those mists and clouds seldom shut out the sunshine; but he beholds, beyond him and above him, heights over heights, and these he longs and intends to scale. And while he regards his present footing but as the table-land where he may recruit himself a little for nobler enterprise, he knows that, should he reach the highest point of all, he will but stand on the utmost boundary of an earthly planet, while worlds upon worlds will revolve beyond him, in the boundlessness of space and the plenitude of celestial glory.

D. E. Ford.

The true Christian never can rest in any habits of virtue already attained; his present proficiency he values only as a capacity of better attainments; and, like the great Roman whose appetite of conquest was inflamed by every new advantage gained, he thinks nothing done while aught remains which prowess may achieve.

Bp. Horsley.

If the sinner is never satisfied in his growth, development, and advance in the sins which will ultimately damn him for ever, should the Christian be satisfied in his present attainments of grace? Let him bear in mind that the higher he ascends in grace on earth, the higher he will ascend in the glory of heaven.

John Bate.

DISSATISFACTION—Human.

Give a man the necessaries of life, and he wants the conveniences. Give him the conveniences, and he craves for the luxuries. Grant him the luxuries, and he sighs for the elegances. Let him have the elegances and he yearns for the follies. Give him all together, and he complains that he has been cheated both in the price and quantity of the articles.

Anon.

DISSATISFACTION—of Rich and Poor.

A man in his carriage was riding along,
A gaily dressed wife by his side,
In satin and laces; she looked like a queen,
And he like a king in his pride.

A wood sawyer stood in the street as they passed,
The carriage and couple he eyed;
And said as he worked with a saw on a log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife:
"One thing I would give if I could—
I'd give all my wealth for the strength and the health,
Of the man that saweth the wood."

A pretty young maid, with a bundle of work,
Whose face as the morning was fair,
Went tripping along, with a smile of delight,
While humming a love-breathing air.

She looked on the carriage—the lady she saw,
Arrayed in apparel so fine,
And said in a whisper, "I wish from my heart
Those satins and laces were mine."

The lady looked out on the maid with her work,
So fair in her calico dress,
And said, "I'd relinquish possession and wealth,
Her beauty and youth to possess."

Thus, in this world, whatever our lot,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

We welcome the pleasure for which we have sighed,
The heart has a void in it still,
Growing deeper and wider the longer we live,
That nothing but heaven can fill.

Anon.

DISSEMBLER—The.

O serpent heart, hid with a flowering face!
Did ever dragon keep so fair a cave?
Beautiful tyrant, fiend angelical!
Dove-feather'd raven! wolfish-ravening lamb!
Despised substance of divinest show!
Just opposite to what thou justly seem'st,
A damned saint, an honorable villain.

Anon.

DISSONANCE.

The earth is full of discords, for men deem
Each his own symbol sweetest. Selfish clang
Whelms holy sounds that first from Bethlehem rang.
Fireballs break harshly on melodious dream,
To sufferer's pillow brought by Christmas theme,
Carolled in depth of midnight. Deafening bang
Of idol-service drowns the fakeer's pang,
Crushed beneath car-wheels, while none heed his scream.
Ah doleful tuning-time! our ears are stunned
With crossing clamours. Would our eyes might see
The Leader's rod uplifted, and His fund
Of deep soul-music rise like snow-rills sunned
'Neath Polar summer. So should discord be
Flooded in harpings from the crystal sea!

H. N.

DISTRACTION IN RELIGION.

The *cares* of this world; its petty trifling—not wrong in themselves—simply dissipating; filling the heart with paltry solicitudes and mean anxieties; *wearing*. "Martha was cumbered with much serving." Her household and her domestic duties, real duties, divided her heart with Christ. The time of danger, therefore, is when life expands into new situations and larger spheres, bringing them new cares. It is not in the earlier stages of existence that these *distractions* are felt. Thorns sprang up and choked the wheat as they grew together. You see a religious man taking up a new pursuit with eagerness. At first no danger is suspected. But it is a *distraction*—something that distracts or divides—he has become dissipated, and by and by you remark that his rest is gone—he is no longer the man he was. He talks as before, but the life is gone from what he says; his energies are frittered.

F. W. Robertson.

DOCTRINE—False.

As he is a traitor to his prince who taketh upon him to coin moneys out of a base metal, yea, although in the stamp he putteth for a show the image of the prince; so he that shall broach any doctrine that cometh not from God, whatsoever he say for it, or what gloss soever he set on it, he is a traitor unto God, yea, in truth, a cursed traitor, though he were an angel from heaven (Gal. i, 8). *T. Boston.*

DOCTRINE—Minds affected by.

The same doctrine represented to two different minds will appear different to those two minds, and must appear different because the minds are different. Let me give you an illustration of this. Originally the beautiful, white, transparent light coming down from its world above was transparent like the sun, but down here in the neighbourhood of the earth it enters the medium of a flower. And as soon as that is done it is immediately decomposed into a great variety of tints and forms of life. Originally white, it now becomes green, or blue, or red, or yellow, or violet. But mark, it is light under every one of those forms, and the same light that came from the sun. In the one case it is violet

light, in the other yellow light, in the other red light, in the other blue light, and in the other green light; but it is all the same light modified, that is all. So truth in the mind of God is transparent and clear, as it is in its essence, but when it comes down to us in revelation it becomes decomposed and refracted. It becomes blue, or yellow, or red, or green, or violet, according to education, or prejudice, or the strength or weakness of the mind, and thus it is transformed into many shapes, but it is the truth still, only it is coloured a little according to the constitution of the mind to which it comes. *T. Jones.*

DOCTRINE—True.

The question is not whether a doctrine is beautiful, but whether it is true. When we want to go to a place, we don't ask whether the road leads through a pretty country, but whether it is the right road, the road pointed out by authority, the turnpike-road. *Hare.*

That doctrine which rectifies the conscience, purifies the heart, and produces love to God and men, is necessarily true, because, as it has been demonstrated that righteousness and benevolence are the greatest good of the soul; and likewise that the greatest good must depend on the belief of truth; therefore the conclusion is inevitable, that that doctrine which, being believed, destroys sin in the heart and life of man, and produces righteousness and benevolence, is the truth of God. No matter whether men can comprehend all its depths and relations or not, if it destroys sin wherever it takes effect by faith, and makes happiness grow out of right living and right loving, from the constitution of things—from the character of God—from the nature of man—that doctrine is the TRUTH OF GOD. And that doctrine which hinders this result, or produces a contrary result, is the falsehood of the devil. *J. B. Walker.*

DOCTRINES—in the Right Place.

It is not enough that you hold right doctrines—nay, in a sense hold all the doctrines. Each right doctrine must be in its own right place. Your astronomy may include all the bodies that enter into our solar system, but if it assign to a planet the imperial position of the sun, your system passes into inextricable confusion. The machine may have all its parts, but if the great wheel that moves them, or the balance wheel that regulates them, revolve on any shaft but its own, the entire mechanism either stops or flies round in a furious and destructive disorder. Even so, although all the doctrines of the Gospel be in our creed, we may commit a great, a dangerous—possibly a fatal mistake—by any mal-arrangement that would put these out of their proper place. Now, such is their mistake who build election upon holiness, not holiness upon election; who regard good works, not as the result, but the cause of saving mercy, and who, mistaking the root for the fruit, fancy that God adopts men because they are holy; when, in point of fact, He makes them holy, just because He has adopted them.

Dr. Guthrie.

DOING GOOD—by a Child.

"Children, I want each of you to bring a new scholar to the school with you next Sunday," said the superintendent of a Sunday-school to his scholars one day.

"I *can't* get any new scholars," said several of the children to themselves.

"I'll *try* what I can do," was the whispered response of a few others.

One of the latter class went home to his father, and said, "Father, will you go to the Sunday-school with me?"

"I can't read, my son," replied the father, with a look of shame.

"Our teachers will teach you, dear father," answered the boy, with respect and feeling in his tones.

"Well, I'll go," said the father.

He went, learned to read, sought and found the Saviour, and at length became a colporteur. Years passed on, and that man had established *four hundred Sunday-schools*, into which *thirty-five thousand* children were gathered!

Thus you see what trying did. That boy's efforts was like a tiny rill, which soon swells into a brook, and at length becomes a river. His efforts by God's grace saved his father; and his father, being saved, led *thirty-five thousand* children to the Sunday-school! *P. B. Power.*

DOING GOOD—by little Means.

See that well on the mountain side—a small, rude, rocky cup full of crystal water, and that tiny rill flowing through a breach in its brim. The vessel is so diminutive that it could not contain a supply of water for a single family a single day. But, ever getting through secret channels, and ever giving by an open overflow, day and night, summer and winter, from year to year, it discharges in the aggregate a volume to which its own capacity bears no appreciable proportion. The flow from that diminutive cup might, in a drought or war, become life to all the inhabitants of a city. It is thus that a Christian, if he is full of mercy and good fruits, is a greater blessing to the world than either himself or his neighbours deem. Let no disciple of Christ either think himself excused, or permit himself to be discouraged from doing good, because

his talents and opportunities are few. Your capacity is small, it is true, but if you are in Christ it is the capacity of a well. Although it does not contain much at any moment, so as to attract attention to you for your gifts, it will give forth a great deal in a lifetime, and many will be refreshed. *Arnot.*

DOING GOOD—Qualification for.

If mountains are to be moved, if whole nations are to be lifted from paganism and its miry pit, the Xavier or Zinzendorf, the Brainerd or Judson, who seeks to raise them up, would need himself to dwell on high; he would need a strong arm and a firm hold on heaven. *Dr. J. Hamilton.*

DOING GOOD—Reward in.

The Shepherds led the Pilgrims to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, What should this be? This is, said the Shepherds, to show you, that he who has a heart to give of his labour to the poor shall never want wherewithal. "He that watereth shall be watered himself." And the cake that the widow gave to the prophet did not cause that she had the less in her barrel.

Bunyan.

DOING GOOD—Ways of.

Near the foot of a mountain crossed by a much travelled road, a delicious fountain of water gushed from a fissure in a rock. Its natural course led away from the road, but by a little effort it could be brought within the reach of travellers and animals passing by. Mr. Sawyer, the owner of the land, gave it this direction, and placed a wide trough for the reception of the water. Many a panting team was refreshed thereby, and many a traveller tasted the cool and sparkling beverage.

"Father," said Robert Harmer, as they came along and saw Mr. Sawyer at work, "what does Mr. Sawyer do that for?"

"To do good," was the reply.

"What good will it do him? He will never want to use the water."

"His object is to do good to others. Great numbers will be benefited by this act of his."

"But they won't know that he did it, and he won't get any credit for it."

"He does it to do good—not to get credit for it. Happiness is gained by doing good—not in getting credit for it. He knows that he has made an unselfish effort to do good, and God knows it; hence it is no matter whether any others know it or not."

Mr. Sawyer did a good work in opening a refreshing fountain by the wayside.

Moral fountains may be opened by the wayside for refreshing pilgrims—travellers for eternity.

One sets an example of strict integrity in the midst of great temptations. The sight is as refreshing to a tempted pilgrim as is a fountain to a thirsty traveller.

One sets an example of Christian thankfulness and trust in God. It may refresh many a pilgrim who is careful and troubled about many things.

One sets an example of forgiveness and of returning good for evil. It may refresh and invigorate for duty many who are smarting under a sense of injustice, and tried with temptations to revenge.

We may thus open fountains by the way side. We may not know how many we may thus benefit; but God does.

Dr. Wise.

There is a pleasant story told of a man living on the borders of an African desert who carried daily a pitcher of cold water to the dusty thoroughfare, and left it for any thirsty traveller who might pass that way. And our Saviour said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." But cups of cold water are not given in African deserts alone. A spiritual Sahara spreads over the whole earth, and to its fainting travellers many a ready hand holds forth the grateful "cup."

A lady, whose home looks out upon our beautiful common, called to ask me if I could tell her of some poor and sick persons to whom she could be of service in furnishing good books. The names of two were given; and the Testament, in large type, which shortly found its way to the old man's abode, also the green tea, and white sugar—rare luxuries—for the feeble woman in the cellar kitchen, and the dollar bill, slipped into her hand at parting—were they not "cups of cold water?"

A poor Scotch comb-maker's wife, whose generous heart is larger than her purse, gave me fifteen combs, asking, in a half-doubting way, if I thought some poor children, who had none, would not like them. And so fifteen young hearts were made glad! By what? Surely by "cups of cold water," in no wise to lose their reward.

Several young misses met in our pastor's parlour in the early part of the season, to sew for poor children. From time to time they have come together, plying busy fingers with happy hearts. And we have sixty-two garments as a result. Sixty-two

"cups of cold water." How the heavenly inventory runs up!

A pious German woman, herself an invalid, heard that her neighbour in the yard below was yet more feeble. The bottle of wine, provided for her at the doctor's suggestion, would surely do that neighbour good. And so nimble little feet are soon at the widow's door, a bright face looks in, and with a "Mother sent you this," the little flask stands upon the table. Wine to the sick woman it may be; but the divine chemistry, which years ago changed water into wine, can show this also to be a "cup of cold water!"

Late one Saturday evening a pious widow in humble circumstances, who had not walked, save from one chamber to another for years, sent me a loaf of bread, with the message, "The Lord sent it to me for some poor woman." The lateness of the hour and our Lord's saying that it was lawful to do good on the Sabbath day, determined me to leave it until the morning, when I took it where I thought it would be welcome. "The Lord has sent you a loaf of bread, Mrs. S—," I remarked, as I went in. Lifting up her hands toward heaven, her eyes filling with tears, she exclaimed: "The Lord be praised." Then, pointing to the neatly spread table, with its scanty breakfast, she said: "There is all we had for to-day." Was it strange that the ringing of the church bells made glad music in my ear that morning? And may we not believe notes of joy were heard above, as the heavenly chronicler noted down, in that wondrous book, another "cup of cold water in the name of a disciple?"

And so streams of refreshing flow through the parched desert. So to fainting lips is passed, by loving hands, the overflowing "cup." *Susan M. Underwood.*

DOUBLE-FACEDNESS.

There are minerals which exhibit different colours on different faces. Thus dichroite, or iolite, is often deep blue along its vertical axis; but on a side perpendicular to this axis it is brownish, yet low. The phenomenon results from the manner in which the particles are arranged for reflecting and transmitting light. The whole internal structure must be changed before the same colour shall be presented on all the faces. There is a moral dichroism. It consists in a man's being Janus-faced—that is, double-faced—both in his principles and his practice, in order to secure popular favour and avoid odium. The chameleon is said to have the power of assuming the colour of the object on which it fastens; so this man means to conform his creed and his practice to those which are most popular in the community where he happens to abide or sojourn. In one place he is orthodox; in another, heterodox;—in one, an advocate for temperance; in another, loose in this matter, both in theory and practice;—in one place, pro-slavery; in another, anti-slavery. His moral and religious principles are not settled, or rather he makes them bend to his worldly interest, and you have no way of determining where to find him in any circumstance, except to inquire—what aspect self-interest will require him to put on. Nor will it ever be essentially better until Divine grace shall have transformed and re-arranged the elements of his character. *Dr. Hitchcock.*

DOUBLE-MINDEDNESS—Description of.

See the professor labouring, but in vain,
The world and cross together to sustain;
The globe is in his right hand dexterous found,
His left the cross, drags sluggish on the ground;
In vain for him appears the narrow way,
The world has led him from the path astray:
In vain for him shines forth the heavenly light,
The world has risen and obscured his sight;
Two minds he has, both he may call his own,
Sometimes they lead him up, and sometimes down;
Like doubtful birds, that hop from spray to spray,
His will is never at one certain stay;
Too late he learns with deep regret and pain,
He loses both who more than one would gain. *W. Holmes.*

DOUBLE-MINDEDNESS—Example of.

The mad prophet Balaam is a remarkable instance of double-mindedness. In profession, he would be a prophet of Jehovah; in practice he followed and "loved the wages of unrighteousness." Despised by the people of God, to whom he was a stumbling-block; despised and reproached by Balak for his indecision, he died under the weight of a double curse, and left his name a proverb of reproach and shame. *Ibid.*

DOUBLE-MINDEDNESS—Folly of.

The fabled Atlas, who carried the world on his shoulders, attempted nothing, accomplished nothing, compared with the man who labours to secure both this world and the next. He has two souls, or minds, which govern him by turns; but in the end, the worldly principle prevails. His folly consists in trying to do what is in itself absolutely impossible—what no man ever did or ever can do. God Himself has separated the world from the cross; what God hath separated, no man may bring together; the nature of the Gospel forbids

such union. Its influences, doctrines, precepts, objects, tendencies, and final issues are all opposed, and contrary to the principles, maxims, practices, and interests of this world. *Ibid.*

DOUBT—Torments of.

Oh, how this tyrant, doubt, torments my breast!
My thoughts, like birds, who, frighten'd from their nest,
Around the place where all was hush'd before,
Flutter, and hardly nestle any more.
T. Otway.

DOUBT—Use of.

Doubt is the vestibule which *all* must pass before they can enter into the temple of wisdom; therefore, when we are in doubt, and puzzle out the truth by our own exertions, we have gained a something that will stay by us, and which will serve us again. But if to avoid the trouble of the search we avail ourselves of the superior information of a friend, such knowledge will not remain with us; we have not *bought* but *borrowed* it. *C. Colton.*

DOUBT AND SUSPENSE.

The *doubt* respects that which we should believe; the suspense that which we wish to know or ascertain. We are in *doubt* for the want of evidence; we are in *suspense* for the want of certainty. The *doubt* interrupts our progress in the attainment of truth; the *suspense* impedes us in the attainment of our objects; the former is connected principally with the understanding; the latter acts altogether upon the hopes. We have our doubts about things that have no regard to time; we are in *suspense* about things that are to happen in future. Those are the least inclined to *doubt* who have the most thorough knowledge of a subject; those are the least exposed to the unpleasant feeling of *suspense* who confine their wishes to the present.
G. Crabb.

DOUBTING—Cause of.

And what is the cause of doubting but the disappearance of truth? How comes the mind to be frighted and amazed, but because it is in the dark? When truth wraps itself in a cloud, and shuns the eye, then the reason of man is in suspense and under various fluctuations which way to determine; but it is certainty alone that is at the bottom of all rational determinations. *Dr. South.*

DOUBTING—Checked.

O faithless, unbelieving heart!
So slow to trust that tend'rest Friend,
Who aye will *needful* strength impart,
Who "loving, loves unto the end."
No longer doubt, nor fear, nor grieve,
Nor on uncertain evils dwell;
Past, present, future, calmly leave
To Him who will "do all things well."
Anon

DOUBTING—Cure of.

This pretty bird, oh! how she flies and sings!
But could she do so if she had not wings?
Her wings bespeak my faith, her songs my peace;
When I believe and sing, my doubtings cease. *Bunyan.*

DOUBTING—no Good in.

No good comes of doubting and brooding over one's sins. *Dr. Payson.*

DOUBTING—the Promises.

But we fools believe the promises as the man that read Plato's writings concerning the immortality of the soul. So long as the book was in his hand, he believed that all was true, and that the soul could not die; but so soon as he laid by the book, presently he began to imagine that the soul is but a smoke or airy vapour, that perisheth with the expiring of the breath; so we at starts do assent to the sweet and precious promises; but laying aside God's book, we begin to call all in question. *S. Rutherford.*

DOUBTING—Weariness of.

There is no weariness like that which rises from doubting, from the perpetual jogging of unfixed reason. The torment of suspense is very great; and as soon as the wavering perplexed mind begins to determine, be the determination which way soever, it will find itself at ease.
Dr. South.

DOUBTS—Destroying.

When Dr. Merle D'Aubigne was a student at Kiel he was oppressed with doubts, and went to Klenken, an old experienced teacher, for help. The old man refused to answer them, saying, "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Christ be to you *really* the Son of God, the Saviour, and His light will dispel the darkness, and His Spirit lead you into all truth." *G. S. Bowes.*

DOUBTS—Influence of.

I once told my congregation that I had passed through a season of doubt and fear. One of my elders said to me, "Sir, I am sorry you told the people that. Just suppose you had been swearing or stealing, you would not have told them of it?" "No," I answered, "that would be a terrible thing." "Well," replied he, "I don't

think it is much wore than disbelieving God, and if you go and tell the people that you set them a bad example." And he was right. It is not for the leader in any cause to doubt the success of the enterprise.

C. H. Spurgeon.

DOUBTS—Traitors.

Our doubts are traitors,
And make us lose the good we oft might win
By fearing to attempt. *Shakespeare.*

DREAM—An Eternal.

Wicked men shrink back with indescribable horror from an eternal dream. A writer, not more distinguished for his talent than for his infidel insinuations, on more than one occasion doubted the theory he had avowedly embraced; and on such an occasion, when thinking of the Humism of death being an eternal sleep, he says, "It has often crossed my mind, during moments of gloomy scepticism, the possibility that the last sleep may not be dreamless. Fancy *an endless dream of horror*. It is too dreadful to think of; this thought alone would lead the veriest clod of animated clay to aspire after immortality." Even Byron shrunk from the *dream*, the *eternal dream*, his own thoughts could supply. *Dr. Hewlett.*

DREAMS—Divine Action in.

Many of our readers will remember a case which filled the newspapers some years ago. One point in it, which was only produced because it was historically necessary to complete the case, engaged our attention greatly at the time. A young woman was murdered in a barn, and buried under the floor. She was thought by all who concerned themselves about her to be still alive in another place; and the murder remained not only undiscovered, but unsuspected at the time, when the young woman's mother was warned *repeatedly* in a dream to search the barn. She did so; the murder was thus discovered, and the murderer (Corder) condemned and executed. Now, from what other cause than a supernatural action upon the mind of the mother could this dream have been produced? *Dr. Kitto.*

DREAMS—Description of.

Dreams are but interludes which fancy makes;
When monarch reason sleeps, this mimic wakes;
Compounds a medley of disjointed things,
A court of cobblers, and a mob of kings;
Light fumes are merry, grosser fumes are sad,
Both are the reasonable soul run mad;
And many monstrous forms in sleep we see,
That neither were, nor are, nor e'er can be.
Sometimes forgotten things, long cast behind,
Rush forward in the brain, and come to mind.
The nurse's legends are for truths receiv'd,
And the man's dreams but what the boy believ'd.
Sometimes we but rehearse a former play,
The night restores our actions done by day,
As hounds in sleep will open for their prey;
In short, the farce of dreams is of a piece,
Chimeras all, and more absurd or less.

Dryden.

DREAMS—Pleasant.

A French writer has said that to dream gloriously, you must act gloriously while you are awake; and to bring angels down to converse with you in your sleep, you must labour in the cause of virtue during the day. *Anon.*

DREAMS—Premonition in.

We have been informed of a strange coincidence in the death of the late Alderman McPherson, which involves the mysterious to such a degree as to make it one of those unaccountable illusions which sometimes occur as a prescient to some impending fate. The facts abound so much in the marvellous, that, were they not given on the undoubted authority of the bereaved widow, who now is left to mourn the loss of him whose death was so strikingly revealed to her, we should not attempt to rehearse them. On the Thursday night previous to his death, the deceased gentleman was awakened by the continued sobbing of his wife, whose cries, though asleep, were distinctly audible to several of the inmates of the house. Awakening her he inquired the reason of her incessant moaning, when she informed him that she had had a dream, in which she saw the two gentlemen, who were afterwards the first to tell her the sad news, enter the house and actually inform her of his death. Every circumstance was so vivid, that she remarked it as something peculiar, and besought him on the Saturday morning, when he went away, to be careful of himself, as she felt confident that something unusual would shortly occur. True, in her premonition, he never returned alive, and on the Rev. Mr. Scott and his friend Mr. Lester, entering her house on the same evening to inform her of his death, she did not wait for their announcement, but holding up her hands in despair, said, "Is he dead?" and without waiting for an answer, fell exhausted on the floor. The sad coincidence of the actual circumstances as they

occurred, with the dream, marks it one of the strangest on record.

London C. W. Prototype, 1864.

DREAMS—Providence in.

Captain Yount, of California, in a mid-winter's night had a dream, in which he saw what appeared to be a company of emigrants arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree tops rising out of deep gulfs of snow; he distinguished the very features of the persons and the look of their particular distress. He woke profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in shortly with an old hunter comrade, he told him the story; and was only the more deeply impressed by his recognising, without hesitation, the scenery of the dream. This comrade came over the Sierra by the Carson Valley Pass (in California) and declared that a spot in the Pass answered exactly to his description. By this, the unsophisticated patriarch was decided. He immediately collected a company of men with mules and blankets, and all necessary provisions. The neighbours were laughing, meantime, at his credulity. "No matter," said he, "I am able to do this, and I will, for I verily believe that the fact is according to my dream." The men were sent into the mountains one hundred and fifty miles distant, directly to the Carson Valley Pass. And there they found the company in exactly the condition of the dream, and brought in the remnant alive.

A gentleman present, when the Captain told me, said, "You need not doubt this, for we Californians all know the facts, and the names of the families brought in, who look upon our venerable friend as a kind of Saviour." Their names he gave, and the places where they reside, and I found afterwards, that the California people were ready everywhere to second his testimony.

Dr. Bushnell.

DREAMS—Scripture View of.

The view of dreams set forth in Scripture, and which pervades the sacred books, is, that God does sometimes make known His will to man, and disclose His purposes in dreams: "God speaketh once, yea twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed, then He openeth the ears of men, and sealeth their instruction; that He may withdraw man from his purpose, and hide pride from man" (Job xxxiii, 14-17). See also Joel ii, 28, compared with Acts ii, 16, 17. The question is, whether these things have ceased? It may be so. Miracles have ceased; prophecy has closed; why may not significant dreams also have ceased? They may; but have they?

Dr. Kitto.

DREAMS—Various Views of.

The Egyptians and Babylonians attached great importance to dreams, and to interpret them was the work of a distinct and learned profession. The Persians also attached great importance to dreams, and it is reported Cyrus was cast forth at his birth, because a dream of his mother was interpreted to promise him universal empire. In the *Chou-king* of the Chinese, it is in dreams that the Sovereign of Heaven makes his will known to the sovereign of earth. In Homer, dreams came from Jove. The Greeks and Romans believed that in the solitude of caves, and groves, and temples, the gods appeared in dreams, and deigned to answer in dreams their votaries. Among the Hindoos, dreams give a colouring to the whole business of life. *All* dreams are of importance among the North American Indians. The Moslems hold good dreams from God, and bad from the devil. *Ibid.*

DRESS—Decency in.

It is the saying of an old divine, "Two things in my apparel I will chiefly aim at—commodiousness and decency; more than these is not commendable, yet I hate an effeminate spruceness as much as a fantastic disorder. A neglected comeliness is the best ornament." It is said of the celebrated Mr. Whitfield, that he always was very clean and neat, and often said pleasantly, "That a minister of the Gospel ought to be without a spot." *J. Beaumont.*

DRESS—Simplicity in.

The angel who takes care of the flowers, and sprinkles upon them dew in the still night, slumbered on a spring day in the shade of a rose-bush. When he awoke, he said, "Most beautiful of my children, I thank thee for thy refreshing odour and cooling shade. Could you now ask any favour, how willingly would I grant it."

"Adorn me, then, with a new charm," said the spirit of the rose-bush, in a beseeching tone.

So the angel adorned the loveliest of flowers with simple moss. Sweetly it stood there, in its modest attire, the *moss-rose*, the most beautiful of its kind.

So the costliest ornaments are often the simplest. There is no gold, nor jewel, nor sparkling pearl equal to the "ornament of

a meek and quiet spirit," which is, in the sight of God, of great price. *Krummacher.*

DRESS—in the Sunday-School Teacher.

Surely among religious people this subject should engage more serious attention than it generally does, and especially as it affects the influence of the Sunday-school teacher. What, we may ask, will be the natural effect of a gaily-dressed teacher upon the minds of the little group whom she has gathered round her? She may diligently and orthodoxly expound to them "the sermon on the mount," or "the scheme of redemption;" but they will be admiring her artificial flowers, be twisting an imaginary ribbon into fanciful bows like hers, or be counting her flounces, her fringes, or her buttons; or they may be wishing, like a little girl I have heard of, that she was "a grown-up woman, to wear a dress like the ladies, to draggle." Round the tea-table at home, the young scholars will describe with interest the exact minutiæ of the teacher's dress; but, alas for "the scheme of redemption!"—*that* will have gone in at one ear, and out at the other. *Mrs. Sewell.*

DRUNKARD—a Monster.

A drunkard is the annoyance of modesty, the trouble of civility, the spoil of wealth, the destruction of reason. He is the thief of his own substance, the beggar's companion, the constable's trouble. He is his wife's woe, his children's sorrow, his neighbour's scoff, his own shame. He is a spirit of unrest; a thing below a beast, and a monster of a man. *T. Adams.*

DRUNKENNESS—Degradation of.

There is no sin which doth more deface God's image than drunkenness, it disguiseth a person, and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murder of conscience. Drunkenness is hurtful to the body; the cup kills more than the cannon; it causes dropsies, catarrhs, apoplexies; it fills the eye with fire, and the legs with water, and turns the body into an hospital. *T. Watson.*

DRUNKENNESS—Testimonies against.

There is scarcely a crime before me that is not, directly or indirectly, caused by strong drink. *Judge Coleridge.*

Every crime has its origin, more or less, in drunkenness. *Judge Gurney.*

If it were not for this drinking, you [the jury] and I would have nothing to do. *Judge Patteson.*

Drunkenness is the most fertile source of crime. *Judge Alderson.*

I find in every calendar that comes before me one unfailing source, directly, of most of the crimes that are committed—intemperance. *Judge Wightman.*

Experience has proved that almost all crime into which juries have to inquire may be traced, in one way or other, to the habits of drunkenness. *Judge Williams.*

DUTIES AND EVENTS.

Duties are ours, events are the Lord's; when our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How wilt thou do this and that?" we lose ground; we have nothing to do there, it is our part to let the Almighty exercise His own office, and steer His own helm; there is nothing left us but to see how we may be approved of Him, and how we may roll the weight of our weak souls in well doing upon Him who is God omnipotent; and when what we thus essay miscarrieth, it shall neither be our sin nor error. *S. Rutherford.*

DUTIES (Spiritual)—The Spirit in.

Spiritual duties are as opposite to flesh and blood as fire to water; but, as anointing makes the members nimble, and strong and cheerful, so, where the Spirit of God is in any man, it makes him nimble, and strong, and cheerful to do good duties. But when we are drawn to them as a bear to the stake, for fear, or an inbred natural custom, this is not from the Spirit; for where the Spirit is, these duties are performed without force, fear, or hopes. A child needs no extrinsical motion to make him please his father, because it is inbred and natural to him. *Sibbes.*

DUTY—Attending to.

Mr. Carter, a pious minister, once coming softly behind a religious man of his own acquaintance, who was busily employed in tanning a hide, and giving him a tap on the shoulder, the man started, looked behind, and with a blushing countenance, said, "Sir, I am ashamed that you should find me thus." To whom Mr. Carter replied, "Let Christ, when He cometh, find me so doing." "What," said the man, "doing thus?" "Yes," said Mr. Carter; "faithfully performing the duties of my calling." *J. Whitecross.*

DUTY—Christian.

The duty of a Christian is easy in persecution, it is clear under a tyranny, it is evident in despite of heresy it is one in the midst of schism, it is determined amongst infinite disputes; being like a rock in the

sea, which is beaten with the tide, and washed with retiring waters, and encompassed with mists, and appears in several figures, but it always dips its foot in the same bottom, and remains the same in calms and storms, and survives the revolution of ten thousand tides, and there shall dwell till time and tides shall be no more. So is our duty, uniform, and constant, open and notorious, variously represented, but in the same manner exacted; and in the interest of our souls God hath not exposed us to uncertainty, or the variety of anything that can change; and it is by the grace and mercy of God put into the power of every Christian to do that which God through Jesus Christ will accept to salvation; and neither men nor devils shall hinder it, unless we list ourselves. *Bp. Taylor.*

DUTY—Courage in.

The following particulars of courage in duty despite the claims of paternal affection, recently occurred in Prussia, and were recorded in a Berlin journal:—A pointsman was at the junction of two lines of railway, his lever in hand, for a train was signalled. The engine was within a few seconds of reaching the embankment when the man, on turning his head, perceived his little boy playing on the rails of the line the train was to pass over. With a heroic devotedness to his duty, the unfortunate man adopted a sublime resolution. "Lie down," he shouted out to the child, but as to himself he remained at his post. The train passed along on its way, and the lives of one hundred passengers were, perhaps, saved. But the poor child! The father rushed forward expecting to take up only a corpse, but what was his joy on finding that the boy had at once obeyed his order! He had lain down, and the whole train had passed over him without injury. The next day the king sent for the man, and attached to his breast the medal for civil courage. *John Bate.*

DUTY—No Excess of.

God has not commanded us to do more than we ought to do, and hence after we have done *all* that He has commanded, we are unprofitable servants, only having done our simple duty. If it were possible for us to do more than He has commanded, He would give us credit for it; for He is a *just* God. But, alas! our tendency is not to *exceed* duty, but to keep *below* it. Where there is one that barely reaches the exact mark of duty, and this only by Divine help, there are millions that do not half fill up the sphere of duty as marked for them by the hand of infinite wisdom and mercy. *Ibid.*

DUTY—Excuse from.

When Palamedes came to Ithaca, to invite Ulysses to join in the expedition against Troy, the latter, unwilling to engage in the undertaking, betook himself to ploughing the sand and sowing salt, on the pretence of being visited with insanity. There are multitudes as insane as Ulysses, who betake themselves to works as insane, and all in the way of pretence to excuse themselves from the duties to which God calls them. *Anon.*

DUTY—Happiness of.

To some, duty, like law, seems a cheerless and rayless thing. The sun thinks not thus, when he "rejoiceth as a bridegroom coming out of his chamber, or a strong man to run a race." There is a sunny joy in the motion, the life of all creatures, which to the tuned and attentive ear is music—which is but the hum of duty in the acting. The song of the creation is the hymn of duty. Every bird that sings, every bee that hums, every flower that lifts its tremulous voice of praise to Him who has made so good a world, every star

"Which in its motion like an angel sings
Still quiring to the young-eyed cherubins,"

bears its part in the great flood of harmony which floats the tributes of the duty of creation before the eternal throne. For man, duty in the doing is glory in the winning. "To them who by patient continuance in well-doing"—the complete picture of duty—"seek glory, honour, and immortality, eternal life." *J. B. Brown.*

DUTY—Performance of.

My duties are then upright with God, when they turn me into the very nature of themselves. It was St. Hierom's praise of Nepolitan, that by his reading, and daily meditation, he made his breast the very library of Christ. This is the praise of a Christian, when he shall so hear, that the word abideth in him; that it is, as it were, incorporated into him; when he shall so read, as that he shall make himself a living epistle, so that the world may reap or gain in his life, what he hath read before in the world; when he shall so bless God, as to make himself His praise; when he shall so pray, as that every petition shall, as so many living veins, run through his practice; when his duties shall be the fire, and his life the incense; this is the only sweet acceptable sacrifice; till worship is distilled into practice, it is but an empty cloud; till duties are vital in our walkings, they are but dead performances. Lord, therefore, let my duties receive life from Thy spirit, and let my walkings receive life from those duties. *Anon.*

DUTY—Rewarded.

The late Duke of Wellington was very fond of field sports, and on one occasion a farmer's boy was ordered to keep a certain gate shut in order to prevent the many hunters who went that way from trampling down his master's crops. After he had been at the gate a short time, a gentleman came up and asked him to open it. "No," said the lad; "I was placed here to keep it shut." The gentleman became indignant and expostulated with the boy, remarking, "Don't you know who I am? I am the Duke of Wellington." The lad said he did not mind who he was, upon which the duke praised him for his firmness, and gave him half a sovereign. Away ran the boy, skipping across the field, and shouting to every one whom he met, "Ah, I done more than what Bony could do; I have stopped the Duke of Wellington!" *Anon.*

DUTY—Sense of.

You may think a sense of duty a very cold and uninviting thing. But only try it, and you will be astonished to find how it will evoke and sustain ardour. England not long since lost her greatest hero. Full of years and honours, Wellington went down to his grave. A nation mourned him. They mourned him because he had done so much and done it so bravely and well for his country. He had faced perils by sea and by land. He had borne summer heat, and winter cold. He had stood in "the imminent deadly breach," and lifted up an unshrinking front when the air was blackened with fiery shot and bursting shell. He had trodden down his country's foes, and driven her would-be invader into dreary exile. He had maintained her cause against foreign treachery, and domestic anarchy. Well, what was it that upheld this man through his wondrous career? What mighty motive lay at the root of his stern, but unimpeachable fidelity? Why, that same cold and uninviting thing—as you deem it—a sense of duty. Duty was his watchword. Duty to a human master—to a king—a ruler. He never boasted higher motive—perhaps never thought of it. If then duty to an earthly superior can operate so powerfully, and evoke such steady, cheerful life-long endurance, what may it be supposed, when properly realized, a sense of duty to God will do? *C. M. Merry.*

DUTY—Strength for.

How often hast thou found thyself at the entrance into a duty becalmed, as a ship which at first setting sail hath hardly wind to swell its sails, while under the shore and shadow of the trees, but meets a fresh gale of wind when got into the open sea? Yea, didst thou never launch out to duty as the Apostles to sea with the wind in thy face as if the Spirit of God, instead of helping thee on, meant to drive thee back, and yet hast found Christ walking to thee before the duty was done, and a prosperous voyage made of it at last? Abraham saw not the ram which God had provided for his sacrifice till he was in the mount. In the mount of prayer God is seen, even when the Christian does often go up the hill towards duty with a heavy heart, because he can as yet have no sight of Him. Turn not, therefore, back but go on with courage—He may be nearer than thou thinkest. "In that same hour," saith Christ, "it shall be given unto you." *Gurnall.*

DUTY AND DEATH.

It was while standing on the poop of his vessel amid the heat and the fire of severer combat, that Nelson received his mortal wound; and on being afterwards assured that the day was in favour of his country's flag, he breathed out his spirit with the words on his lips, "Thank God! I have done my duty!" It is to him who is faithful unto death, that there is held out the crown of glory. *Dr. Ferguson.*

DUTY AND INCLINATION.

We all love to pluck the fairest fruit, and to gather the sweetest flowers; but put this down as a truth worthy to be graven on a pillar of brass,—that more enjoyable fruit grows by the wayside of the path of duty, than in all the wilderness of wilful inclination. *Anon.*

DUTY AND OBLIGATION.

All duty depends upon moral *obligation* which subsists between man and man, or man and his Maker; in this abstract sense, therefore, there can be no *duty* without a previous *obligation*, and where there is an *obligation* it involves a *duty;* but in the vulgar acceptation, *duty* is applicable to the conduct of men in their various relations! *obligation* only to particular circumstances or modes of actions; we have *duties* to perform as parents and children, as husbands and wives, as rulers and subjects, as neighbours and citizens. The debtor is under *obligation* to discharge a debt; and he who has promised is under *obligation* to fulfil his promise; a conscientious man, therefore, never loses sight of the *obligations* which he has at different times to discharge. *G. Crabb.*

DUTY AND SELF-DENIAL.

There is a beautiful legend illustrating the blessedness of performing our duty at whatever cost to our own inclination. A beautiful vision of our Saviour had appeared to a monk, and in silent bliss he was gazing upon it. The hour arrived at

which it was his duty to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but left it to perform his humble duty. When he returned, he found the blessed vision still waiting for him, and uttering these words, "Hadst thou staid, I must have fled." *Anon.*

DYING WITH CHRIST.

A famous captain once said to a soldier dying with him, "Hadst thou been obscure all thy life, yet art thou not a little honoured to-day, in dying with thy master." *N. Caussin.*

DYING—Continually.

We are continually dying. In all our actions force is given off, the very same force by which the body lives; and portions of our frame, accordingly, waste and are cast off. This process implies an opposite one. The life constantly ceasing, is constantly renewed. Throughout the adult state nutrition proceeds *pari passu* with decay; in youth it is in excess, and results in growth; in age, the preponderance of the decay predicts the end. But new life springs from the old, and in its offspring the perishing organism repeats and multiplies its youth. *J. Hinton.*

DYING—Gain of.

Throughout the Bible it is declared that the things that we are permitted to see in this life are but imitations, glimpses of what we shall see hereafter. "It doth not yet appear what we shall be." There are times when it seems as though our circumstances, our nature, all the processes of our being, conspired to make us joyful here, yet the apostle says we now see through a glass darkly. What, then, must be the vision which we shall behold when we go to that above where we shall see face to face! What a land of glory have you sent your babies into! What a land of delight have you sent children and companions into! What a land of blessedness are you yourselves coming to by-and-bye! Men talk about dying as though it was going toward a desolate place. All the past in a man's life is down hill and toward gloom, and all the future in a man's life is up hill and toward glorious sunrising. There is but one luminous point, and that is the home toward which we are tending, above all storms, above all sin and peril. Dying is glorious crowning; living is yet toiling. If God be yours, all things are yours. Live while you must, yet yearn for the day of consummation, when the door shall be thrown open, and the bird may fly out of his netted cage, and be heard singing in higher spheres and diviner realms.

H. W. Beecher.

DYING—Gain of.

Let dissolution come when it will, it can do the Christian no harm, for it will be but a passage out of a prison into a palace; out of a sea of troubles into a haven of rest; out of a crowd of enemies to an innumerable company of true, loving, and faithful friends; out of shame, reproach, and contempt, into exceeding great and eternal glory. *Bunyan.*

"Paid the debt of nature." No; it is not paying a debt—it is rather like bringing a note to a bank to obtain solid gold in exchange for it. In this case you bring this cumbrous body, which is nothing worth, and which you could not wish to retain long; you lay it down, and receive for it from the eternal treasures—liberty, victory, knowledge, rapture. *J. Foster.*

Living is death; *dying* is life. We are not what we appear to be. On this side of the grave we are exiles, on that citizens; on this side orphans, on that children; on this side captives, on that freemen; on this side disguised, unknown, on that disclosed and proclaimed as the sons of God!

H. W. Beecher.

Death to the saints is not so much a penalty as it is a remedy. It delivers them up and lets them into such joys as eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive. Yea, a man may as well, with a coal paint out the sun in all its splendour, as with his pen or tongue express, or with his heart (were it deep as the sea) conceive the fulness of those joys and sweetness of those pleasures, which the saints shall enjoy at God's right hand for evermore. For quality they are pleasures; for quantity, fulness; for dignity, at God's right hand; for eternity; for evermore; and millions of years multiplied by millions make not up a minute to this eternity, *Younge.*

"O when will death (now stingless), like a friend,
Admit me of their choir? O when will death,
This mouldering, old partition-wall throw down,
Give beings, one in nature, one abode?
O death divine! that givest us to the skies!
That re-admit'st us, through the guardian hands
Of elder brethren, to our Father's throne!"

"Who," said Tully, a heathen, "would lament the death of a friend, unless he supposed him deprived of all the comforts of life, and sensible of the loss of them?" How much more may a Christian forbear

to lament the death of those who, though deprived of the poor, low enjoyments of this life, are so far from being sensible of having suffered any loss on that account, that they perceive themselves to be infinite gainers, and are in possession of a felicity and glory that knows neither measure nor end. *J. Benson.*

DYING—Happiness in.

"How hard it is to die!" remarked a friend to an expiring believer. "O no, no!" he replied; "easy dying, blessed dying, glorious dying!" Looking up to the clock, he said, "I have experienced more happiness in dying two hours this day, than in my whole life. It is worth a whole life to have such an end as this. O, I never thought that such a poor worm as I could come to such a glorious death."
Bp. Thomson.

DYING EMPTY-HANDED.

Alexander the Great, being upon his death-bed, commanded that when he was carried forth to his grave his hands should not be wrapped, as was usual, in cere-cloths, but should be left outside the bier, that all men might see them, and might see that they were *empty*.
Archbishop Trench.

DYING AND LIVING—Loneliness in.

The Redeemer's soul was alone in dying. The hour had come—they had all gone, and He was, as He predicted, left alone. All that is human drops from us in that hour. Human faces flit and fade, and the sounds of the world become confused. "I shall die alone"—yes, and alone you live. The philosopher tells us that no atom in creation touches another atom—they only approach within a certain distance; then the attraction ceases and an invisible something repels—they only *seem* to touch. No soul touches another soul except at one or two points; and those chiefly external,—a fearful and a lonely thought; but one of the truest of life. Death only realises that which has been fact all along. In the central deeps of our being we are alone.
F. W. Robertson.

DYING WITHOUT MERCY.

It was in the commencement of my ministry, writes one, that I was requested by a Christian father to visit his eldest son, prostrated by sickness. I was assured that the feelings of the son were very susceptible to religious truth, and his mind much exercised concerning his condition as a sinner. I called to see him. He conversed quite freely and unreservedly, and requested prayer to be offered for him. His sickness terminated favorably, and the young man recovered, without giving his heart to Christ, He lived more indifferent to religious truth than he had ever done, and plunged more deeply into pleasure.

In a few months he was again laid low by a now mortal disease. Slowly but fatally and irresistibly it progressed, producing at times delirium. This time it was impossible to interest him in the Gospel. His mother was in tears for him. She pressed home upon his conscience the claims of duty, but without avail. At last, a few hours before his death, he broke the silence which he had kept, saying, "Mother, my hour is past."

"Not so, my son," she replied; "remember that God is merciful."

"I know it, I know it; but, mother, God is also *just*."

These were his last words. And so he closed his eyes in death, without hope in God's mercy.

Reader, if ever your thoughts and feelings become interested in the great question of your salvation, let not that favoured moment pass away and leave you unblessed by the mercy of God. *Anon.*

E.

EARLY AGES—Peace of the.

This vice proceeds from greedy thirst of gold,
For wars and tumults were unknown of old,
When cheerful draughts were quaff'd from common wood,
And beechen bowls on homely table stood.
No need was then of towers their wealth to keep;
The shepherd slept secure amidst his sheep.
Tibullus.

EARLY RISING.

Be curious to know of what colour the dawning of the day is; prevent the light, as the wise man adviseth, to praise God. Take heed of imitating that epicurean swine, who boasted that he had grown old without seeing the sun either rise or set. *N. Caussin.*

The famous Apollonius being very early at Vespasian's gate, and finding him stirring, from thence conjectured that he was worthy to govern an empire, and said to his companion, "This man surely will be emperor, he is so early." *Ibid.*

EARLY RISING—Benefits of.

I will here record the observation which I have found of great use to myself, and to which I may say, that the production of this work (the 'Family Expositor'), and most of my other writings, is owing, viz., that the difference between rising at five,

and at seven of the clock in the morning, for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to the addition of ten years to a man's life, of which (supposing the two hours in question to be so spent) eight hours every day should be employed in study and devotion.

Doddridge.

The habit of early rising by John Wesley is known by almost all. For upwards of fifty years he regularly rose at four o'clock; and when eighty-two, he records as one means of his long and active life—*the rising at four in the morning.* *John Bate.*

The morning hour has gold in its mouth.

Franklin.

Few ever lived to a great age, and fewer still ever became distinguished, who were not in the habit of early rising. You rise late, and, of course, commence your business at a late hour, and everything goes wrong all day. Franklin says that "he who rises late may trot all day, and not have overtaken his business at night." Dean Swift avers that he never knew any man come to greatness and eminence who lay in bed of a morning. *Dr. J. Todd.*

EARLY RISING—Example of.

And Joshua rose early in the morning; and they removed from Shittim (Josh. iii, 1). And Joshua rose early in the morning, and the priests took up the ark of the Lord (Josh. vi, 12). And Joshua rose up early in the morning, and brought Israel by their tribes (Josh. vii, 16). And Joshua rose up early in the morning and numbered the people, and went up, he and the elders of Israel, before Ai (Josh. viii, 10). This intimates how little he loved his ease, how much he loved his business, and what care and pains he was willing to take in it. Those who would bring great things to pass must rise early. Love not sleep, lest thou come to poverty. *M. Henry.*

EARLY RISING—Motives to.

Falsely luxurious, will not man awake;
And springing from the bed of sloth, enjoy
The cool, the fragrant, and the silent hour,
To meditation due and sacred song?
For is there aught in sleep can charm the wise?
To lie in dead oblivion, losing half
The fleeting moments of too short a life;
Total extinction of the enlighten'd soul!
Or else to feverish vanity alive,
Wilder'd and tossing through distemper'd dreams!
Who would in such a gloomy state remain
Longer than nature craves, when every muse
And every blooming pleasure wait without,
To bless the wildly-devious morning walk?

Thomson.

EARNESTNESS—Definition of.

It is *all-heartedness.* The difference between an earnest man and others is just this, that while they do things coldly, perfunctorily, without interest, because they have to be done, and for no other reason, he puts his whole soul into his labour, does it with hearty good will, with a vigorous, healthy zeal, and because he loves to do it.

C. M. Merry.

EARNESTNESS—Effects of.

A peasant's family were seated in their cottage when the thatch on the roof was in flames, and not knowing of the accident, their lives were in great danger. A man of slow habits, a spinner in speech, went in to them to explain the accident, and to point out the necessity of providing for their safety; but while he was in the middle of his long-winded observations, another man rushed in, concentratiug all he had to say in a single word. "Fire! fire!" cried he, when the alarmed throng immediately started up, and hurrying through the cottage-door, escaped the danger. *G. Mogridge.*

EARNESTNESS—Examples of.

When Dr. Chalmers occupied the chair of philosophy in the College of St. Andrews, he used to gather into his own house, each Sabbath evening, the poorest and most ignorant of the vagrant children of the neighbourhood; and his biography states that, for that audience, he prepared himself as carefully, with his pen in his hand, as for his class in the University. So, on a winter day, through frost, and in the face of a driving snow-storm, you might have seen him walking five miles to fulfil an appointment of religious worship with a little company of rustic people at Kilmany—and there, amid some illiterate, shivering cottagers, too few for a church or chapel, met in a damp room—an audience that many men would have thought it expedient to dismiss at once, "on account of the weather," and many more would have put off with some crude, unpremeditated talk—he preached as laboured and as eloquent a sermon as would have moved to rapture and wonder the learning and fashion of Glasgow or of London. It is only of such earnest stuff as this that the truly commanding persons in any of the elevated ranges of action or of learning are made. *Anon.*

We read that the Rev. Charles Simeon

kept the picture of Henry Martyn in his study. Move where he would through the apartment, it seemed to keep its eyes upon him, and ever to say to him, "Be earnest, be earnest; don't trifle, don't trifle;" and the good Simeon would gently bow to the speaking picture, and with a smile, reply, "Yes, I will be in earnest; I will, I will be in earnest; I will not trifle, for souls are perishing, and Jesus is to be glorified."

Oh, Christian, look away to Martyn's Master, to Simeon's Saviour, to the omniscient One. Ever realise the inspection of His eye, and hear His voice of tenderest importunity, "Be instant; entreat with all long-suffering and tears. Be faithful unto death; for lo, I come quickly, and my reward is with me." *S. J. Moore.*

Do we want examples of holy earnestness — earnestness calmly surveying the path of duty, and then, with the full knowledge of all its roughnesses, difficulties, and trials, cheerfully hastening along it? Turning over the pages of the Old Testament, we light on the name of a Noah—an Abraham—a Moses—a David—a Hezekiah—an Elijah—and a Daniel, all of whom, in their day, wrought deeds of godly prowess in the service of their Lord. Then coming to the New Testament, among many others of lesser note, we find one pre-eminent example of burning zeal, in that man of unrivalled piety and unprecedented labours, the Apostle Paul. What earnestness was his! How it made him smile at reproach—scorn suffering, and welcome death! But oh! even his name is eclipsed by that of another—the God-man Jesus. He only could say, of all that ever lived, "The zeal of Thine house hath eaten me up. My earnestness has preyed upon my vitals like a consuming flame!" Beloved friends, here, then, are our models. Christ first—after Him, those who come nearest to Him. *C. M. Merry.*

EARNESTNESS—Fruits of.

Do you wish to become rich? You may become rich: that is, if you desire it in no half-way, but thoroughly. A miser sacrifices all to his single passion; hoards farthings and dies possessed of wealth. Do you wish to master any science or accomplishment? Give yourself to it, and it lies beneath your feet. Time and pains will do anything. This world is given as the prize for the men in earnest; and that which is true of this world is truer still of the world to come. "The kingdom of heaven suffereth violence, and the violent take it by force." Only there is this difference. In the pursuit of wealth, knowledge, or reputation, circumstances have power to mar the wisest schemes. The hoard of years may be lost in a single night. The wisdom hived up by a whole life may perish when some fever impairs memory. But in the kingdom of Christ, where inward *character* is the prize, no chance can rob earnestness of its exactly proportioned due of success. "*Whatsoever* a man soweth that shall he also reap." There is no blight, nor mildew, nor scorching sun, nor rain deluge which can turn that harvest into a failure. "Lay not up for yourselves treasures on earth." . . . Sow for time, and *probably* you will succeed in time. Sow the seeds of life—humbleness, pure-heartedness, love; and in the long eternity which lies before the soul, every minutest grain will come up again with an increase of thirty, sixty, or an hundredfold. *F. W. Robertson.*

EARTH—Extent of the.

It is found that its diameter is equal to 7,925 miles in length; circumference, 25,020; superficies, 198,944,206 square miles; solidity, 26,393,000,000 cubic miles. It is also imagined that the *unexplored* portion of the earth and seas contain 160,522,026 square miles; and the inhabited part of the earth is equal to 39,222,180, in the following proportions; viz., in Europe, 4,456,065; in Asia, 10,968,423; in Africa, 9,654,817; in America, 14,142,875. *Timbs.*

EARTH—a Gift to Man.

The Psalmist says of God, "The earth hath He given unto the children of men." Truly they are making use of the gift. Body, soul, and spirit; learning, genius, philosophy, science, are laid under contribution to help man in his use of the earth. One part of the earth is rendered subservient to another, to accomplish his aim. How long man has been using the gift, and yet it shows no signs of being worn out. What tasks he imposes upon the earth; what demands he makes upon it; what draughts he takes from its resources; and yet the earth contains as much as ever. What wants of an earthly nature may not man supply from the earth? And should his wants increase a thousandfold, he would still find a supply. What a magnificent, gracious gift is this to man! Should he not think of the Giver, and thank Him? But a greater gift of God to man, and his property through faith, is the Lord Jesus Christ. *John Bate.*

EARTH—The Glory of.

A poor landlord thinks it a lasting honour to his cottage that he has once lodged a prince or emperor; with how much more reason may our poor cottage this earth be proud of it, that the Lord of glory was its tenant from His birth to His

death? yea, that He rejoiced in the habitable parts of it, before it had a beginning, even from everlasting? (Prov. viii, 31.)
J. Maclaurin.

It is the glory of the world that He who formed it dwelt on it; of the air, that He breathed it; of the sun, that it shone on Him; of the ground, that it bore Him; of the sea, that He walked on it; of the elements, that they nourished Him; of the waters, that they refreshed Him; of us men, that He lived and died among us, yea, that He lived and died for us; that He assumed our flesh and blood, and carried it to the highest heavens; where it shines as the eternal ornament and wonder of the creation of God. *Ibid.*

EARTH—Magnitude of the.

The circumference of the globe is twenty-five thousand and twenty miles. It is not so easy to comprehend so stupendous a circle as to put down its extent in figures. It becomes more palpable, perhaps, by comparison, such as this: A railway train, travelling incessantly, night and day, at the rate of twenty-five miles an hour, would require six weeks to go round it. The cubical bulk of the earth is two hundred and sixty thousand millions of cubic miles. Dr. Lardner says: "If the materials which form the globe were built up in the form of a column, having a pedestal of the magnitude of England and Wales, the height of the column would be nearly four and a half millions of millions of miles. A tunnel through the earth from England to New Zealand would be nearly eight thousand miles long." *Timbs.*

EARTH—Nature of the.

Its polar and equatorial diameters differ by only twenty-six-and-a-half miles; and the greater of the two—the equatorial—is 7925 miles. Hence our excavations are mere scratches of the exterior only; for our deepest mines have never penetrated lower than to the ten-thousandth part of the distance between the earth's surface and its centre. As far as scientific researches enable us to conjecture, we should conclude that when *our earth was first set in motion* it must have been somewhat soft, in order to have produced its present undoubted spheroidal form. But *what is the real nature of the earth's interior?* Transcendental mathematics fully recognise the principle of interfluidity or fusion; while all actual observations point to the existence of heat in a greater degree, the lower we go. M. Humbolt, indeed, tells us that at only thirty-five miles' distance from the earth's surface, "the central heat is everywhere so great, that *granite itself is held in fusion.* *Ibid.*

EARTH—our Nursing Mother.

It is this earth that, like a kind mother, receives us at our birth, and sustains us when born; it is this alone, of all the elements around us, that is never found an enemy to man. The body of waters deluge him with rain, oppress him with hail, and drown him with inundations; the air rushes in storms, prefaces the tempest or lights up the volcanoes; but the earth, gentle and indulgent, ever subservient to the wants of man, spreads his walk with flowers, and his table with plenty; returns with interest every good committed to her care, and though she supplies the poison she still supplies the antidote; though constantly teased, more to furnish the luxuries of man than his necessities, yet, even to the last, she continues her kind indulgence, and when life is over, she piously covers his remains in her bosom. *Pliny.*

EARTH—Surface of the.

The inequalities on the earth's surface arising from mountains, valleys, buildings, &c., have been likened to the roughness on the rind of an orange, compared with its general mass; and the comparison is quite free from exaggeration. The highest mountain known does not exceed five miles in perpendicular elevation. This is only 1-1600th part of the earth's diameter; consequently, on a globe sixteen inches in diameter, such a mountain would be represented by a protuberance of not more than one-hundredth part of an inch, which is about the thickness of ordinary drawing-paper. Now, as there is no entire continent, or even any very extensive tract of land, known, where the general elevation above the seas is anything like half this quantity, it follows, that if we would construct a correct model of our earth, with its seas, continents, and mountains, on a globe sixteen inches in diameter, the whole of the land, with the exception of a few prominent points and ridges, must be comprised on it within the thickness of thin writing-paper; and the highest hill would be represented by the smallest visible grain of sand. *Sir John Herschel.*

EARTHLY LIFE—not Enough for the Soul.

It is narrow, too narrow, for the soul to live in and grow up. A man can live in a prison, or in a coal-pit, but he has not been made for that. God has given to man the wide earth and the open sky. A soul can live a kind of dying life within the range of these visible things. But how then will you nourish its veneration? How will you satisfy its love? How will you guide its aspirations? How will you nurture its nobleness? What will you do with the burning flame of its immortality, with its

awful consciousness and grand capacity of God? Must all these be offered in sacrifice to the Moloch of this world? Must the living soul be thus degraded and kept under the power of the usurping senses? Must a man proclaim himself to be only a superior brute? O! this life is too narrow, too narrow! Let the soul rise, as did Samson, bound, yet still supernaturally strong, and snap the cords, and brush away the webs and filaments of such delusion, that there may be freedom and growth upwards into the everlasting life!

A. Raleigh.

EARTHLY THINGS—Instability of.

Yes, it is all a masquerade of the same everlasting events wearing new vizors; it is all mutation without novelty, and a change without real variety. The world itself is a gourd whose root the worm is already gnawing—a place whose quicksand basis the flood is already sapping.

What is the passing scene?
A peevish April day!
A little sun, a little rain,
And then night sweeps along the plain,
And all things fade away.

H. K. White.

EARTHLY THINGS—Transitoriness of.

Like the *bubble* that is blown, and that when the rays of light fall on it, glitters in all the colours of the rainbow, but whilst we gaze bursts and is no more—like the *gourd*, which casts its cooling shade against the vehement noontide heat, but, ere the next day's sun has utterly withered away—like the *flower*, that blooms and sheds its fragrance in the morning, but in the evening its beauty and its odour are gone—like the *shadow* that flings itself for a moment across our path and then declineth—like a *vapour* that appeareth and is quickly dissipated, and we see it no more—so rapidly the things that are beneath consume and flee away. O "what shadows we are, and what shadows we pursue." No! shadows *we* are not, "though shadows we pursue." O let us elevate our thoughts from time to eternity, and transfer our affections from earth to heaven.

Dr. Beaumont.

EARTHLY THINGS—Unsatisfying.

If the things among which we grovel for the food and light of our imperishable nature had a mouth and a tongue, and could speak to us, they would say, "Why look ye so earnestly on us?" as though we could satisfy your immortal cravings. Are we in God's stead—in Christ's place—in heaven's room? Look not on *us*,—we are but things seen and temporal. As well might the chemist look for the philosopher's stone among the dust of the streets, or hope to elaborate the elixir vitæ from the polluted water of a stagnant lake, as we expect to find among the things below the bliss of our undying spirits. God never put it into them; and nothing can be to us more than God intended it. In our pursuit of the things of this world as our chief good, we are following after vanity, hunting a shadow, pursuing a fallacy. And why should we bestow our thoughts, our desires, our longings, and affections, upon these unreal and fallacious, low and mean things, when there are incomparably better objects to fix them upon?

Ibid.

ECONOMY—Definition of.

A sound economy is a sound understanding brought into action. It is calculation realised. It is the doctrine of proportion reduced to practice. It is foreseeing contingencies, and providing against them. It is expecting contingencies and being prepared for them.

Hannah More.

ECONOMY IN EXPENDITURE.

In expenses I would be neither pinching nor prodigal; yet, if my means allow it not, rather thought too sparing than a little profuse. Saving inclines to judgment, but lavish expenses to levity and inconsiderateness. With the wise 'tis no disgrace to make a man's ability his compass of sail and line to walk by; and to exceed it, for them that are not wise, is to be sure to exceed them as well in folly as expense. He is equally ridiculous that will burn out his taper while the sun doth shine, as he that will go to bed in the dark to save his expense of light. It is my part to know what I may do, while others look only at the stream, but are not concerned how the fountain may supply it. Though the look to what I spend is grateful to them, yet I ought to care for what is convenient for me. He that spends to his proportion is as brave as a prince, and a prince exceeding that is a prodigal. There is no gallantry beyond what is fit and decent. Unseemly bounty is waste both of wealth and wit. He that, when he should not, spends too much, shall, when he would not, have too little to spend. It was a witty reason of Diogenes when he asked but a halfpenny of the thrifty man and a pound of the prodigal:—the first, he said, might give him often; but the other, ere long, would have nothing to give. To spare in weighty causes is the worst and most unhappy part of thrift that can be. Liberality, like a warm shower, mollifies the hardest earth and prepares it for fertility; but he that is penurious turns his friends into enemies, and hardens that which himself desires to

find pliant. Who can expect to reap that never sowed his seed; or, in a drought, who will not expect to find his harvest poor? Doubtless there is not any worse husbandry than the being too near, and sordidly miserable; and there is no man but at the long run loses by it. Nor, on the other hand, can we find that to spend vainly, even with a plentiful fortune, hath any warrant either from prudence or religion. 'Tis a kind of scandal to the wise to see a riotous waste made of wealth that might be employed to more precious uses. If we have a superfluity, the poor have an interest in it; but surely none is due to either waste or wantonness. Wealth foolishly consumed is wine upon the pavement dasht, which was by Providence destined to have cheered the heart. If the thing had been condemnable, or his intention warrantable, it was not phrased amiss when Judas grumbled—"To what purpose is this waste?" Certainly, here is a better use to be made of our talents than to cast them away in waste. If God gave us them not to lie idly by us, we cannot think He should be pleased, when either loosely we consume them or lewdly we misspend them. 'Tis the improving, not the wasting or hoarding, that the master does commend; and this should be with moderation; else the gloss and grace of all is dull.

Owen Feltham.

ECONOMY IN LITTLE MATTERS.

"Many a little makes a mickle," is a good old Scotch saying. Here is another that sounds English, "Take care of the pence, and the pounds will take care of themselves." But there is a higher authority for frugality. When our blessed Lord had fed five thousand by miracle, and could have created enough food for the world by uttering a single word, "He said to His disciples, Gather up the fragments that remain, that nothing be lost." The most bountiful Giver in the universe would teach His followers a lesson of economy, even with fragments of fishes and bread.

Some years ago, the dust and shavings from a bookbindery, where gold-leaf is used to make the titles on the backs of books, were sent to the goldbeater's to be burnt out. And how much gold do you think was found from the little particles that had fallen on the floor? Why, a lump that was valued at twenty pounds! Enough to buy 200 Bibles or 20,000 tracts. The shavings from the edges of books in the same bindery sell for 600 or 700 pounds a-year for paper rags.

If boys and girls would save the fragments of time, and devote them to reading and study, they might become learned and wise. If they would save the fragments of money, they might become wealthy and useful. If they would save the fragments of opportunity, they would do a great deal of good.

It is as right to be economical and saving as it is wrong to be miserly and mean. Save to give, and give to save. Then you will say, as a good man did, "What I kept I lost, and what I gave way I have."

Anon.

ECONOMY IN NATURE.

Nature is avariciously frugal; in matter it allows no atom to elude its grasp; in mind, no thought or feeling to perish. It gathers up the fragments that nothing be lost. *Dr. Thomas.*

EDIFICATION.

The word "edification" is metaphorical, taken from material buildings; but it is often used by the Apostle Paul in his epistles, with application ever to the Church of God, and to the spiritual building thereof. The Church is "the house of the living God." (1 Tim. iii, 15.) All Christians, members of this Church, are so many stones of the building whereof the house is made up. The bringing in of unbelievers into the Church, by converting them to the Christian faith, is as the fetching of more stones from the quarries to be laid in the building. The building itself, and that is "edification," is the well and orderly joining together of Christian men as living stones, in truth and love, that they may grow together, as it were, into one entire frame of building, to make up the house strong and comely for the Master's use and honour. *Bp. Sanderson.*

EDUCATION—Ancient.

The ancient Spartans educated their youth in a stern and severe *drill*, beginning with the earliest infancy, and tending to make the body elastic, vigorous, and firm to the last degree. For the mind and heart it cared nothing. A young man who could neither read nor write might yet be the flower of Spartan youth, if he could hurl the discus further than his fellows, or wield the javelin with more vigour and grace; or if he could endure, without a groan, the savage discipline of the lash, inflicted, not in punishment, but as a test of honour, and with all the sanctions of religion, before the altars of the gods.

Nor was the Athenian culture, with all its boasted superiority of refinement, intrinsically better. It was an intellectual discipline, to be sure, and, as such, in many respects superior to our own; but it took little heed to the *spiritual* nature, and left the culture of the heart to accidental agencies, to a great extent. The Persians, perhaps more than any other nation of an-

tiquity, took pains to implant moral principles in the minds of children; yet even their morality was of the earth, earthy. It sought the advantages of virtue rather than its beauty. *Dr. McClintock.*

EDUCATION—a Bane or a Blessing.

To be able to read is a great advantage, but this advantage may be sadly abused: to read a good book may be a blessing, but a good book may be read with a bad purpose. Tom Paine was a reader, and he read the best of books, the Bible, but he read it to scoff at it and revile it, and thus, being an infidel himself, tainted the minds of thousands with infidelity.

To be able to write is a great advantage, but this talent may be made a curse. Dr. Dodd is a melancholy instance of this, for he wrote his name in the commission of forgery, for which crime he suffered an ignominious death. *G. Mogridge.*

EDUCATION—Beginning.

In all education, whether scholastic, family, religious, theological, physical, or business, the great point to be gained in the first place, as essential to success, is the subjugation of the will of the pupil to an acquiescence in the things taught, the manner in which they are taught, and the authority of the teacher. *John Bate.*

The first step to form the mind of a child is to conquer its will. When once subdued, then many indulgences can be safely granted. *Mrs. Wesley.*

EDUCATION—Beginning of.

Education begins with life. The touch first ministers to it, afterwards the sight, and then the hearing. This is our guide in seeking to assist the progress of nature. We must begin with present and tangible things; we must then give absent things a visible form by picture; and the picture which meets the eye may lead to the description which finds its way to the mind only by the ear. Before we are aware, the foundations of the character are laid, and no subsequent instruction can remove or alter them. Linnæus was the son of a poor Swedish clergyman. His father had a little flower-garden, in which he cultivated all the flowers which his means or his taste could select. Into this flower-garden he introduced his little son from his infancy; and this little garden undoubtedly created that taste in the child which afterwards made him the first botanist and naturalist of his age, if not of his race. *Dr. J. Todd.*

EDUCATION—Commencement of.

Education does not commence with the alphabet; it begins with a mother's look, with a father's nod of approbation, or a sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with handfuls of flowers in green dells, on hills, and daisy meadows; with birds' nests admired, but not touched; with creeping ants, and almost imperceptible emmets; with humming-bees and glass beehives; with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones and words to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God Himself! *Anon.*

EDUCATION—Discipline in.

In colleges and halls, in ancient days,
There dwelt a sage called Discipline.
His eye was meek and gentle, and a smile
Played on his lips; and in his speech was heard
Paternal sweetness, dignity, and love.
The occupation dearest to his heart
Was to encourage goodness. Learning grew,
Beneath his care, a thriving, vigorous plant.
The mind was well informed, the passions held
Subordinate, and diligence was choice.
If e'er it chanced, as sometimes chance it must,
That one among so many, overleaped
The limits of control, his gentle eye
Grew stern, and darted a severe rebuke.
His frown was full of terror, and his voice
Shook the delinquent with such fits of awe,
As left him not, till penitence had won
Lost favour back again, and closed the breach.
But Discipline at length,
O'erlooked and unemployed, grew sick, and died.
Then study languished, emulation slept,
And virtue fled. The schools became a scene
Of solemn farce, where ignorance in stilts,
His cap well lined with logic not his own,
With parrot tongue performed the scholar's part,
Proceeding soon a graduated dunce.
What was learned,
If aught was learned in childhood, is forgot;
And such expense as pinches parents blue,
And mortifies the liberal hand of love,
Is squandered in pursuit of idle sports
And vicious pleasures. *Cowper.*

When George III wished his two sons, the Prince of Wales and the Duke of York, to be instructed, he sent for one of the most rigid disciplinarians of the day; and when the king and the teacher stood together, one would have been at a loss to

know whether to admire more the majesty of royalty or the majesty of learning. The king gave a side glance at the two boys who stood at his feet, and said to the stern doctor who stood before him, "Sir, I wish you to teach these, my two sons." "And, please your majesty," replied the teacher, "how do you wish these princes to be treated?" "Just treat them," returned the king, "as you would treat the sons of a private gentleman; if they require it, flog them; just do with them as you do at Westminster School." And so the doctor did; he let them know by hard experience that the rod was made for the fool's back. And when Louis XIV of France, one of the proudest kings that ever sat on the French throne, began to feel his inferiority in knowledge after he had arrived at the years of maturity, he complained to his courtiers that he was ignorant of many things which they knew. Upon which a nobleman near him ventured to hint that when a child he was wilful and wayward, and refused to listen to the voice of instruction. "What!" he exclaimed, "was there not birch enough in the forest of Fontainebleau?"

J. Hutchinson.

EDUCATION—Family.

We have had great disputes how the Church ought to be regulated; but the due regulation of your families is no less, and in some respects, of much greater importance. Every Christian family ought to be, as it were, a little church consecrated to Christ, and wholly influenced and governed by His rules. Family education and order are some of the chief of the means of grace. If these fail, all other means are likely to prove ineffectual; if these are duly maintained, all the means of grace are likely to prosper and become successful. *Jonathan Edwards.*

EDUCATION—of the Girls.

A great traveller and writer observes:—"When I lived among the Choctaw Indians, I held a consultation with one of their chiefs, respecting the successive stages of their progress in the arts of civilised life; and, among other things, he informed me that at their start, they made a great mistake—they only sent *boys* to school. These boys came home intelligent men, but they married uneducated and uncivilised wives; and the uniform result was, the children were all *like their mothers!* The father soon lost all his interest, both in wife and children. 'And now,' said he, 'if we would educate but one class of our children, we should choose the *girls;* for when they become mothers, they educate their sons.'" This is the point, and it is true. No nation can become fully enlightened, when mothers are not qualified to discharge the duties of the home-work of education. Parents! give your *daughters*, as well as your *sons* the best education in your power.

Anon.

EDUCATION—Habit in.

Were you to give the most solemn and impressive instruction possible to a company just as they were going into a theatre, it would do no good. The impressions would all be gone in an hour, and other and deeper impressions would take their place. The same feelings awakened in an audience who were in the *habit* of daily prayer, would be likely to abide, and to bring forth the fruits of eternal life. Those children who are prodigies of learning and attainment in early life, often prove to be very ordinary men; and the surprise is, that a tree so full of blossoms should produce so little fruit; while, in other cases, a child giving but faint promise of mind in early life, frequently becomes great, and wise, and good, in mature years. This difference is not merely to be attributed to the slowness with which these minds were developed, but to the *habits* formed in early life. A child may acquire thought slowly, yet if he has formed the habit of acquiring each thought fully and distinctly, and of retaining it when acquired, he will eventually become a wise man. On the other hand, that boy so bright before you now, who commits to memory so readily, or who is so prompt in understanding, and so quick in answering your questions, may be forming habits which will more than destroy all that he now obtains. All great men have attributed their success more to the mental and moral habits acquired in early life, than to anything else. Even the temper, the disposition, is formed by acquired habits, so that one who is naturally irritable, may become a calm man. *Dr. J. Todd.*

EDUCATION—for Immortality.

We have a thorough belief that the great secret of training lies in the always regarding the child as immortal. The moment that this is kept out of sight we scheme and arrange as though the child had to live only upon earth, and then our plans not being commensurate with the vastness of their object will necessarily be inadequate to the securing its good. Educate on the principle that you educate for eternity, otherwise it is impossible to produce a beneficial result. Of course we know what will immediately be urged against such a theory of education as this; we shall be accused of neglecting all knowledge which is not strictly religious, of laying an interdict upon various acquirements, and still more upon various accomplishments; but the accusation is unfounded, and shows forgetfulness or ignor-

ance of a great truth, namely, that religion adds a fresh interest to everything worth knowing, and a fresh grace to everything worth doing. We should like to know whether it would not be very possible to act on the above theory, the educating for time by educating for eternity, and nevertheless to instruct the child in various branches of literature, and even to enrich him with much that is purely ornamental. Let us first show you what we mean in a few simple instances. When a child is first taught to read, why might it not be taught that the great worth of being able to read lies in having access to the Bible? This would give a sacredness to the very alphabet—each syllable that was mastered might be felt as a step towards acquaintance with God. When a child is first taught to write, why might he not be informed that he is beginning an art without which Divine Truth could hardly have been transmitted from age to age? Why might he not be made almost to venerate the pen which he is just learning to handle, as a wondrous instrument for tracing lines of light on the darkened pages of man's history? When first instructed in figures, must he regard arithmetic merely as an ingenious contrivance for facilitating business? Why not be taught to view it as man's effort at compassing eternity, the life time of God? It would be a thousandfold more interesting in its failure than in its most striking success. Or when the youth is engaged at the study of the dead languages, must he consider that classical literature is valuable only or chiefly for the eloquence of ancient orators, and the melody of ancient poets? These languages admit us into the Bible, and works closely associated with the Bible. Why, then, should not the student be made to feel that he is but strengthening his acquaintance with Isaiah and St. Paul? And would that theory of education exclude the sciences over which philosophy presides? Nay, what are those sciences but the handmaids of revelation? When are they so illustrious as when bending to Christianity, from which they have virtually derived all their life? Or is it said that on this principle there would be no place for what are termed accomplishments? Why so? Painting is but an imitation of God's works, and might be used to humble us by its inferiority when it most charms by its excellence: music is but a vehicle for God's praises; and as for instructions which give a polish to the manners, we would have it taught that good manners are a part of good morals—that politeness is both a fruit and a duty of Christianity, and that if it were a thing of no religious importance how we behave ourselves in company, our blessed Saviour would not have delivered a rule as to the place we should take at table. It cannot be necessary for us to show you how, when a child has reached the point at which he has to enter a profession for life, we might still teach him to look through the present at the future. We might urge on him the importance of industry, not for the sake of the gain which it may secure, but because labour is God's ordinance, and because God therefore may be as truly served in and through any lawful calling as in and through what are more plainly religious. We might thus take off, if we might venture on the saying, the secular character from secular things, throw an air of sanctity around the most common occupations, and give to the workshop, the wharf, or the counting-house, the aspect of a consecrated place.

H. Melvill.

EDUCATION—Kinds of.

From a contemplation of man it is obvious that he is capable of various kinds of education. He is possessed of *physical*, *social*, *secular*, *intellectual*, *moral*, and *immortal* capabilities. Each requires education, to prepare him to move in his destiny according to the will of God. The education of *all* makes him complete; the education of part only leaves him deficient.

John Bate.

EDUCATION—"Made up."

I have observed, that most ladies who have had what is considered as an education, have no idea of an education progressive through life. Having attained a certain measure of accomplishment, knowledge, manners, &c., they consider themselves as *made up*, and so take their station; they are pictures which, being quite finished, are now put in a frame—a *gilded* one, if possible—and hung up in permanence of beauty! in permanence, that is to say, till Old Time, with his rude and dirty fingers, soils the charming colours. *J. Foster.*

EDUCATION—Maternal.

Don't cram your children with unreal forms, like blown bladders, which occupy all the room, and collapse on the first rude rub on real life. In pity to your children, put something into them that will last, and wear. Don't expend all your energies in tying ornaments on them, to attract the gaze of the curious in the street; get into them, if you can, some of that ornament which is in the sight of God of great price (1 Pet. iii, 4.) Mothers, if your hearts have been quickened by the Spirit, take your fashions from the Word of God. Occupy yourselves mainly in moulding the heart and life of your children, after the pattern which Jesus showed and taught.

This will give you most enjoyment at the time, and most honour afterward.
Arnot.

EDUCATION—Method of.

Knowledge is not to be crammed in by mere naked dictation; you must teach as nature teaches, gently, softly, kindly—a little now, a little then—a little here, a little there—a little this way, a little that way. See how nature trains her plants in the field. If you have gone into the cornfield early in the morning, you have seen the little drop of dew on the top of each wheat-ear, standing there and asking the sun to kiss it, and impart to it some new chemical virtue, and having been kissed by the sun and invigorated, it looks for a little groove, a little canal, a little fissure in the plant, and runs down that fissure to the root, and nourishes it. That takes place every morning; and what is the consequence? Why, there is the ear filling all round the top of the stalk—a number of rows, in each row a number of little granular buds when the summer sun shines out, the dew drop is formed, and these little granular buds swell; they harden; they swell again, and harden again; the summer sun shines out still more bravely; and then you have the full corn in the ear, which bows its head and asks the reaper to take it in. *Dr. Beaumont.*

EDUCATION—Neglect of.

As we see many times good ground grow mossy and barren, for want of culture; so it is with good wits, which, being neglected, usually become more vicious than those of less hope and pregnancy. The foundations of an honorable and comfortable age are laid in the minority of children; if the plant be not kept straight at first, the tree will be crooked incurably at the last. It is as great a folly to lay up estates for children, and to take no care of themselves who must enjoy them, as to be curious for a handsome shoe, and then to put it upon a gouty foot. *Bp. Reynolds.*

We are told that the total population in England and Wales of children between the ages of 3 and 15 being estimated at 4,908,696, only 2,046,848 attend school at all, while 2,861,848 receive no instruction whatever. At the same time an analysis of the scholars with reference to the length of time allowed for their school tuition, shows that 42 per cent. of them have been at school for less than one year, 22 per cent. during one year, 15 per cent. during two years, 9 per cent. during three years, 5 per cent. during four years, and 4 per cent. during five years. Therefore, out of the two millions of scholars alluded to, more than one million and a half remain only two years at school. I leave it to you to judge what the results of such an education can be. I find further that of these two millions of children attending school, only about 600,000 are above the age of nine. *Prince Albert.*

EDUCATION—Patience in.

John Wesley's home education, under the tutelage of his parents themselves, was peculiar, and well calculated to initiate him early in habits of order and perseverance in accomplishing any object he might undertake. "Why, my dear," said his father to his mother, while patiently teaching one of their children a simple lesson, which it was slow to learn—"why, my dear, do you tell that dull boy the same thing twenty times over?" "Because," replied the mother, "nineteen times won't do. If I tell him but nineteen times all my labour is lost, but the twentieth secures the object!"

Zeuxis being asked why he was so long about a picture, answered, "I paint for eternity." *P. B. Power.*

EDUCATION—Practical.

A gentleman, not long since, took up an apple to show a niece, sixteen years of age, who had studied geography several years, something about the shape and motion of the earth. She looked at him a few minutes, and said, with much earnestness, "Why, uncle, you don't mean that the earth really turns round, do you?" He replied, "But did you not learn that several years ago?" "Yes, sir," she replied, "I *learned* it, but I never *knew* it before." Now it is obvious that this young lady had been labouring several years on the subject of geography, and groping in almost total darkness, because some kind friend did not show her at the outset, by some familiar illustration, that the earth really turned round. *Anon.*

EDUCATION—Principle in.

A very important principle in education, never to confine children long to any one occupation or place: it is totally against their nature, as indicated in all their voluntary exercises. I was very much struck with this consideration to-day. I was incommoded awhile by three or four children in front of the house, who made an obstreperous noise, from the glee of some amusement that seemed to please them exceedingly. But I *knew* that they would not be pleased very long; accordingly in about half an hour they were tired of sport, and went off in quest of something else. I inferred the impossibility, in the discipline of education, of totally restraining the innate propensity, and the folly of attempting it.
J. Foster.

EDUCATION—Progress of.

In 1801 there were in England and Wales, of public schools, 2876; of private schools, 487—total, 3363. In 1851 (the year of the census) there were in England and Wales, of public schools, 15,518; of private schools, 30,524—total, 46,042; giving instruction in all to 2,144,378 scholars; of whom 1,422,982 belong to public schools, and 721,396 to the private schools. The rate of progress is further illustrated by statistics which show that in 1818 the proportion of day scholars to the population was 1 in 17; in 1833, 1 in 11; and in 1851, 1 in 8. These are great results, although I hope they may only be received as instalments of what has yet to be done. *Prince Albert.*

EDUCATION—Province of.

We know that the gifts which men have do not come from the schools. If a man is a plain, literal, factual man, you can make a great deal more of him in his own line by education than without education, just as you can make a great deal more of a potato if you cultivate it than if you do not; but no cultivation in this world will ever make an apple out of a potato. It can be developed, but it must be developed according to the laws of its own nature. Education will make it more, but will not change its nature. If a man was not born eloquent, he cannot be bred to eloquence; if a man was not born to a sense of colour, he cannot be educated to a sense of colour; if a man was not born to a sense of form, he cannot be educated to a sense of form; if a man was not born to a quick creative genius, he cannot be trained to it. Where these things exist, they are gifts in the beginning. Education makes them better, and more usable; but it cannot create in men what God did not create in them when He started them in life. *H. W. Beecher.*

EDUCATION—not Religion.

Education doth much cultivate and refine nature: education is a good wall to plant the vine of grace against, but it is not grace. King Jehoash was good as long as his uncle Jehoiada lived; but when Jehoiada died, all Jehoash's religion was buried in his uncle's grave (2 Kings xii, 2). Have not we seen many who have been trained religiously under their parents, and were very hopeful, yet these fair blossoms of hope have been blown off, and they have lived to be a shame to their friends?

T. Watson.

EDUCATION—A Requisite for.

There is, however, in some tempers, such a natural barrenness that, like the sands of Arabia, they are never to be cultivated or improved; and some will never learn anything, because they understand everything too soon. Give me, says Quintillian (among his excellent rules for instructing youth), a child that is sensible of praise, and touched with glory, and that will cry at the shame of being outdone, and I will keep him to his business by emulation; reproof will afflict, and honour will encourage him, and I shall not fear to cure him of his idleness. *L. M. Stretch.*

EDUCATION—Routine.

A gentleman while attending an examination of a school where every question was answered with the greatest promptness, put some questions to the pupils which were not exactly the same as found in the book. After numerous ready answers to their teachers on the subject of geography, he asked one of the pupils where Turkey was. She answered rather hesitatingly, "*In the yard, with the poultry.*" *Miss Edgeworth.*

EDUCATION—Standard of.

If we do not adopt the Bible as our standard in training the young, combined training is impossible. If in moral principles every man is his own lawgiver, there is no law at all, and no authority. You may train a fruit tree by nailing its branches to a wall, or tying them to an espalier railing; but the tree whose branches have nothing to lean on but air is not trained at all. It is not a dispute between the Scriptures and some other rival standard, for no such standard exists or is proposed. It is a question between the Bible as a standard, and no standard at all. But training without an acknowledged standard is nothing—is an empty form of words, by which ingenious men amuse themselves. There are some who would borrow from the Bible whatever moral principles they have, and yet are unwilling to own the Scriptures, in their integrity, as an authority binding the conscience; because, if it is binding in one thing, it is binding in all. *Arnot.*

EDUCATION—Time for.

Thalwell thought it very unfair to influence a child's mind by inculcating any opinions before it had come to years of discretion to choose for itself. I showed him my garden, and told him it was a botanical garden. "How so?" said he; "it is covered with weeds." "Oh," I replied, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and thought it unfair in me to prejudice the soil towards roses and strawberries." *S. T. Coleridge.*

That childhood is the proper period for

education is one of the most obvious of all general truths. In profession, at least, it is universally acknowledged. The law on which it is founded holds good in all countries and all times. Its range is not limited to human kind. It traverses the boundary of the animal kingdom, and determines the form of a branch as well as the character of man. The world teems with analogies, both real and obvious, whereby the moralist may enforce the duty of educating in the comparatively pliable period of youth. You may, within certain limits, determine at will the direction of a river, a tree, a man, if you touch them near their sources, where they are tiny and tender; but none of these when full grown can be bent, except in very minute degrees, and at an expense of labour greatly disproportionate to the result. *Arnot.*

EDUCATION—Value of.

Of all the blessings which it has pleased Providence to allow us to cultivate, there is not one which breathes a purer fragrance, or bears a heavenlier aspect, than education. It is a companion which no misfortunes can depress—no crime destroy—no enemy alienate—no despotism enslave; at home a friend—abroad an introduction; in solitude a solace—in society an ornament: it chastens vice—it guides virtue; it gives at once a grace and government to genius. Without it, what is man? A splendid slave! a reasoning savage! vacillating between the dignity of an intelligence derived from God, and the degradations of passions participated with brutes, and, in the accident of their alternate ascendancy, shuddering at the terrors of an hereafter, or hugging the horrid hope of annihilation. *Phillips.*

EDUCATION—Views of.

It is observed that education is generally the worse in proportion to the wealth of the parents. Many are apt to think that to dance, fence, speak French, and to know how to behave among great persons, comprehends the whole duty of a gentleman; which opinion is enough to destroy all the seeds of knowledge, honour, wisdom, and virtue among us. To be prudent, honest, and good, are infinitely higher accomplishments than the being nice, florid, learned, or the possessors of all those showy qualifications for which the world will bestow on us the appellations of great scholars and fine gentlemen.

Agesilaus being asked what he thought most proper for boys to learn? answered, What they ought to do when they became men. *L. M. Stretch.*

EDUCATION (Religious)—Great End of.

To give a man a Christian education is to make him love God as well as know Him; to make him have faith in Christ as well as to have been taught the facts that He died for our sins and rose again; to make him open his heart eagerly to every impulse of the Holy Spirit, as well as to have been taught the fact as it is in the Nicene Creed—that He is the Lord and Giver of spiritual life. And will mere lessons do all this, when the course of life and all examples around, both at home and at school, with a far more mighty teaching, and one to which our natural dispositions far more readily answer, enforce the contrary? And therefore the great work of Christian education is not the direct and certain fruit of building schools and engaging schoolmasters, but something far beyond, to be compassed only by the joint efforts of all the whole Church and nation, by the schoolmaster and the parent, by the schoolfellow at school, and by the brothers and sisters at home, by the clergymen in his calling, by the landlord in his calling, by the farmer and the tradesman, by the labourer and the professional man, and the man of independent income, whether large or small, in theirs, by the queen and her ministers, by the great council of the nation in parliament; by each and all of these labouring to remove temptations to evil, to make good easier and more honoured, to confirm faith and holiness in others by their own example; in a word, to make men love and glorify their God and Saviour when they see the blessed fruits of His kingdom even here on earth. *Dr. Arnold.*

EDUCATION (Religious)—Necessity of.

If you wish to have a garden filled with beautiful flowers, what course do you take? Do you leave it to the chapter of accidents that such and such flowers shall happen to collect in your garden, that they shall happen to take such and such rows, and such and such settings? No, if you wish to have a garden fitted with beautiful flowers, you have a proper selection made, you have them set at proper distances, and you have the soil prepared to receive them, and you watch them, and cultivate them, and nurse them, and defend them. Or say you have an orchard, and you want it in autumn to be filled with ripe delicious fruit—what do you do? Do you leave it to the chapter of accidents whether or no the fruit trees shall come into the orchard, and whether or no they shall bear that delicious fruit which you desire? No, you have the fruit trees selected, you have the land prepared, and you have them placed there, and you watch the young bud and the young shoot, and you take away the caterpillar, and you favour the development and the growth of the tree, and by cultivation and care you obtain your desire,

and when the harvest comes you have rich and delicious fruit. Or suppose a man wishes to have his own grounds adorned with beautiful trees, which give such picturesque richness to the landscape, what does he do? He has the trees selected, marked, placed regularly and exactly; everything is done to remove hindrances out of the way, and to give facilities to their growth. And shall we cultivate for the sake of having a collection of beautiful flowers? shall we cultivate laboriously for the sake of having a heap of rich and delicious fruit? shall we train and discipline regularly for the sake of having a rich landscape of vegetable beauty? and shall not the mind be cultivated, when the harvest to be reaped is spiritual beauty, moral excellence, eternal advantages?

Dr. Beaumont.

EDUCATION (Religious)—Parental.

If you should certainly know that in five years hence your boy, who is now a little child, would fall into a deep river all alone, you would not wait till the event should happen ere you prepared to meet it. You would begin now the process which would be safety then. Your child cannot swim, and you are not qualified to teach him; but forthwith you would acquire the art yourself, that you might communicate it to him, and that he might be prepared to meet the emergency. Now, beyond all peradventure, your child, if he survive, will in a few years be plunged into a sea of wickedness, through which he must swim for his life. Nothing but right moral principles, obtained from the Bible, and indurated by early training into a confirmed habit, will give him the necessary buoyancy. Hence, as you would preserve your child from sinking through the sea of sin into final perdition, you are bound to qualify yourself for training him up in the way he should go. *Arnot.*

We are under obligations, as believers, to educate our children for the Lord; and in doing this we are to seize every opportunity, from their earliest years, to remind them that their names have been given to Christ, that they owe Him allegiance, that they are enlisted in His army, and are to fight under His colours. As they advance a little toward early youth, we are to renew and redouble these impressions, assuring them that they stand in a different relation to the Church from other young persons; that they can never destroy the providential connection except by rebellion or apostasy; and that every hour they live for the world they are robbing Christ of His own. This we should teach them; and if we begin early and continue unremittingly, we shall certainly and fully escape that shyness in regard to religion which makes it harder for some parents to speak to their own children than to all persons besides. The great matter, however, which I urge, is the deliberate *intent* of the parent respecting the child's training:—"This child is Christ's; and for Christ's warfare have I entered him and am now rearing him. God grant that *he* may grow up as a young tree planted in the courts of the Lord! that *she* may shine as the brilliant corner-stone of the palace or the altar!" *W. L. Alexander.*

EDUCATION (Religious)—Time for.

Seize the opportunity while it lasts before the child is inured to evil, and the sinful habit is formed. Act like the skilful physician, who tells you to apply for medical aid while the disease is in its incipient state, and not to delay until the malady has seized upon the vital organs, and is out of the reach of medicine. Now is the time to apply the moral medicine (for there is balm in Gilead, and there is a Physician there), and let it be so applied as that it work freely in these young hearts, for their healing and salvation.

Dr. R. Newton.

Youth is the best season for communicating knowledge. If, for instance, you wish your son to learn a business, you send him to acquire it in the period of his youth; if languages are to be mastered, you admit the advantage of beginning them while young; and so it is with trades and professions. Now, men know this, and act accordingly in matters relating to this life. And shall men of this world be "wiser in their generation than the children of light?" Surely Christianity is a science, whose interest and importance are immeasurably above every other. Christianity is the Divine science of human salvation. O! then, begin to teach your children this Divine science while they are yet young. *Ibid.*

If man be trained in early life to right habits—habits of religion, habits of virtue, truth, righteousness, and piety—it is to be expected that these habits, being truly formed, will grow with his growth, and strengthen with his strength. We have seen this principle repeatedly illustrated. For example, you have perhaps inserted characters in the tender bark of the young tree; and if you return to the tree in the next season, you then find that these characters have become wider and deeper than they were when you placed them there. So is it with the character of truth imprinted in the young and tender mind. It has been remarked that a vessel generally retains the savour of the liquid with which

it was first seasoned so long as any part of the vessel remains. How true does this observation apply to the mental constitution of youth! And how important, then, that it should have the seasoning of the right kind—the seasoning of true piety, love to God and love to man! A distinguished metaphysician had observed that "of all the men passing through life, nine out of ten are what they are, virtuous or vicious, religious or irreligious, according to their education during the period of childhood and youth." *Dr. R. Newton.*

EDUCATION, INSTRUCTION, AND BREEDING.

Instruction and *breeding* are to *education* as parts to a whole—the instruction respects the communication of knowledge, and breeding respects the manners or outward conduct; but education comprehends not only both these, but the formation of the mind, the regulation of the heart, and the establishment of the principles; good instruction makes one wiser; good breeding makes one more polished and agreeable; good education makes one really good. A want of education will always be to the injury if not to the ruin of the sufferer; a want of instruction is of more or less inconvenience, according to circumstances; a want of breeding only unfits a man for the society of the cultivated. Education belongs to the period of childhood and youth; instruction may be given at different ages; good breeding is best learnt in the early part of life. *G. Crabb.*

EFFECT AND CONSEQUENCE.

Effect and consequence agree in expressing that which follows anything, but the former marks which follows from a connection between the two objects; the *consequence* is not thus limited: the *effect* is that which necessarily flows out of the cause, between which the connection is so intimate that we cannot think of the one without the other. In the nature of things cause will have *effects;* and for every effect there will be a cause: the *consequence,* on the other hand, may be either casual or natural; it is that on which we can calculate. *Effect* applies either to physical or moral objects, *consequence* only to moral subjects.

There are many diseases which are the *effects* of mere intemperance; an imprudent step in one's first setting out in life is often attended with fatal *consequences.* A mild answer has the *effect* of turning away wrath: the loss of character is the general *consequence* of an irregular life.

Ibid.

EGOTISM.

I recollect that when Mr. —— wrote his own life, the pronoun I occurred so often in it, that the printer was obliged to borrow I's from his brother printers, as his I's had run out. *Dr. A. Clarke.*

EGOTIST—Description of the.

The etymology of an egotist may be rendered thus: One of those gluttonous parts of speech, that gulp down every substantive in the social grammar into its personal pronoun, condensing all the tenses, moods, and voices of other people's verbs, into a first person singular of its own. Example: "I myself saw it with my own eyes, and nobody else but me, I say!"

"I was to dine with the admiral," said such a one to a brother officer as they met in the street; "but I've so many cards for to-night, I can't go."

"I received the same invitation," said his friend; "and I'll apologise for you."

"Don't trouble yourself; pray don't—"

"I must if you don't come; for the admiral's invitation, you know, is like royalty's—a command."

"Don't mention my name."

"I certainly must," said his friend, as they shook hands to separate.

"I say," at length stammered out the hero of a hundred cards, "don't say a word about me; I—I had a hint to stay away."

"A hint! how so?"

"*I wasn't invited.*"

"No!" said his friend, "not invited! Well, I said I had received the same invitation, for *neither was I;* but I wanted to see how it lay between us." *J. B. Owen.*

ELECTION—Christian.

In the smiling plains of primitive Christianity, you have God's election without Calvin's reprobation. Here Christ chooses the Jews, without rejecting the Gentiles, and elects Peter, James, and John to the enjoyment of peculiar privileges, without reprobating Matthew, Thomas, and Simon. Here nobody is damned for not doing impossibilities, or for doing what he could not possibly help. Here all that are saved enjoy rewards through the merits of Christ, according to the degrees of evangelical obedience, which the Lord enables, not forces, them to perform. Here free wrath never appeared; all our damnation is of ourselves, when "we neglect such great salvation," by obstinately refusing to "work it out with fear and trembling." But this is not all: here free grace does not rejoice over stocks, but over men, who gladly confess that their salvation is all of God, who, for Christ's sake, rectifies their free agency, helps their infirmities, and "works in them to will and to do of His good pleasure."

J. Fletcher.

ELECTION—General.

According to the dispensation of the "saving grace of God which hath appeared to all men;" so long as "the day of salvation" lasts, all men are sincerely called, and, therefore, sincerely chosen, to believe in their light, to fear God, and to work righteousness. This general election and calling may be illustrated by the general benevolence of a good king towards all his subjects. Whether they are peasants or courtiers, he elects them all to loyalty; that is, he chooses that they all should be loyal; and, in consequence of this choice, by his royal statutes he calls them all to be so. But when a rebellion breaks out, many do not "make their calling and election sure;" that is, many join the rebels, and, in so doing, forfeit their titles and lives. However, as many as oppose the rebels become hereby peculiarly entitled to the privileges of loyal subjects, which are greater or less according to their rank, and according to the boroughs or cities of which they have the freedom. Upon this general plan, as many of Adam's sons as, in any part of the earth, make God's general "calling and election" sure, by actually fearing God, &c., are rewardable elect, according to the Father's dispensation; that is, God actually approves of them, considered as obedient souls; and He designs eternally to reward their sincere obedience, "if they continue faithful unto death" (Col. i, 23; Rev. ii, 10). *Ibid.*

ELECTION—Meaning of.

1. It signifies the act of God in taking a whole nation, a community, or a body of men into external covenant with Him and giving them the advantage of a revelation from Himself as a means of their enlightenment, and for the accomplishment of certain gracious designs for the good of the world; as, for instance, the Jews (Deut. vii, 6).

2. The choice of certain individuals to particular offices, as Abraham to be the Father of the Faithful; Moses to be Leader of Israel; Samuel to be Judge in Israel; David to be King over Israel; Aaron to be Priest; Paul, &c., to be Apostles.

3. That separation which God makes between His people and the ungodly (John xv, 19).

4. That exercise of His mercy and grace in Jesus by which He chooses to save all who obey the Gospel call, in the repentance of their sins, and the exercise of faith in Christ; and who remain steadfast, immovable, and always abounding in the work of the Lord, unto the end. *John Bate.*

Our Lord concludes the parable of the wedding guest by saying, "Many are called, but few are chosen." Now the word "chosen" or "elect"—for they are the same word in the original—is one which has given rise to great disputes and much perplexity. But all of this is owing chiefly to a misapprehension of the real character of our sacred writings, which are not scientific treatises, but popular addresses, in which each word is to be understood indeed, in the place where it occurs, but understood in reference to the context—to the writer's object in the very passage where it occurs. It is not so in a scientific treatise. In a treatise, for instance, of Mathematics, or Chemistry, or Anatomy, we expect to find each term that pertains to the subject confined to its strict technical sense, and always employed in that sense. And the student, if asked what is a triangle, or a circle—what is hydrogen, or oxygen—what is a muscle, what is a nerve, &c., is expected to be able to answer correctly without reference to any particular passage. But it is quite otherwise with the writings of the Evangelists and Apostles, who were not composing regular *systems* of scholastic theology, but popular narrative and popular instruction. And if, therefore, any sensible man well acquainted with the real character of their writings is asked, "What is the meaning of this or that word?" he will reply by asking, "In what passage?" If, for instance, he is asked who are the elect (or chosen)? he will say, Chosen to *what?* In the parable of the wedding feast the guests first bidden represent the Jews; and these are perpetually called in Scripture God's "chosen people." But to what were they chosen? Evidently to be favoured with a Divine revelation of the true God, and to be the keepers of his oracles, and to have the Gospel first preached to them. But those of them who provoked God in the wilderness, and refused to enter into the promised land, were cast off by Him, and not allowed to "enter into His rest." And their descendants, having rejected and crucified the Holy One, were destroyed as a nation, and scattered over the face of the whole earth, as it is this day. And lastly, when the poor travellers on the highway were called to partake of the feast, this was from the free choice and election of the bountiful host; but the ungrateful guest who would not put on the wedding garment was cast out. Those only were chosen to be allowed to *remain* partakers who wore that garment. *Archbishop Whateley.*

ELECTION—Proof of Personal.

It would be a poor proof that I were on my voyage to India, that, with glowing eloquence and thrilling poetry, I could

discourse on the palm groves and spice isles of the East. Am I on the waters? Is the sail hoisted to the wind? and does the land of my birth look blue and faint in the distance? The doctrine of election may have done harm to many, but only because they have fancied themselves elected to the end, and have forgotten that those whom Scripture calls elected are elected to the means. The Bible never speaks of men as elected to be saved from the shipwreck, but only as elected to tighten the ropes and hoist the sails and stand at the rudder. Let a man search faithfully: let him see that when Scripture describes Christians as elected, it is as elected to faith, as elected to sanctification, as elected to obedience; and the doctrine of election will be nothing but a stimulus to effort. It will not act as a soporific. I shall cut away the boat, and let drive all human devices, and gird myself, amid the fierceness of the tempest, to steer the shattered vessel into port. *H. Melvill.*

Make your calling sure, and by that your election; for that being done, this follows of itself. We are not to pry immediately into the decree, but to read it in the performance. Though the mariner sees not the pole-star, yet the needle of the compass, which points to it, tells him which way he sails; thus, the heart which is touched with the loadstone of Divine love, trembling with godly fear, and yet still looking towards God by fixed believing, points at the love of election, tells the soul that its course is heavenward, towards the haven of eternal rest. He that loves may be sure that he was loved first, and he that chooses God for his delight and portion may conclude, confidently, that God hath chosen him to be one of those that shall enjoy Him, and be happy in Him for ever; for that our love and electing of Him is but the return of the beams of His love shining upon us. *Leighton.*

ELECTION OF GRACE—Definition of.

By the "election of grace," understand the free and merely gratuitous choice which God, as a wise and sovereign Benefactor, arbitrarily makes of this, that, or the other man to bestow upon him one, two, or five talents of free grace.

J. Fletcher.

ELOQUENCE—Associates of.

Eloquence is the companion of peace, the associate of a life of leisure. *Cicero.*

ELOQUENCE—Charms of.

Oh! speak that again!
Sweet as the syren's tongue those accents fall,
And charm me to my ruin. *Southern.*

ELOQUENCE—Charms of.

Your words are like the notes of dying swans,
Too sweet to last. *Dryden.*

There's a charm in deliv'ry, a magical art,
That thrills, like a kiss, from the lip to the heart;
'Tis the glance—the expression—the well-chosen word
By whose magic the depths of the spirit are stirr'd;
The smile—the mute gesture—the soul-stirring pause—
The eye's sweet expression that melts while it awes—
The lip's soft persuasion—its musical tone;
Oh! such were the charms of that eloquent one! *Mrs. A. B. Welby.*

His tongue
Dropp'd manna, and could make the worst appear
The better reason, to perplex and dash
Maturest counsels. *Milton.*

ELOQUENCE—Power of.

I happened to attend one of the sermons of Mr. Whitfield, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish, —gold and all. At this sermon there was also one of our club; who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home. Towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbour, who stood near him, to lend him some money for the purpose. The request was made to, perhaps, the only man in the company who had the coldness not to be affected by the preacher. His answer was, "At any other time, friend Hodgkinson, I would lend to thee freely, but not now, for thee seems to be out of thy right senses."

Franklin.

His words seem'd oracles
That pierc'd their bosoms; and each man would turn
And gaze in wonder on his neighbour's face,
That with the like dumb wonder answer'd him.

. You could have heard
The beating of your pulses while he spoke.
Croly.

ELOQUENCE—Pulpit.

In pulpit eloquence the grand difficulty lies here—to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves. The Christian messenger cannot think too highly of his Prince, nor too humbly of himself. This is that secret art which captivates and improves an audience, and which all who see will fancy they could imitate, while most who try will fail. *C. Colton.*

ELOQUENCE—Way to.

I owe my success in life to one single fact, namely: At the age of twenty-seven I commenced, and continued for years, the process of daily reading and speaking upon the contents of some historical or scientific book. These off-hand efforts were made sometimes in a corn-field, at others in the forest, and not unfrequently in some distant barn, with the horse and ox for my auditors. It is to this early practice in the great art of all arts that I am indebted for the primary and leading impulses that stimulated me forward, and shaped and moulded my entire subsequent destiny. Improve, then, young gentlemen, the superior advantages you here enjoy. Let not a day pass without exercising your powers of speech. There is no power like that of oratory. Cæsar controlled men by exciting their fears; Cicero, by captivating their affections and swaying their passions. The influence of the one perished with its author; that of the other continues to this day. *Henry Clay.*

ELOQUENCE AND CHARITY—Power of.

St. Paul, by his eloquence in Gospel truths, caused the mighty Agrippa to confess in open court, before the assembled people and "most noble Festus," that "almost thou persuadest me to be a Christian." And then, by the Divine charity which reigned within him, St. Paul declared his wish that Agrippa was *altogether* like himself, *except* the bonds. He desired him to have as much happiness and purity as he had, from Christ, but none of the bondage which he had from men. Was not this a triumph of the spirit of Christianity? *John Bate.*

EMPIRE AND REIGN.

Empire is used more properly for the people or nations; *reign* for the individuals who hold the power: hence we say the *empire* of the Assyrians, or of the Turks; the *reign* of the Cæsars, or the Paleologi. The glorious epocha of the *empire* of the Babylonians is the *reign* of Nebuchadnezzar; that of the *empire* of the Persians is the *reign* of Cyrus; that of the *empire* of the Greeks is the *reign* of Alexander; that of the Romans is the *reign* of Augustus: these are the four great *empires* foretold by the prophet Daniel; it is neither long *reigns*, nor their frequent changes, which occasion their fall; it is the abuse of power. *G. Crabb.*

EMULATION—Necessity of.

Although there may be some degree of pride in emulation, yet a laudable ambition should always be encouraged, especially in youth, for without this they will never rise to eminence in anything. When we think of some of the greatest generals, historians, or poets, what was it but emulation that brought them to excel others? In short, without emulation, we sink into meanness or mediocrity, for nothing great or excellent can be done without it. *J. Beaumont.*

EMULATION—Nobleness of.

Emulation is a noble passion; it is enterprising, but it is just; it makes the conquest for glory fair and generous. True emulation consists in striving to excel in everything commendable; it raises itself, but not by depressing others. *Ibid.*

EMULATION AND ENVY.

Emulation admires great actions, and strives to imitate them; envy refuses them the praises that are their due; emulation is generous, and only thinks of equalling or surpassing a rival; envy is low, and only seeks to lessen him. *C. Buck.*

ENEMIES—Conquering.

In attacking the Mamelukes in Egypt, Napoleon perceived the wing of the army where their guns would not be available; to that particular part he directed his aim, and succeeded in gaining the victory. So, in contending with our enemies in life, whether visible or invisible, let us ascertain the most exposed and weak side, and in that direction bend the efforts of our warfare. *John Bate.*

ENEMIES—Discovery of.

A Christian should not discover that he has enemies by any other way than by doing more good to them than to others. "If thine enemy hunger, feed him; if he thirst, give him drink." *Bp. T. Wilson.*

ENEMIES OF OURSELVES.

There is no enemy can hurt us but by our own hands. Satan could not hurt us, if our own corruption betrayed us not; afflictions cannot hurt us without our own impatience; temptations cannot hurt us, without our own yieldance; death could not hurt us, without the sting of our own

sins; sins could not hurt us without our own impenitence. *Bp. Hall.*

ENEMY—Face your.

Snakes are some of the most dangerous foes that Europeans have to cope with in the tropics. A traveller of the name of Baillie one morning startled his companions by the dreadful cry of "A snake! a snake! look!" They all stared at him as he was lying in his hammock, and, to their astonishment, beheld a monstrous serpent twisted round the rope which supported his hammock, with its head at some distance, darting out its forked tongue, and examining him as he lay stretched below. "Lie still," cried the fiscal; "he won't hurt you;" and, calling in two or three of the natives, he pointed it out to them. One of these men advancing towards it, caught its eye with his own: the animal now appeared to move its whole body with fear or pleasure. The native stepped backwards, without turning the sight of his eye from the fierce orbit of his enemy; and as he kept backing, the snake, with its head steadily advancing, gradually uncoiled his body from the rope round which it was twined. At length its whole body, trailing on the ground, moved slowly along after this coloured man—eye fixed upon eye—until a youth, making a dash from behind a bush, in an instant flattened the head of this dangerous monster with one blow of his club; and although the body still undulated, like the waves of the sea, it was now perfectly harmless.

So let the Christian face his enemy in the courage of faith and the strength of Christ, and he shall be slain before him, and become equally harmless. *John Bate.*

ENEMY—Overcoming an.

I once took a nugget to a gold-melter to be assayed. A friend in the trade explained to me that it was not enough to subject the metal in the crucible to the greatest heat from *under* the pot—this would only heat the gold to the furnace heat, but could not melt it into fluid, until the charcoal was put *on the top of the crucible* as well as under it, and then it would be molten. "Thus," said he, "the Christian is bidden to soften down and subdue his hardest adversary, in the Scriptural metaphor taken from our trade: 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap *coals of fire upon his head,' i. e.*, effectually melt and overcome him." *J. B. Owen.*

ENEMY—Treatment of an.

Neglect an enemy, but contemn him not. Disdain will banish patience and bring in fury. Contempt unbridles fear, and makes us both to will, to dare, and to execute. It is not good too far to pursue a victory. We know not what may show itself when contempt awakens a sleepy mind. Thou canst not sit on so high a cog but may, with turning, become the lowest in the wheel. If we have enemies it is better to deserve their friendship than either to despise or irritate them.

J. Beaumont.

Feed him with your own hand; if it be needful even, put bread into his mouth. *Heap coals of fire upon his head*—that part which is most sensible.

"So artists melt the sullen ore of lead,
By heaping coals of fire upon its head;
On the kind warmth the metal learns to flow,
And pure from dross the silver runs below." *J. Wesley.*

ENERGY—Examples of.

Dr. Arnold, the Rugby schoolmaster; Dr. Chalmers, the mighty preacher and social reformer; Robert Hall, the eloquent minister of the Gospel; Thomas Clarkson and W. Wilberforce, champions of negro emancipation; William Allen and John Howard, philanthropists, &c., &c., are noble specimens of modern energy in the pursuits of the great callings of life.

John Bate.

ENERGY—Genius of.

There is no genius in life like the genius of energy and activity. You will learn that all the traditions so current among young men—that certain great characters have wrought their greatness by an inspiration, as it were—grows out of a great mistake. And you will further find, when you come to measure yourself with men, that there are no rivals so formidable as those earnest determined minds which reckon the value of every hour, and which achieve eminence by persistent application. Literary ambition may inflame you at certain periods, and the thought of some great name will flash like a spark into the midst of your purposes; you dream until midnight over your books; you set up shadows and chase them down—other shadows and they fly. Dreaming will never catch them. Nothing makes the "scent lie well" in the hunt after distinction, but labour.

And it is a glorious thing, when once you are weary of the dissipation and ennui of your own aimless thoughts, to take up some glowing page of an earnest thinker, and read deep and long until you feel the metal of his thoughts tinkling on your brain, and striking out from your flinty lethargy flashes of ideas that give mind light and heat. And away you go, in the chase of what the soul within is creating

on the instant, and you wonder at the fecundity of what seemed so crude. The glow of toil wakes you to the consciousness of your real capacities; you feel sure that they have taken a new step towards final development. In such mood it is that one feels grateful to the musty tomes which, at other hours, stand like curiosity-making mummies, with no warmth and no vitality. Now they grow into the affections like new-found friends; and gain a hold upon the heart, and light a fire in the brain, that the years and the mould cannot cover nor quench. *Ike Marvel.*

ENMITY TO GOD—Evils of.

Is not aversion to delight in God a manifest contrariety to the order of things—a turning all upside down—a shattering and breaking asunder the bond between rational appetite and the First Good—a disjointing and unhinging of the best and noblest part of God's creation from its station and rest, its proper basis and centre? How fearful a rupture doth it make! how violent and destructive a dislocation! If you could break in pieces the orderly contexture of the whole universe within itself, reduce the frame of nature to utmost confusion, rout all the ranks and orders of creatures, tear asunder the heavens, and dissolve the compacted body of the earth, mingle heaven and earth together, and resolve the world into a mere heap—you had not done so great a spoil as in breaking the primary and supreme tie and bond between the creature and his Maker. *John Howe.*

ENMITY TO GOD IN MAN.

This may be shown—1. From man's capability of knowing God, and his indifference to possess this knowledge. 2. Wilful ignorance of God. 3. So seldom thinking of God. 4. So little concerned about the favour of God. 5. So little converse and walk with God. 6. The thoughtlessness concerning God which man manifests in all his daily ordinary affairs. 7. The uncomfortable life which he lives by reason of his distance from God and unacquaintedness with Him. 8. His universal disobedience of the Divine laws. *Ibid.*

ENTHUSIASM—Fruit of.

The artist Correggio, when young, saw a painting by Raphael. Long and ardently did the thoughtful boy gaze on that picture. His soul drank in its beauty, as flowers drink moisture from the mist. He waked to the consciousness of artistic power. Burning with the enthusiasm of enkindled genius, the blood rushing to his brow, and the fire flashing from his eyes, he cried out, "I also am a painter."

That conviction carried him through his initial studies; it blended the colours on his palette; it guided his pencil; it shone on his canvas—until the glorious Titian, on witnessing his productions, exclaimed, "Were I not Titian, I would wish to be Correggio." *Anon.*

ENTHUSIASM—under Trials.

Enthusiasm is a virtue rarely to be met with in seasons of calm and unruffled prosperity. Enthusiasm flourishes in adversity, kindles in the hour of danger, and awakens to deeds of renown. The terrors of persecution only serve to quicken the energy of its purposes. It swells in proud integrity, and, great in the purity of its cause, it can scatter defiance amidst hosts of enemies. *Dr. Chalmers.*

ENVY—Abode of.

Then straight to Envy's cell she bends her way,
Which all with putrid gore infected lay.
Deep in a gloomy cave's obscure recess,
No beams could e'er that horrid mansion bless;
No breeze e'er fann'd it; but about it roll'd
Eternal woes, and ever lazy cold;
No spark shone there, but everlasting gloom,
Impenetrably dark, obscur'd the room.
Andrew Tooke.

ENVY—Blindness of.

Envy makes us see what will serve to accuse others, and not perceive what may justify them. *Bp. T. Wilson.*

ENVY—Denominational.

And are not RELIGIOUS BODIES sometimes guilty of this sin? Has it no existence in the breasts of professing Christians of different denominations? Is there no envy in Dissenters towards the Church of England, or of the Church of England towards Dissenters? Of Baptists towards Pædobaptists, Pædobaptists towards Baptists? Of Methodists towards Congregationalists, and Congregationalists towards Methodists? What meaneth that disposition to suspect and traduce each other, which is but too common amongst all the divisions of the Christian Church? If one denomination prospers, are not all the rest too apt to look on with envious eyes, because theirs is likely to be eclipsed or diminished? Are not all the little arts of detraction most busily employed, and a hundred tongues made voluble to arrest the progress and limit the prosperity of the rising sect? And how much of this spirit is often seen in the conduct of rising congregations of the same denomination! What ill-will is often cherished by the members of the declining cause towards

those of the prosperous one, and only because they *are* prosperous! They can never hear of the success of their neighbour society, their sister church, without feeling and *appearing* uneasy and displeased, as if an injury were done to *them;* they profess to be incredulous of the fact; they suggest that it is more in outward show than reality; they do not scruple to mention drawbacks in the talents, or perhaps the inconsistencies of the minister; detraction, yea, even slander, is employed against some of the members of this *prosperous* society, as it is sneeringly called. Such even, in Christian churches, or rather in the minds of some of their members, are the operations of envy. *J. A. James.*

ENVY—Description of.

And next to him malicious Envy rode
Upon a ravenous wolfe, and still did chaw
Between his cankred teeth a venemous tode
That all the poison run about his chaw;
But inwardly he chawed his own mawe
At neebors welth, that made him ever sad;
For death it was when any good he saw,
And wept that cause of weeping none he had;
But, when he heard of harm, he wexed wondrous glad.

All in a kirtle of discoloured say
He clothed was, ypainted full of eies;
And in his bosome secretly there lay
An hateful snake, the which his tail uptyes
In many folds, and mortal styng implyes:
Still as he rode, he gnasht his teeth to see
Those heads of gold with griple Covetyse;
And grudged at the great felicitie
Of proud Lucifera, and his own companie.

He hated all good workes and virtuous deeds,
And him no lesse that any like did use;
And, who with gratious bread the hungry feeds,
His almes for want of faith he doth accuse;
So every good to bad he doth abuse:
And eke the verse of famous poets witt
He doth backebite, and spitefull poison spues
From leprous mouth on all that ever writt:
Such one vile Envy was, that fifte in rowe did sitt. *Spenser.*

A deadly paleness in her cheeks were seen;
Her meagre skeleton scarce cas'd with skin;
Her looks awry; an everlasting scowl
Sits on her brow; her teeth deform'd and foul
Her breast had gall more than her breast could hold;
Beneath her tongue coats of poison roll'd;
No smiles e'er smooth'd her furrow'd brow but those
Which rise from common mischiefs, plagues, and woes;
Her eyes were strangers to the sweets of sleep,
Devouring spite for ever waking keep;
She sees bless'd men with vast successes crown'd,
Their joys distract her, and their glories wound:
She kills abroad, herself's consum'd at home,
And her own crimes are her perpetual martyrdom. *Andrew Tooke.*

ENVY—Description and Origin of.

Envy at last crawls forth from hell's dire throng,
Of all the direfull'st! her black locks hung long,
Attir'd with curling serpents; her pale skin
Was almost dropp'd from her sharp bones within;
And at her breast stuck vipers, which did prey
Upon her panting heart both night and day,
Sucking black blood from thence, which to repair,
Both day and night they left fresh poisons there.
Her garments were deep-stain'd in human gore,
And torn by her own hands, in which she bore
A knotted whip and bowl, which to the brim
Did with green gall and juice of wormwood swim;
With which, when she was drunk, she furious grew,
And lashed herself: thus from the accurséd crew
Envy, the worst of fiends, herself presents;
Envy, good only when she herself torments.
Cowley.

Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, and the perpetual tormentor of virtue. Envy is the filthy slime of the soul; a venom, a poison, or quicksilver which consumeth the flesh, and drieth up the marrow of the bones. *Socrates.*

Gloating with sullen spite, the fury shook
Her clotted locks, and blasted with each look;
She tore with canker'd teeth the pregnant scrolls,
Where fame the acts of demigods enrols;

She blazens in dread smiles her hideous form;
So lightning gilds the unrelenting storm.
Garth.

ENVY—Effects of.

As a moth gnaws a garment, so doth envy consume a man. *Chrysostom.*

ENVY—Examples of.

We shall find it in Cain, the proto-murderer, who slew his brother at the instigation of envy. We shall find it in the dark, and gloomy, and revengeful spirit of Saul, who, under the influence of envy, plotted for years the slaughter of David. We shall find it in the king of Israel, when he pined for the vineyard of Naboth, and shed his blood to gain it. Yea, it was envy that perpetrated that most atrocious crime ever planned in hell, or executed on earth, on which the sun refused to look, and at which nature gave signs of abhorrence by the rending of the rocks—I mean the crucifixion of Christ; for the evangelist tells us, that for envy the Jews delivered our Lord.
J. A. James.

"Dionysius the tyrant," says Plutarch, "out of envy, punished Philoxenius, the musician, because he could sing, and Plato, the philosopher, because he could dispute, better than himself." *J. Whitecross.*

ENVY—Food of.

Envy, like the worm, never runs but to the fairest fruit: like a cunning bloodhound, it singles out the fattest deer in the flock. Abraham's riches were the Philistines' envy; and Jacob's blessing bred Esau's hatred. *J. Beaumont.*

ENVY—without a Master.

They say that love and tears are learned without any master; and I may say that there is no great need of studying at the court to learn envy and revenge.
N. Caussin.

ENVY—Ministerial.

Will any workman malign another because he helpeth him to do his master's work? Yet, alas, how common is this heinous crime amidst men of parts and eminency in the Church! They can secretly blot the reputation of such as stand cross to their own; and what they cannot for shame do in plain and open terms, lest they be proved palpable liars and slanderers, they will do in general and malicious intentions, raising suspicions where they cannot fasten accusations. And so far are some gone in this satanical vice that it is their common practice, and a considerable part of their business, to keep down the estimation of those they dislike, and defame others in the slyest and most plausible way; and some go so far that they are unwilling that any that are abler than themselves should come into their pulpits, lest they should be applauded above themselves. A fearful thing that any man who hath the least of the fear of God should so envy at God's gifts, and had rather that his carnal hearers were unconverted, and the drowsy not awakened, than that it should be done by another, who may be preferred before them. Yea, so far does this cursed vice prevail, that in great congregations, that have need of the help of many teachers, we can scarcely get two in equality to live together in love and quietness, and unanimously to carry on the work of God! But unless one of them be quite below the other in parts, and content to be so esteemed, or unless one be a curate to the other and ruled by him, they are contending for precedency, and envying each other's interest, and walking with strangeness and jealousy towards each other, to the shame of the profession, and the great wrong of the congregation. *Baxter.*

ENVY—Self-destroying.

I remember reading somewhere, in a Grecian story, of a man who killed himself through envy. His fellow-citizens had reared a statue to one of their number, who was a celebrated victor in the public games. So strong was the feeling of envy which this excited in the breast of one of the hero's rivals, that he went forth every night in order, if possible, to destroy that monument; after repeated efforts he moved it from its pedestal, and it fell, and in its fall it crushed him. An unintentional symbolic act was this, showing the suicidal action of envy on the soul. It is ever an element of misery, a burning coal which "comes hissing hot from hell."
Dr. Thomas.

ENVY—Spirit of.

To pooh-pooh what we are never likely to possess is wonderfully easy. The confirmed celibate is loudest in his denunciations of matrimony. In Æsop, it is the tailless fox that advocates the disuse of tails. It is the grapes we cannot reach that we call sour. *Æneas Sage.*

ENVY—Universality of.

Envy is a weed that grows in all soils and climates, and is no less luxuriant in the country than in the court; is not confined to any rank of men or extent of fortune, but rages in the breasts of all degrees. Alexander was not prouder than Diogenes; and it may be, if we would endeavour to surprise it in its most gaudy dress and attire, and in the exercise of its full empire and tyranny, we should find it in schoolmasters and scholars, or in some

country lady, or the knight, her husband; all which ranks of people more despise their neighbours than all the degrees of honour in which courts abound; and it rages as much in a sordid affected dress as in all the silks and embroideries which the excess of the age and the folly of youth delight to be adorned with. Since, then, it keeps all sorts of company, and wriggles itself into the liking of the most contrary natures and dispositions, and yet carries so much poison and venom with it, that it alienates the affections from heaven, and raises rebellion against God Himself; it is worth our utmost care to watch it in all its disguises and approaches, that we may discover it in its first entrance, and dislodge it before it procures a shelter or retiring-place to lodge and conceal itself.

Lord Clarendon.

EPISTLES—The.

Rich in doctrine, laden with the finest of the wheat, the Epistles are the fruitful fields which fill the Church's granary.

Dr. J. Hamilton.

EQUALITY—in Eternity.

In the gates of eternity, the black hand and the white hold each other with an equal clasp. *Mrs. Stowe.*

EQUALITY—in Men.

Consider man; weigh well thy frame,
The king, the beggar, are the same;
Dust form'd us all. Each breathes his day,
Then sinks into his native clay. *Gay.*

EQUANIMITY—Excellency of.

The excellency of this disposition is beyond all praise. It may be considered as the grand remedy for all the diseases and miseries of life, and the only way by which we can preserve the dignity of our characters as men and as Christians.

C. Buck.

My days, though few, have pass'd below
In much of joy, though more of woe;
Yet still, in hours of love or strife,
I've 'scaped the weariness of life. *Byron.*

EQUANIMITY—Nature of.

Equanimity is an even, uniform state of mind, amidst all the vicissitudes of time and changes of circumstances to which we are subject in the present state. One of this disposition is not dejected when under adversity, nor elated when in the height of prosperity; he is equally affable to others, and contented in himself. *C. Buck.*

EQUITY—Definition of.

Equity is that exact rule of righteousness or justice which is to be observed between man and man. Our Lord beautifully and comprehensively expresses it in these words: "All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets" (Matt. vii, 12). *Ibid.*

EQUIVOCATION—Definition of.

Equivocation is the use of equivocal terms, which may be understood by the hearer in a different sense from that in which they are taken by the speaker. He who is guilty of *equivocation* may be fairly suspected of hypocrisy. *Maunder.*

ERROR—Course of.

Error is insidious in its approaches. It flatters by liberality and betrays by sophism. We are not reconciled to it at once. There are disgusts to be allayed and fears to be vanquished. Little by little are we allured. Of none, perhaps, is the equivocal character more certain than of this. We believe it always originates in an undue conception of sin. This may be greatly modified. It does not "appear sin." Often, we believe, is it strengthened by the forgetfulness that our facts and faculties are alike limited, and by a pretension to knowledge far beyond our actual attainment. Let us beware of the first wrong direction of thought and feeling, however minute the degree; fearful may be the after deviations.

The voyager enters a current which seems propitious, there is no apparent diversion from his course, his bark speeds well, his oar does not toil nor his sail strain. In his confidence all promises success. But while he examines, scarcely does it seem that he has advanced. Much again and again reminds him of what he has noticed just before. A strange familiarity impresses his sense. Still current flows into current, while onward and buoyant is his track. Soon he feels an unnatural vibration. Where he glided, he now whirls along. The truth seizes upon him. He is sweeping a whirlpool. Long since he has entered the verge of a maelstrom, and he is now the sport of its gyrations. No power is left his helm or mast; he is the trembling unresisting prey. He hears the roar; he is drawn into the suck of the vortex. Not only the circle lessens, the very surface slopes. The central funnel and abyss, dark-heaving, smooth, vitreous, yawns. The mariner shrieks, the skiff is swallowed up, where the waters only separate to close, where the outermost attraction was but the minister to the famine of this devouring maw. *Dr. R. W. Hamilton.*

ERROR—Deceitful.

Error is a thing that does not always discover itself to the first view; it is often

fair as well as deceitful, and therefore that understanding that will sell its assent to first appearances is in danger of the snare, and to mistake an imposture for an oracle. An error may look speciously in a principle, which will betray ugliness enough in the consequences. It may be honey in the mouth and wormwood in the belly; delicious to the first apprehensions, but found destructive upon after inquiry and experiment. *Dr. South.*

ERROR AND TRUTH.

Error may be compared to a vessel of clay, and truth to a vase of massy gold. In vain is calumny endeavouring to render the truth contemptible, by over-heaping it with everything that is abominable; in vain would prejudice give error an amiable appearance by artfully concealing its defects; for whenever the hand of persecution shall furiously hurl the latter against the former, the solid gold will sustain the shock unhurt, while the varnished clay shall be dashed in pieces. *J. Fletcher.*

ERROR, MISTAKE, BLUNDER.

Error in its universal sense is the general term, since every deviation from what is right in rational agents is termed *error* which is strictly opposed to truth: error is the lot of humanity; into whatever we attempt to do or think, error will be sure to creep: the term, therefore, is of unlimited use, the very mention of which reminds us of our condition. We have errors of judgment, errors of calculation, errors of the head, and errors of the heart. The other terms designate modes of error, which mostly refer to the common concerns of life. *Mistake* is an error of choice; *blunder*, an error of action. Children and careless people are most apt to make *mistakes;* ignorant, conceited, and stupid people commonly commit *blunders.*

G. Crabb.

ERRORS—Spring and Growth of.

All errors spring up in the neighbourhood of some truth; they grow round about it, and, for the most part, derive their strength from such contiguity.

T. Binney.

ESTEEM, RESPECT, REGARD.

Esteem and *respect* flow from the understanding; *regard* springs from the heart as well as the head: esteem is produced by intrinsic worth; respect by extrinsic qualities: regard is affection blended with esteem. It is in the power of every man, independently of all collateral circumstances, to acquire the *esteem* of others; but *respect* and *regard* are within the reach of a limited number only. The high and the low, the rich and the poor, the equal and the unequal, are each, in their turn, the objects of esteem; those only are objects of respect who have some mark of distinction, or superiority either of birth, talent, acquirements, or the like; regard subsists only between friends, or those who stand in close connection with each other; industry and sobriety excite our *esteem* for one man, charity and benevolence our *esteem* for another; superior learning or abilities excite our *respect* for another; a long acquaintance, or a reciprocity of kind offices, excite a mutual *regard.* *G. Crabb.*

ETERNITY—Character in.

Before the sun has climbed above the horizon, all objects on earth are blended in one common indistinct, gray hue; you can just discern their difference of form. The sun rises, colour appears, outlines define themselves, variety and time are born at once. Before, there was only a dull monotony; now, there is harmony.

The life to come has a similar marvel in reserve. At the first ray of its light our true characters, purified but preserving their identity, will more fully expand, and the result of the infinite diversity will be a complete unity. *Madame de Gasparin.*

ETERNITY—Definitions of.

Eternity is infinite duration; duration discharged from all limits, without beginning, without succession, and without end. The schoolmen phrase it *punctum stans,* an ever-abiding present. We, however, can positively conceive of eternity only as duration indefinitely extended from the present moment in two directions—as to the past, and as to the future. These are improperly expressed as eternity *a parte ante,* or past; and eternity *a parte post,* or future.

A. A. Hodge.

"What is eternity?" was a question once asked at the Deaf and Dumb Institution at Paris, and the beautiful and striking answer was given by one of the pupils, "The lifetime of the Almighty."

ETERNITY—A Lost Soul in.

Ah! must I dwell in infinite despair
As many years as atoms in the air?—
When these expire, as many yet in store
As grains of sand that crowd the ebbing shore?—
When these are gone, as many to ensue
As blades of grass on hills or dales that grew?—
When these pass o'er, as many left behind
As leaves of forests shaken by the wind?—
When these run out, as many on the march
As brilliant lamps that gild yon azure arch?—

When these are past, as many many more
As moments in the millions past before?—
When all these dreadful years are spent in pain,
And multiplied by myriads again,
Till numbers drown the thought; could I suppose
That then my wretched years were at a close,
This would afford some ease; but ah, I shiver
To think upon the dreadful word *"for ever!"*—
The burning gulph where I blaspheming lie,
Is Time no more—but vast Eternity!

Anon.

ETERNITY—No Measurement of.

Suppose, after one of our most violent *snow-storms*, which covers the earth for thousands of miles, one single flake were melted in a thousand years; or if a single *beam* of the sun's rays stood for a year, and as many years were added as there have been rays flooding the earth since the sun began to shine; or if a single drop of the ocean were exhaled in a million years, till the last drop was taken up;—though we cannot conceive the duration of such apparently almost interminable periods, yet though we could, eternity would stretch as far beyond them as if they had not yet begun. *H. W. Beecher.*

ETERNITY—Preparation for.

There was a certain nobleman who kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself: not many years after, the nobleman fell sick, even unto death. The fool came to see him; his sick lord said to him, "I must shortly leave you." "And whither are you going?" said the fool. "Into another world," replied his lordship. "And when will you return? within a month?" "No." "Within a year?" "No?" "When then?" "Never!" "Never?" said the fool. "And what provision hast thou made for thy entertainment there, whither thou goest?" "None at all." "No!" said the fool, "none at all! Here, then, take my staff; for with all my folly, I am not guilty of any folly such as this."

Bp. Hall.

ETERNITY—Progressiveness of.

Eternity will be one glorious morning, with the sun ever climbing higher and higher—one blessed spring time, and yet richer summer—every plant in full flower, but every flower the bud of a lovelier.

Macduff.

ETERNITY—Questions in.

One object of life should be to accumulate a great number of grand questions to be asked and resolved in eternity. We now ask the sage, the genius, the philosopher, the divine—none can tell: but we will open our series to *other respondents*—we will ask angels—God. *J. Foster.*

ETERNITY—No Time in.

Lord William Russell when he was on the scaffold about to be beheaded, took his watch from his pocket, and gave it to Dr. Burnett, who was attending him, with the remark, "My timepiece may be of service to you. I have no further occasion for it. My thoughts are fixed on eternity."

Anon.

ETERNITY—Unprepared for.

A lady having spent an afternoon and evening at cards and in gay company, when she returned home, found her servant-maid reading a pious book. She looked over her shoulder, and said, "Poor melancholy soul! what pleasure canst thou find in poring so long over that book?" That night she could not sleep, but lay sighing and weeping very much; and her servant twice asked her what was the matter. At length she burst into a flood of tears, and said, "Oh! it is one word I saw in your book that troubles me: there I saw that word *eternity!* Oh, how happy should I be if I were prepared for eternity!" *K. Arvine.*

ETERNITY—What is?

What is eternity? can aught
Paint its duration to the thought?
Tell ev'ry beam the sun emits,
When in sublimest noon he sits;
Tell every light-wing'd mote that strays
Within its ample round of rays.

Tell all the leaves, and all the buds,
That crown the gardens, fields, and woods:
Tell all the spires of grass the meads
Produce when spring propitious leads

The new-born year;—tell all the drops
That night, upon their bended tops,
Sheds, in soft silence, to display
Their beauties with the rising day:—

Tell all the sands the ocean laves,
Tell ocean's ever-changing waves;
Or tell, with more laborious pains,
The drops its mighty mass contains:

Be this astonishing account
Augmented, with the full amount
Of all the drops the clouds have shed,
Where'er their wat'ry fleeces spread,
Through all time's long protracted tour,
From Adam to the present hour—

—Still short the sum, nor can it vie
With the more num'rous years that lie
Embosom'd in Eternity.

Were there a belt that could contain
In its vast orb, the earth and main;
With figures were it cluster'd over,
Without one cipher in the score;
And could your lab'ring thought assign
The total of the crowded line—

—How scant th' amount! th' attempt how vain,
To reach Duration's endless chain!
For when as many years are run,
Unbounded age is but begun.
Attend, O man, with awe divine:
For this Eternity is thine. *Gibbons.*

ETHICS—Definition of.

Ethics is the doctrine of manners, or science of philosophy, which teaches men their duty and the springs and principles of human conduct. *Maunder.*

EVANGELISTS—The Four.

It is a fact which might well excite every man's most thoughtful attention, but one with which we are too familiar to have divined much of its significance, that we should have, not one history only, but four parallel histories, of the life of Christ—a fact which indeed finds a slight anticipation in the parallel records which the Old Testament has preserved of some portions of Jewish history. No faithful man will call this an accident, or count that the Providence which watches over the fall of a sparrow or any slightest incident of the world, did not itself bring about a circumstance which should exert so mighty an influence on all the future unfolding of the Church. It is part, no doubt, of this spreading of a table for the spiritual need of all, that we have thus not one Gospel, but four; which yet in their higher unity may be styled, according to that word of Origen's, rather a four-sided Gospel than four Gospels; even as out of the same instinctive sense of its unity the whole instrument which contained the four was entitled *Evangelium* in the early church.

And if we follow this more closely up, we can trace, I think, a peculiar vocation in each of the Evangelists for catching some distinct rays of the glory of Christ, which the others would not catch, and for reflecting them to the world—so that the terms, Gospel *according to* St. Matthew, *according to* St. Mark, and so on, are singularly happy, and imply much more than we, for whom they are little more than technical designations of the different Gospels, are wont to find in them. The first *is* the Gospel *according to* St. Matthew—the Gospel as it presented itself to him. This, which he has portrayed, is *his* Christ; under this aspect the Deliverer of men appeared to him, and in this he has presented Him to the world. So also with the others. For Christ, ever one and the same, does yet appear with different sides of His glory reflected by the different Evangelists. They were themselves men of various temperaments; they had each the special needs of some different classes of men in their eye when they wrote their Gospels; and as these classes, though under altered names, still subsist, they have in this respect also, as ministering to these various needs, an everlasting value.

Thus the first Gospel, that of St. Matthew, was evidently a Gospel designed for the pious Israelite, for him who was waiting the theocratic King, the Son of Abraham, the Son of David; who desired to find in the New Testament the fulfilment of the prophecies of the Old, and in Christianity the perfect flower, of which Judaism was the root and stem. And as among the Epistles, that of St. James, so among the Gospels, this of St. Matthew, was to serve as the gentle and almost imperceptible transition for so many as clung to the forms of Old Testament piety; and would fain hold fast the historic connection of all God's dealings from the first.

But the second Gospel, written, as all Church tradition testifies, under the influence of St. Peter and at Rome, bears marks of an evident fitness for the practical Roman world—for the men who, while others talked, had done; and who would not at first crave to hear what Christ had spoken, but what He had wrought. It is eminently the Gospel of action. It is brief; it records comparatively few of our Lord's sayings, almost none of His longer discourses; it occupies itself mainly with His acts, with the mighty power of His ministry, into which ministry it rushes almost without a preparatory note. Some deeper things it has not, but presents a soul-stirring picture of the conquering might and energy of Christ and His word.

The third Gospel, that of St. Luke, composed by the trusted companion of St. Paul, and itself the correlative of his Epistles, while it sets forth one and the same Christ as the two which went before, yet in some respects sets Him forth in another light. Not so much, with St. Matthew, "Jesus Christ, a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers"—not so much, with St. Mark, Jesus Christ "the Lion of the tribe of Judah," rushing as with lion-springs from victory to victory; but Jesus Christ, the Saviour of all men, is the object of his portraiture. This is what he loves to dwell on,—the manner in which not Israel alone, but the whole heathen world, was destined to glorify God for His mercy in Christ Jesus; he describes Him as the loving Physician, the gracious Healer of all, Himself the good

Samaritan that bound up the wounds of every stricken heart; in whom all the small and despised and crushed and down-trodden of the earth should find a gracious and ready helper. Therefore, and in accordance with this intention, has he gathered up for us much which no other has done; he sets the seventy disciples for the world over against St. Matthew's twelve Apostles for Israel (Luke x, 1); he breaks through narrow national distinctions—tells of that Samaritan that alone showed kindness—of that other who, of ten, alone remembered to be thankful; and his too, and his only, the parable of the Prodigal Son, itself an "Evangelium in Evangelo," as it has very worthily been called.

But, to hasten on from these characteristics of the earlier three, which might well detain us much longer, something was still wanting; there wanted a Gospel in which the higher speculative tendencies, which were given to men not to be crushed or crippled, should find their adequate satisfaction—a Gospel which should link itself on with whatever had occupied the philosophic mind of heathen or of Jew—the correction of all which in this was false—the complement of all which was deficient, the support of all that was true. And such *he* gave us, for whom the Church has ever found the soaring eagle as the fittest emblem—he who begins with declaring that the *Word* of God, whereof men had already learned to speak so much, was also the *Son* of God, and (which hitherto they had not dreamt of) had been made flesh, and had dwelt among us, full of grace and truth; while at the same time he has brought out the inner and, so to speak, the mystical relations of the faithful with their Lord, as none other before him had done.

It is true that this fulness under which the life of our Lord has been set forth to us, being, as it is, one of the gracious designs of God for our good, or rather the variety which has resulted from this fulness, has been laid hold of by adversaries of the Faith, who would fain wrest it to their own ends. Taking the difference, where it is the most striking, they have bidden us to note how unlike the Christ of the first three Gospels, and of the fourth; what a different colouring is spread over this Gospel and over those; and they would draw their conclusion, that either here or there historic accuracy must be wanting, that both portraits cannot be faithful. We allow the charge, so far as the *difference*, and only reject it when it asserts a *diversity*, of setting forth. There *are* features of our Lord which we should have missed but for his portraiture who lay upon the Lord's bosom; deep words which he has caught up, for which no other words that any other has recorded would have been adequate substitutes. But what then? This is not a weak point with us, but a strong. We rejoice and glory in this, rather than seek to gloss it over or conceal it. So far from being first detected by an hostile criticism, an early Father of the Church had expressed this very distinction in words which in sound perhaps are almost overbold, styling the first three Gospels *εὐαγγέλια σωματικά*, and the fourth an *εὐαγγέλιον πνευματικόν*. It may be well to observe that he, saying this, did not mean to cast the faintest slight on the three by comparison with the fourth, but would only imply that those set forth more the *outer*, and this the *inner*, life of the Lord.

And for the fact itself, do we not find analogies to it, however weak ones they may be, in lower regions of the spiritual life? To take an example which must be familiar to every scholar,—how different the Socrates of Zenophon, and the Socrates of Plato. Yet shall we therefore leap to the conclusion, that if the one has painted the master truly, then the other has portrayed him falsely? Such a conclusion may seem to lie upon the surface; it might appear to us an easy solution of the difficulty; yet were it a very different solution from that to which all the profoundest inquirers into the matter have arrived. Were it not more prudently done to suppose with them, that each of the great scholars of the Sage appropriated and carried away, as from a rich and varied treasure-house, that which he prized the most, that which most akin to himself and his own genius, that which by the natural process of assimilation he had made most truly and entirely his own; the practical soldier, the man of strong common sense, appropriating and carrying away his master's worldly wisdom, his popular philosophy; the more meditative disciple taking as his portion the deeper speculations of their common teacher concerning the good and true? And if thus it prove with eminent servants of the Truth—if they are so rich and manifold that they present themselves under divers aspects to divers men, it being appointed to them in their lower sphere to feed many,—if, like some rich composite Corinthian metal, they yield iron for this man's spade, and gold for the other's crown, how much more was this to be looked for from Him who was the King of Truth, who was to feed and enrich not some, but all; and *this*, not in some small and scanty measure, but who was to *satisfy* all in all ages with goodness and truth? How inevitable was it that He, the Sun of the spiritual heaven, should find no single mirror large enough to take in all His beams, should only be adequately presented

to the world, when many from many sides did, under the direct teaching of God's Spirit, undertake to set Him forth.

Doubtless the pregnant symbol of the early Church, according to which the four Gospels found their type and prophecy in the four rivers of Paradise, which together watered the whole earth, going each a different way, and yet issuing all from a single head;—a symbol which we find evermore repeated in the works of early Christian art, wherein from a single cross-surmounted hill, four streams are seen welling out;—this symbol was so great and general a favorite, because it did embody, under a beautiful image, this fact, namely, how the Gospels were indeed four, and yet in their higher unity but one. And so not less, when the Evangelists were found, as they often were, in the "four living creatures" of Ezekiel's vision, of whom each with a different countenance looked a different way, and yet all of them together upheld the throne and chariot of God, and ever moved as being informed by one and the selfsame Spirit; this too was something more and better than a mere fanciful playing with Scripture; there was a deep truth lying at the root of this application, and abundantly justifying its use.

Archbishop Trench.

EVANGELISTS—Wisdom of the.

How admirable is the wisdom of the Evangelists! They never speak injuriously of the enemies of Jesus Christ, of His judges, nor of His executioners. They report the fact without a single reflection. They comment neither on their Master's mildness when He was smitten, nor on His constancy in the hour of ignominious death, which they thus describe, "And they crucified Jesus." *Racine.*

EVENING—Associations of.

This is the hour when memory wakes
 Visions of joy that could not last;
This is the hour when fancy takes
 A survey of the past!

She brings before the pensive mind
 The hallowed scenes of earlier years;
And friends who long have been consign'd
 To silence and to tears!

The few we lik'd; the ONE we lov'd;
 A sacred bond! come stealing on;
And many a form far hence remov'd,
 And many a pleasure gone!

Friendships that now in death are hush'd,
 And young affection's broken chain;
And hopes that fate too quickly crush'd,
 In memory live again!

Few watch the fading gleams of day,
 But muse on hopes as quickly flown,
Tint after tint they died away,
 Till *all* at last were gone!

This is the hour when fancy wreaths
 Her spells round joys that could not last;
This is the hour when memory breathes
 A sigh to pleasures past. *Wilson.*

EVENING—Beauties of.

Sweet is the balmy evening hour,
 And mild the glow-worm's light,
And soft the breeze that sweeps the flower
 With pearly dewdrops bright.
I love to loiter on the hill,
 And catch each trembling ray;
Fair as they are, they 'mind me still
 Of fairer things than they.

What is the breath of closing flowers
 But feeling's gentlest sigh?
What are the dewdrops' crystal showers
 But tears from Pity's eye?
What are the glow-worms by the rill
 But Fancy's flushes gay?
I love them, for they 'mind me still
 Of One more dear than they. *Mitford.*

EVENING—Description of.

Now came still evening on, and twilight gray
Had in her sober livery all things clad;
Silence accompanied,—for beast and bird,
They to their grassy couch, these to their nests
Where slunk, all but the wakeful nightingale,
She all night long her am'rous descant sung;
Silence was pleased. Now glowed the firmament
With living sapphires: Hesperus, that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length
Apparent queen, unveil'd her peerless light,
And o'er the dark her silver mantle threw.
Milton.

EVERMORE.

"For evermore!" Words easily uttered, but in comprehension vaster than human thought can grasp, till man, entering upon eternity, shall rise to faculties fitted for the scene! "For evermore:" for an existence to which the age of the earth, of the starry heavens, of the whole vast universe, is less than a morning dream; for a life which, after the reiteration of millions of centuries, shall begin the endless race with the freshness of infancy, and all the eagerness that welcomes enjoyments ever new. *Archer Butler.*

EVIDENCE—Definition of.

Evidence is that perception of truth which arises either from the testimony of the senses, or from an induction of reason

C. Buck.

Evidence, in its most general sense,

means the proofs which establish, or have a tendency to establish, any facts or conclusions. It may be divided into three sorts, mathematical, moral, and legal. The first is employed in the demonstrations which belong to pure mathematics; the second is employed in the general affairs of life, and in those reasonings which are applied to convince the understanding in cases not admitting of strict demonstration; the third is that which is employed in judicial tribunals for the purpose of deciding upon the rights and wrongs of litigants. *Maunder.*

EVIDENCE AND PROOF.

Evidence is applied to that which is moral or intellectual; *proof* is employed mostly for facts or physical objects. All that our Saviour did and said were *evidences* of His Divine character, which might have produced faith in the minds of many, even if they had not such numerous and miraculous *proofs* of His power. *Evidence* may be internal or lie in the thing itself; *proof* is always external. The internal *evidences* of the truth of Divine revelation are even more numerous than those which are external: our Saviour's reappearance among His disciples did not satisfy the unbelieving Thomas of His identity until he had the farther *proofs* of feeling the holes in His hands and His side. *G. Crabb.*

EVIDENCE OF SCRIPTURE.

Of much that is contained in Scripture the mind of man is so constituted as immediately and intuitively, when brought face to face with it, to recognise the truthfulness or reality. As it needs no outward attestation to prove to the tasteful eye the beauty of fair scenes, as sweet sounds need no authentication of their harmony to the sensitive ear; so, between the spirit of man and that infinite world of moral beauty and harmony which revelation discloses, there is a correspondence so deep and real that the inner eye and ear, if undiseased, discern at once in Divine things their own best witness and authority. *Dr. Caird.*

EVIDENCE AND TESTIMONY.

Evidence is whatever makes *evident; testimony* is that which is derived from an individual, namely, *testis* the *witness.* Evidence serves to inform and illustrate; testimony serves to confirm and corroborate; we may give evidence exclusively with regard to things; but we bear testimony with regard to persons. In all lawsuits respecting property, rights, and privileges, *evidence* must be heard in order to substantiate or invalidate a case; in personal and criminal indictments the *testimony* of witnesses is required either for or against the accused party. *G. Crabb.*

EVIDENCE OF TRUTH—Twofold.

The truth we receive from the lips of another may either derive its authority from the teacher, or reflect on him the authority it contains. As the receiver of money may argue, either that the money is good because it is an honest man who pays it, or that the man is honest because he pays good money; so, in the communication and reception of truth, it may be a valid inference, either that the doctrine is true because it is a trustworthy man who teaches it, or that the man who teaches is veracious or trustworthy because his doctrine is true. *Dr. Caird.*

EVIL—Definition of.

The truest definition of evil is that which represents it as something contrary to nature; evil is evil, because it is unnatural: a vine which should bear olive berries, an eye to which blue seems yellow, would be diseased; an unnatural mother; an unnatural son; an unnatural act, are the strongest terms of condemnation. *F. W. Robertson.*

EVIL—its relation to God.

Suppose, for example, that some person, actuated by a desire to benefit or bless society, takes it in hand to establish and endow a school of public charity. In such a case, he will go into a careful consideration of all the possible plans of organisation, with a view to select the best. In order to make the case entirely parallel, suppose him to have a complete intuition of these plans or possibilities—A, B, and C, &c., on to the end of the alphabet; so that, giving each plan or possibility, with all its features and appointments, he can see precisely what will follow—all the good, all the mischief, that will be incurred by every child that will ever attend the school. For in each of these plans or possibles there are mischiefs incident; and there will be children attendant, who, by reason of no fault of the school, but only by their perverse abuse of it, will there be ruined. The benefactor and founder, having thus discovered that a certain plan, D, combines the greatest amount of good results and the smallest of bad ones, the question rises whether he shall adopt that plan. By the supposition he must, for it is the best possible. And yet, by adopting that plan, he perceives that he will make certain also every particular one of the mischiefs that will be suffered by the abuse of it, and so the ruin of every child that will be ruined under it. As long as the plan is only a possible, a thing of contemplation, no mischiefs are suffered, no child is ruined; but the moment he decides to make the plan actual, or set the school on foot, he decides, makes certain, or in that sense fore-ordi-

nates, all the particular bad conduct and all the particular undoing there to be wrought, as intuitively seen by him beforehand. Nothing of this would come to pass if the school, D, was not founded; and in simply deciding on the plan, with a perfect perception of what will take place under it, he decides the bad results as well as the good, though in senses entirely different. The bad are not from him, nor from anything he has introduced or appointed; but wholly from the abuses of his beneficence practised by others whom he undertakes to bless. The good is all from him, being that for which he established the school. Both are knowingly made certain or foreordained by his act.

In this illustration it is not difficult to distinguish the true relation of God to the existence of evil. In selecting the best possible plan among the millions of possibles open to His contemplation, and deciding to set foot on or actualise that particular universe, He made certain all the evils or mischiefs seen to be connected with it. But they are not from Him, because they are, in this indirect manner, made certain, or foreordinated by Him. It is hardly right to say that they are permitted by Him. They come in only as necessary evils that environ the best plan possible. Such are the relations of God to the existence of evil. If it comes, it is not from Him, any more than the ruin of certain children in the school just supposed are from the benevolent founder.

Dr. Bushnell.

EVIL—Good for.

A good man, named William Grey, who lived near a small town in Hampshire, had a horse that sometimes strayed from the common. A drunken farmer who disliked Grey for being a religious man put the strayed horse in the pound, and on being remonstrated with said, "And if I meet him again on the road, *I'll do it again!*"

"Neighbour," replied Grey, "not long since I looked from my window and saw some of your cattle in my meadow, and I drove them out, and did not leave them until I shut them safely in your yard, and if *I find them again* there, '*I'll do it again!*'"

The man was so struck with the reply, that he paid the charge of Grey's horse being in the pound, and became a better neighbour ever after. *Anon.*

A man was seen one day going in a boat on a river with a large dog, which for some reason or other he wished to get rid of by drowning. He succeeded in throwing the animal into the water, but the creature sought with all diligence to re-enter the boat. As the man was attempting to beat off the dog from the boat, he fell overboard, and would have been drowned had not the dog seized him by his coat and brought him to the shore.

What a lesson does the action of this dumb animal teach all Christians—to return kindness for all acts of evil which may be committed against them.

John Bate.

It was wont to be said of Archbishop Cranmer, If you would be sure to have Cranmer do you a good turn, you must do him some ill one; for, though he loved to do good to all, yet especially he would watch for opportunity to do good to such as had wronged him. *Spencer.*

At the foot of our street stood an Italian with a hand-organ. Ten or twelve boys gathered around him, more filled with mirthfulness than courtesy. One, less noble than the rest, said to his fellows, "See! I'll hit his hat!"

And sure enough he did. Catching up a snowball, he threw it so violently that the poor man's hat was knocked into the gutter. A stander-by expected to see some manifestation of anger. Not so. The musician stopped, stepped forward, and picked up his hat. He then turned to the rude boy, gracefully bowed, and said, "And now I'll play you a tune to make you merry."

Which, think you, was the Christian?

Dr. Wise.

Augustine has said, One of the goodliest spectacles, able to attract angels to the gates of heaven to behold it, is neither theatres, amphitheatres, pyramids, nor obelisks; but a man who knoweth how to do well and bear ill, and to vindicate himself from ill by doing well. *N. Caussin.*

Suppose that the history of our Lord had contained accounts of revenge and retaliation on His part towards His enemies; if, for instance, He had struck dumb those who falsely accused Him, or consumed with fire those who mocked Him, or commanded His angels to shoot arrows of death into them who put the crown of thorns on His head, &c., what a different Gospel we should have had! One of the crowning excellences of His character would have been wanting. The world would have despised Him as an example. But He ever gave love for hate, good for evil, blessings for cursings, and hence the grandeur and perfection of His character in regard to this particular as well as others—returning good for evil. *John Bate.*

EVIL—Good out of.

"My son has learnt his verse, and said

it well; so that he has got some good by being naughty," observed a mother one day in my hearing; upon which I immediately thought, we little know how much good our Father in heaven causes to come upon us by His corrections of our sins. We may mourn, as is proper, over our sins at the time, and feel keenly the corrections of His hand, but we shall learn many useful lessons of providence, of grace, of the Bible, of ourselves, of God, which will deepen our piety, enhance our happiness, give purer flame to our love, stronger wings to our faith, and richer fulness to our pleasures for evermore. *Ibid.*

EVIL—Growth of.

Some years ago a Scotchman took with him, from inconsiderateness or strong national feeling, some Scotch thistle-seed to Australia. Accidentally, or with intention, he scattered it. In a very short time the thistle spread to such an extent and committed such ravages among the products of cultivated lands, that an act of parliament was passed for its destruction.

Let evil be sown in the heart or in society, in any way or from any cause, and it will rapidly grow and strengthen until the denunciations of the law and the atonement of the Gospel will be required to effect its restraint and destruction.

We see in almost all lands, however cultivated, that weeds will grow more rank and rapid than serviceable vegetation. Nothing less than the total *uprooting* of them and the extinction of the seeds will prevent their growth and propagation. So moral evil springs up quicker and grows faster in all kinds of human nature, than good. Only the destruction of sin by the power of the Gospel, and constant watchfulness and diligence exercised by the grace of the same, can prevent its growth. *Ibid.*

EVIL—Origin of.

The Scriptures do not pretend (as some have rashly imagined) to clear up this awful mystery: they give us no explanation of the original *cause* of the evil that exists, but they teach us how to avoid its *effects;* and since they leave this great and perplexing question just where they find it, it is better for us to leave it among "the secret things which belong unto the Lord our God," and to occupy ourselves with "the things which are revealed," and which concern us practically,—which "*belong* unto us and to our children," that we may "*do* all the words of God's law." *Archbishop Whateley.*

EVIL DEEDS.

Nor all that heralds rake from coffin'd clay,
Nor florid prose, nor honied lies of rhyme,
Can blazon evil deeds, or consecrated crime.
Lord Byron.

EVIL FOR EVIL—not Noble.

What a noise and a buzz does the pitiful little gnat make, and how sharply does it sting, while the eagle passes the air in silence, and never descends but to a noble and an equal prey! He, therefore, that thinks he shows boldness or height of mind by a scurrilous reply to a scurrilous provocation, measures himself by a false standard, and acts not the spirit of a man, but the spleen of a wasp. *Dr. South.*

EVIL REPORTS—Hearing.

The longer I live, the more I feel the importance of adhering to the rules which I have laid down for myself in relation to such matters. 1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink in the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness expressed towards others. 5. Always to believe that if the other side were heard, a very different account would be given of the matter.
Simeon.

EVIL-SPEAKING—Cure of.

When will talkers refrain from evil-speaking? When listeners refrain from evil-hearing. At present there are many so credulous of evil, they will receive suspicions and impressions against persons whom they don't know, from a person whom they do know—an authority to be good for nothing. *Hare.*

EVIL-SPEAKING—Sin of.

Remember, therefore, this contradicts your nature and your destiny; to speak ill of others makes you a monster in God's world. Get the habit of slander, and then there is not a stream which bubbles fresh from the heart of nature—there is not a tree that silently brings forth its genial fruit in its appointed seasons, which does not rebuke and proclaim you a monstrous anomaly in God's world. *F. W. Robertson.*

EVILS—Fancy of Good in.

Who can hold a fire in his hand,
By thinking on the frosty Caucasus?
Or cloy the hungry edge of appetite,
By bare imagination of a feast?
Or wallow naked in December snow,
By thinking on fantastic summer's heat?
Oh, no! th' apprehension of the good
Gives but the greater feeling to the worse:
Fell sorrow's tooth doth never rankle more
Than when it bites, but lanceth not the sore.
Shakespeare.

EVILS—Good of.

One shipwreck is worth a thousand sermons to demonstrate the instability of

fortune; one death in a family is worth a thousand homilies to prove the transitoriness of earthly blessing; the hiding of our patron's countenance will sooner blanch the cheek of ambition than the tragedy of Wolsey's fall; one falsehood detected will read a better lesson upon truth; one hypocrisy uncovered, one stratagem outwitted, one crime punished in our own person, will do more to put the soul to shame and confusion, and prepare it for reason and reflection, for faith and repentance, than many sermons and many prayers. *E. Irving.*

EVILS (Physical)—Good of.

The thunderstorm that wields the bolt of death refreshes the parched earth, and purifies the air. The force of gravitation, which causes concussions, and renders a fall often fatal, serves to keep all moveable things stable on the surface of the earth; otherwise, every living thing might be thrown off by its rotations. The winds that, sometimes, concentrating their forces, produce storms and hurricanes, or lash the sea into foam, and carry down our floating castles to destruction, bear on their bosom the moistening vapours which render earth fertile, and air soft and balmy. They disperse, too, the pestilential exhalations that arise from fœtid and decaying matter; thus shedding from their wings the dews of life, and carrying away vapours of death to be purified, and rendered harmless by fresh chemical combinations. Yea, even those convulsive movements which arise from unseen workings of nature's dark laboratory—earthquakes and upheavings—that sometimes spread destruction in their course, are merciful provisions against the wear and tear of ages, which, by their disintegrating process, would level the earth into a plain, and cover it with ocean.

T. Ragg.

EXAGGERATION—Formation of.

We read once an amusing account of the manner in which the plagiarist minister in England managed to preach sermons from the great English divines, and escape detection. He said he first translated the sermons into Welsh, then re-translated them into English, and after the double process he would challenge any hearer to recognise the original. Many reports that circulate in society pass through similar transformations, and it would puzzle a sharp critic to detect the resemblance between the original and subsequent version. How naturally this happens is shown in the following paragraph:

There is a game called Russian Scandal, which is played in this fashion:—A tells B a brief narrative which B is to repeat to C, and C to D, and so on. No one is to hear it told more than once, and each is to aim at scrupulous accuracy in the repetition. By the time the narrative has been transmitted from mouth to mouth six or seven times it has commonly undergone a complete transformation. The ordinary result of the experiment will afford an apt illustration of the value of oral testimony in times when the marvellous had an especial attraction for all classes.

"The flying rumours gathered as they rolled;
Scarce any tale was sooner heard than told.
And all who told it added something new,
And all who heard it made enlargements too;
In every ear it spread, on every tongue it grew." *Dr. Jeffers.*

EXAGGERATION—Habit of.

The habit of exaggeration, like dram-drinking, becomes a slavish necessary, and they who practise it pass their lives in a kind of mental telescope, through whose magnifying medium they look upon themselves and everything around them. *J. B. Owen.*

EXAGGERATION—Weakness of.

I knew a lady whose screams at the sight of a spider were almost as loud as if the house were on fire; and a gentleman, who seldom spoke of a common shower without using the expression, "It rained cats and dogs," and the consequence was, that the scream of the one seldom alarmed me, and the description of the other seldom surprised me. Young people will soon be aware, if their teachers are in the habit, in this sense, of making much out of little. Avoid all exaggeration, and *be sober, modest, and truthful in all your observations.*

A whining beggar, who took up his accustomed stand at the corner of a street, accosted a Quaker, who was in the habit of passing that way. "Have pity upon me," said he, "and give me a halfpenny to buy me a bit of bread, for I have not broken my fast to-day." "I should pity thee," replied the Quaker, "if I believed thee, but as thou hast said exactly the same thing every day for the last fortnight, I do not believe there is a word of truth in thy story." *G. Mogridge.*

EXAGGERATION IN RELIGION.

I have known a professor of religion, whose hyperbole was so inveterate a besetment, that he couldn't always escape it, even in his social prayers. It gave a colouring, a dramatic rouge, to his statements of personal experience, to his accounts of providences that befell him, or of privileges vouchsafed to him, that marred the usefulness of what he did by the incredibleness of what he said. No wise nor modest man will ever voluntarily

subject his personal testimony to collision with probability; for the public will usually prefer judging for themselves, as they can in the latter case, rather than waive their right of judgment in deference to individual statement. The slightest taint of untruthfulness in a religious professor grievously compromises, with the worldly, the profession of religion. The world doesn't distinguish, though it ought to do, between the religion and the professor; both are involved in the disloyalty of the disciple—like the priests who sneered at the remorse of the betrayer, but pursued to the crucifix his outraged Lord and Master. *J. B. Owen.*

EXAGGERATOR—Description of the.

Some men can never state an ordinary fact in ordinary terms. "All their geese are swans," till you see the birds. Perhaps from an indefinite consciousness of inability to engage attention by their dearth of interesting realities, they work up the commonest materials into the most showy romances, stirring up the smallest homœopathic sediment of truth into colouring matter enough for hogsheads of the adulterated article. This is a species of moral petty larceny as disreputable to the delinquent as it is detrimental to society. His testimony is not relied on. His authentication of a rumour reacts as its contradiction; and he betrays his conviction of the just retaliation of the public distrust, by welcoming the corroboration of anybody as better than his own; or else *anticipates the discount* by which his statements will be reduced, by an exorbitancy of assertion that leaves him a balance after all. But people are not easily deceived again and again. His credit is damaged—his moral bills dishonoured. His extravagance of diction, like extravagance of expenditure, involves him in difficulties, excommunicates him from public confidence; and thus the *immediate* fate of mendacity symbolises that awful retribution which will finally exclude "all liars," *i. e.* all kinds of liars, from the society of the good and true. *Ibid.*

EXALTATION—Danger of.

A beadle having occasion to mount to a considerable height on a ladder, for the purpose of examining the church spire, complained that the thought of his situation made him shudder, and that when he looked either to the earth below him, or to the clouds flying over his head, he was seized with giddiness, and was afraid of falling. *Gotthold* heard this, and thought with himself, *We all attempt to climb aloft, and even when we succeed, find that we have only been climbing into danger.* To him who has mounted as high as he can, nothing is left but to descend, perhaps to fall. Though unmolested by others, his own pride, the fatal giddiness of lofty heads, will bring him down. He, therefore, acts the most prudent part who, by humility, abases himself, and so prevents a fall. Exaltation even in temporal matters, is full of danger. What wonder, then, that in spiritual and holy exercises he should incur the greatest peril who has soared highest and approached nearest to perfection, in so far as that is attainable in this imperfect state. Were it not so, would Paul have needed sore temptations and messengers of Satan to keep him from being exalted above measure, through the abundance of the revelations given him, and the arduous but successful discharge of his apostolic duties? (2 Cor. xii, 7). This is the reason why the royal prophet says, "By humbling me Thou hast made me great" (Ps. xviii, 35, *Luth. vers.*). He intends to tell us that no one can be truly great and exalted and feel secure in the possession of his advantages, unless God exalt and confirm him by humiliation. The first step to perfection is to know ourselves and our nothingness, as the last and highest is unconsciousness of our attainments. He who is high, and is aware of his height, has already begun to totter, and had better never have risen than have risen only to fall. *Gotthold.*

EXAMPLE—an Educator.

But what are the great educators of the world—those who insensibly mould us, or to which we resort for influence upon our own or others' lives? Are they moral maxims, wise sayings, proverbs, and "saws?" Is it not rather example? These axioms and maxims, proverbs and precepts, are but the instruments by which we clench the truths which example has driven into the mind. They are the labels which we affix to the illustrated lessons—the pictures and the models. At all events, we none of us *begin* to live by principles. These may come afterwards to be our sufficient instructors, but I much doubt whether one in a hundred men has ever adopted a *principle* of life until some signal *example* of it has convinced him of its worth.

G. W. Conder.

EXAMPLE—Evil Influence of.

Be vicious, and viciousness may go down as an heirloom in half a hundred families; be inconsistent, and enmity to the Gospel may be propagated over a parish; give occasions of offence, and many may fall; those who are entering in the narrow way may be discouraged, and those who have already entered may be made to stumble. Ye live not for yourselves; ye cannot live for yourselves; a thousand fibres connect

you with your fellow-men, and along those fibres, as along sympathetic threads, run your actions as causes, and return to you as effects. *H. Melvill.*

EXAMPLE—Parental.

Any fault in a parent, any inconsistency, any disproportion between profession and practice, or precept and practice, falls upon the child's eye with the force and precision of sunbeams on a daguerreotype plate. Did he reach his conclusions by reasoning, they might be controverted or set aside; but they come to him by a swifter, surer process—by instinct, by intuition, by that mysterious wisdom, that "life hid in God," which is in children, and from whose verdicts there lies no appeal. Parents may well tremble as they feel God watching them through the loop-hole of a child's eye, and hear the voice of the supreme Judge accosting them, in those artless accents which sometimes sound to their conscience like syllables of doom. But apart from all considerations of awe, the parent should be impelled by motives of love to contribute this most important element to the proper training of the child, who is a creature of imitation, and who will copy even that conduct which his instinct condemns. He should stand up before his family consciously as a model; and should rejoice in nothing so much as seeing his well-regulated life, and dignified bearing, and benevolent feelings, insensibly imbibed by, and gradually reappearing in, his children. *Gilfillan.*

A mother relates the following seemingly trifling incident, which forcibly illustrates the importance and power of parental example:

"As I was about to enter my nursery, to look after my little ones, I observed the youngest, a boy of three years of age, looking over a book, which he had taken from a shelf, resembling a family Bible used before morning and evening prayer.

"Struck with the unusual solemnity of his manner, I watched his movements. With great precision, and apparent devotion, he went through the exercise of reading and singing, and kneeling for prayer, in imitation of his father's daily example. And never was manner, voice, or gesture, more properly copied. Trifling as was this circumstance, so deep and solemn was the impression made upon my mind, that to this time I feel myself mentally exclaiming, 'What manner of persons ought we to be, in all holy conversation and holiness!'

"Never till that moment had my mind dwelt upon this momentous fact, though so oft repeated, that the future characters and eternal destinies of children are usually, at a very early period, stamped by parental example; and I now felt what an amazing influence must be exerted upon young children by the manner in which their parents conduct family prayer." *Anon.*

EXAMPLE—Power of.

The ancient Romans were accustomed to place the busts of their distinguished ancestors in the vestibules of their houses, that they might be continually reminded of their noble deeds. They supposed that a recollection of their illustrious virtues would lead to the imitation of the same by all the living members of their households. There is no doubt that the influence of this practice was most happy upon the living, awakening, in many breasts, high and noble aspirations. At any rate, history records the names of many renowned Romans, who descended from the families in which this custom was observed. The young grew up to reverence the worthies whose statues they daily saw, and to emulate the virtues which gave their ancestors such lasting fame. We can easily conceive how the sight of these images, as the young went out and came in, day after day, and week after week, would impress their hearts for good. The impression of a single day therefrom, though very small in itself, yet oft repeated could not fail to be deep.

In these days we have no busts of honoured ancestors in the porches of our dwellings, but we have something more impressive. The characters of living parents are constantly presented for the imitation of children. Their example is continually sending forth a silent power to mould young hearts for good or ill; not for a single month or year, but through the whole impressible period of childhood and youth, the influence of parental example is thus felt. If it be constituted of the highest and purest elements, the results will be unspeakably precious. Sons and daughters will become patterns of propriety and goodness, because their parents are such. The former will be as "plants grown up in their youth," and the latter as "corner-stones polished after the similitude of a palace." *Ibid.*

EXAMPLE—for Royalty.

There is at the top of the Queen's staircase in Windsor Castle a statue from the studio of Baron Triqueti, of Edward VI, marking with his sceptre a passage in the Bible, which he holds in his left hand, and upon which he earnestly looks. The passage is that concerning Josiah:—"*Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And he did that which was*

right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left." The statue was erected by the will of the late prince, who intended it to convey to his son the Divine principles by which the future governor of England should mould his life and reign on the throne of Great Britain. *T. Hughes.*

EXAMPLE—Self-propagating.

Example is like the press: a thing done is the thought printed; it may be repeated, if it cannot be recalled; it has gone forth with a self-propagating power, and may run to the ends of the earth, and descend from generation to generation.
H. Melvill.

EXAMPLE—Voice of.

A man was once boasting to another of being a constant church-goer. "Give me," said he, "one that attends to the duties of the Sabbath, for he is the only one to be trusted through the week. I never neglect going to church myself, hail or shine, wet or dry, winter or summer; you know, when you have been at church, you have always seen me in my pew." "I have," replied the other, "and so sure as you have been there, so sure have I seen you fast asleep in the corner of it."

Two well-dressed persons, walking along the street on a bleak winter's day, met a poor old woman shivering in a thin shawl, instead of being wrapped up in a good warm cloak. One of them stopped to speak to her, pitied her very much, told her that her clothes were not at all fit for winter, and that he liked to see poor people taken care of. Again and again he told her how sorry he was for her condition, and ended all his remarks by promising to give her sixpence when he next met her. The other person, though he never so much as opened his mouth, was seen to slip, in a quiet way, half-a-crown into the poor woman's hand.

Some labouring men who suspected a companion of drinking oftener than he ought to do at the wooden bottle, put a little black paint round the mouth of it. The drinker, as usual, slily embraced the first opportunity of taking a long draught at the bottle, being altogether ignorant of what his comrades had done. Presently there was a cry that somebody had been at the wooden bottle, when the drinker, with a black ring round his lips, bawled out that he was innocent of it as the child that was unborn. "We might have believed you," replied his companions, "only, loud as your tongue is, your lips are a great deal louder." *G. Mogridge.*

EXAMPLE AND PRECEPT.

A system of precepts, though exquisitely compacted, is, in comparison, but a *skeleton*—a dry, meagre, lifeless bulk; exhibiting nothing of person, place, time, manner, degree, wherein chiefly the flesh and blood, the colour and graces, the life and soul of things do consist, whereby they please, affect, and move us; but example imparts thereto a goodly corpulency, a life, a motion; renders it conspicuous, specious, and active, transforming its notional universality into the reality of singular subsistence.
Dr. Barrow.

There is no doubt but a good example doth far more effectually instruct than good precepts; because it doth not only express the same virtues that the precepts enjoin, but also expresses them with much more grace and emphasis. For whereas precepts and discourses of virtue are only the dead pictures and artificial landscapes and descriptions of it, a virtuous example is virtue itself; informed and animated, alive and in motion, exerting and exhibiting itself in all its natural charms and graces. And, therefore, as we know a man much better when we see him alive and in action than when we only see his picture; so we understand virtue much better when we see it living and acting in a good example than when we only behold it described and pictured in various precepts and discourses.
J. Scott.

Mathematicians demonstrate their *theorems* by *schemes* and *diagrams*, which, in effect, are but sensible instances; orators back their *euthymemes* (or rational argumentations) with *inductions* (or singular examples); philosophers allege the practice of Socrates, Zeno, and the like persons of famous wisdom and virtue, to authorise their doctrine; politics and civil prudence is more easily and sweetly drawn out of good history than out of books *de Republica*. Artificers describe *models* and set patterns before their disciples, with greater success than if they should deliver accurate rules and precepts to them. For who would not more readily learn to build by viewing carefully the parts and framework of a well-contrived structure, than by a studious inquiry into the rules of architecture? or to draw, by setting a good picture before him, than by merely speculating upon the laws of perspective? or to write fairly and expeditely by imitating one good copy, than by hearkening to a thousand oral prescriptions, the understanding of which a faculty of applying them to practice may prove more difficult and tedious, than the whole practice itself as directed by a copy. *Dr. Barrow.*

EXAMPLE AND PRECEPT.

It was Xenophon's observation, grounded upon his own experience, that the memory of Socrates' conversation did greatly profit his acquaintance. And Seneca saith that the crowd of philosophers which followed the same wise man derived more of their ethics from his manners than his words. And he that shall reflect upon the story concerning his behaviour when he was by malicious envy persecuted to death, may perhaps be more edified thereby than by all his subtle discourses about death and the soul's state after it. *Dr. Barrow.*

EXAMPLE OF CHRIST—Attractive.

His was a gentle and steady light, bright indeed, but not dazzling the eye; warm, but not scorching the face of the most intent beholder; no affected singularities, no supercilious morosities, no frivolous ostentations of seemingly high but really fruitless performances; nothing that might deter a timorous, discourage a weak, or offend a scrupulous disciple, is observable in His practice; but, on the contrary, His conversation was full of lowliness and condescension, of meekness and sweetness, of openness and candid simplicity; apt to invite and allure all men to approach toward it, and with satisfaction to enjoy it. *Ibid.*

EXAMPLE OF CHRIST—in Devotion.

His devotions (though exceedingly sprightly and fervent) were not usually extended to a tedious and exhausting durance, nor strained into ecstatical transports, charming the natural senses, and overpowering the reason; but calm, steady, and regular, such as persons of honest intention and hearty desire (though not endued with high fancy, or stirring passion) might readily imitate. *Ibid.*

EXAMPLE OF CHRIST—in Duty.

His whole life was spent in exercise of the most easy and pleasant, yet most necessary and substantial duties; obedience to God, charity, meekness, humility, patience, and the like; the which, that He might practise with the greatest latitude, and with most advantage for general imitation, He did not addict Himself to any particular way of life, but disentangled Himself from all worldly care and business; choosing to appear in the most free, though very mean condition; that He might indifferently instruct, by His example, persons of all callings, degrees, and capacities; especially the most, that is, the poor; and might have opportunity, in the face of the world, to practise the most difficult of necessary duties; lowliness, contentedness, abstinence from pleasure, contempt of the world, sufferance of injuries and reproaches. *Ibid.*

EXAMPLE OF CHRIST—Imitable.

Thus suited and tempered by Divine wisdom was the life of our blessed Saviour, that all sorts of men might be in an equal capacity to follow Him, that none might be offended, affrighted, or discouraged; but that all might be pleased, delighted, enamoured, with the homely majesty and plain beauty thereof. And in effect so it happened, that ordinary people (the weakest, but sincerest and unprejudiced sort of men) were greatly taken with, most admired, and applauded His deportment; many of them readily embracing His doctrine, and devoting themselves to His discipline; while only the proud, envious, covetous, and ambitious *scribes* and *lawyers* rejected His excellent doctrine, scorned the heavenly simplicity and holy integrity of His life. *Dr. Barrow.*

EXAMPLE OF CHRIST—Public.

He did not seclude Himself into the constant retirements of a cloister, nor into the further recesses of a wilderness (as some others have done), but conversed freely and indifferently with all sorts of men, even the most contemptible and odious sort of men, *publicans* and *sinners*; like the sun, with an impartial bounty liberally imparting his pleasant light and comfortable warmth to all. *Ibid.*

EXAMPLE OF CHRIST—Simple.

He used no uncouth austerities in habit or diet; but complied, in His garb, with ordinary usage, and sustained His life with such food as carnal opportunity did offer; so that His indifferency in that kind yielded matter of obloquy against Him from the fond admirers of a humorous preciseness. *Ibid.*

EXAMPLE OF CHRIST—in Teaching.

He delighted not to discourse of sublime mysteries (although His deep wisdom comprehended all), nor of subtle speculations and intricate questions, such as might amuse and perplex, rather than instruct and profit His auditors; but usually did feed his auditors with the most common and useful truths, and that in the most familiar and intelligible language; not disdaining the use of vulgar sayings and trivial proverbs, when they best served to insinuate His wholesome meaning into their minds. *Ibid.*

EXAMPLES—Failure of.

Examples would indeed be excellent things were not people so modest that none will set, and so vain that none will follow them. *Hare.*

EXCELLENCE—Human.

Human excellence, parted from God, is like a fabled flower, which, according to

Rabbis, Eve plucked when passing out of Paradise—severed from its native root, it is only the touching memorial of a lost Eden; sad, while charming—beautiful, but dead. *C. Stanford.*

EXCELLENCE AND SUPERIORITY.

Excellence is an absolute term; superiority is a relative term; many may have excellence in the same degree, but they must have superiority in different degrees; superiority is often superior *excellence*, but in many cases they are applied to different objects. There is a moral excellence attainable by all who have the will to strive after it; but there is an intellectual and physical superiority which is above the reach of our wishes, and is granted to a few only. *G. Crabb.*

EXCITEMENT AND EARNESTNESS.

The one is of impulse, the other is of principle. The one is characteristic only of an easily-influenced, emotional nature, the other is abiding. The one is a glow, the other is a fire. Excitement is common, earnestness is scarce. Excitement theorises, earnestness acts. Excitement needs company, earnestness can live alone. Excitement is a Jehu, and cries to others, "Come with me, and see my zeal for the Lord," earnestness is a Paul, and, in labours more abundant, deems itself "less than the least of all saints." These two things are oftener found in separation than in union, though neither is incompatible with the other. *C. M. Merry.*

EXCLUSIVENESS—Divine and Human.

Human exclusiveness in religion is more than any one ought to be called to endure. That a man, like myself, should exclude me from grace and glory, simply because I do not think and speak as he does in religious doctrines; because I do not belong to the same section of the Church; because I do not adopt his form of church government and worship,—is indeed more than any free, intelligent, and responsible creature of God ought to receive from his *fellow*. But when He who made me, preserves me, redeemed me, governs me, judges me; when He whose I am declares, "There is *no* way to the Father but by Him; that He is the *only* Mediator; that other foundation no man can lay than Himself; that he that believeth not in Him shall be damned," I am prepared to bow before this exclusiveness, as an exclusiveness of unerring wisdom, infallible truth, infinite love, an exclusiveness which commends itself to my judgment and acceptance.

John Bate.

EXCOMMUNICATION.

There were three degrees of excommunication among the Jews. The first is what is called, in the New Testament, *casting out of the synagogue*, and signifies a separation from all commerce or society; it was of force thirty days, but might be shortened by repentance. If the person persisted in his obstinacy after the thirty days were expired, they excommunicated him again, with the addition of a solemn curse. This is supposed by some to be the same with delivering over to Satan. The offence was published in the synagogue, and at this time candles were lighted; and, when the proclamation was ended, they were put out, as a sign that the person excommunicated was deprived of the light of heaven; his goods were confiscated; and if he died without repentance, by the sentence of the judge a stone was cast upon his coffin or bier, to show that he deserved to be stoned. He was not mourned for with any solemn lamentation. The last degree of excommunication was anathematizing, which was inflicted when the offender had often refused to comply with the sentence of the court, and was attended with corporal punishment, and sometimes with banishment and death.

Anon.

EXISTENCE—Blanks in.

Memory, says Mr. A. Smee, in his work on *Instinct and Reason*, depends upon organisation, and the state of the organ in which it is manifested. A person under the influence of chloroform, ether, or spirituous liquors, remembers nothing which has occurred; hence the two former fluids are frequently used during the performance of surgical operations. A leg may now be removed, a new nose made, or any tedious operation may be performed, without the patient being in the least degree cognisant of the process. Surgeons now constantly employ these remedies. When chloroform is used in sufficient quantity, it induces a state of perfect insensibility. During this state the surgeon performs the operation; and the patient neither winces nor shows the slightest sign of pain, but remains with a placid countenance, as though he were thrown into a gentle sleep. After a short time he suddenly wakes up, rubs his eyes, and stares around him. The interval is a blank in his existence. When all is over, I frequently heard the patient ask when the surgeon will begin; and he is delighted when he is told that the whole has been completed without his knowledge. The memory of the event is lost from the action of the ether or chloroform on the blood preventing it from acting properly on the brain. *Timbs.*

EXISTENCE—Definition of.

Existence is the state of being, or having an actual essence. Mr. Locke says that

we arrive at the knowledge of our own existence by intuition; of the existence of God by demonstration; of other things by sensation. As for our own existence, continues he, we perceive it so plainly, that it neither needs, nor is capable of, any proof. I think, I reason, I feel pleasure and pain; can any of these be more evident to me than my own existence? If I doubt of all these things, that very doubt makes me perceive my own existence, and will not suffer me to doubt. If I know I doubt, I have as certain a perception of the thing doubting. as of that thought which I call doubt; experience then convinces us that we have an intuitive knowledge of our own existence. *Maunder.*

EXISTENCE—Measuring.

Existence is not to be measured by mere duration. An oak lives for centuries, generation after generation of mortals the meanwhile passing away; but who would exchange for the life of a plant, though protracted for ages, a single day of the existence of a living, conscious, thinking man? *Dr. Caird.*

EXISTENCE AND LIFE.

Existence is the property of all things in the universe; *life*, which is the inherent power of motion, is the particular property communicated by the Divine Being, to some parts only of His creation. Existence, therefore, is the general, and life the specific term; whatever has life has existence according to a certain mode: but many things have existence which have no life. When we wish to speak of things in the most abstract relation, we say they *exist;* when we wish to characterise the form of existence we say they *live.*

Existence, in its proper sense, is the attribute which we commonly ascribe to the Divine Being, and it is that which is immediately communicated by Himself; *life* is that mode of existence which He has made to be communicable by other objects besides Himself. *Existence* is taken only in its strict and proper sense, independent of all its attributes and appendages; but *life* is regarded in connection with the means by which it is supported, as animal life, or vegetable life. *G. Crabb.*

EXPEDIENCY—Definition of.

A temporary means of effecting an object, without regard to ulterior consequences. *Maunder.*

EXPEDIENTS AND PRINCIPLES.

Expedients are for an hour; but *principles* are for the ages. Just because the rains descend, and winds blow, we cannot afford to build on shifting sands.

H. W. Beecher.

EXPERIENCE—Knowledge by.

Practical sciences are not to be learned but in the way of action. It is experience that must give knowledge in the Christian profession, as well as in all others. And the knowledge drawn from experience is quite of another kind from that which flows from speculation or discourse. It is not the opinion, but the path of the just, that the wisest of men tells us shines more and more unto a perfect day. The obedient, and the men of practice, are those sons of light that shall outgrow all their doubts and ignorances, that shall ride upon these clouds, and triumph over their present imperfections, till persuasion pass into knowledge and knowledge advance into assurance, and all come at length to be completed in the beatific vision and a full fruition of those joys which God has in reserve for them whom by His grace He shall prepare for glory. *Dr. South.*

EXPERIENCE—in Practice.

A Christian should have experience in practice as well as in feeling; and feeling can have no value except as it touches into life electric thrills of thought, or vital faculties of power. When you speak of an experienced machinist, you never mean a man whose life burns out in soft regrets, or indolent ecstacy, in thinking about plans of machinery, that have no existence except in "dreams that wave before the half-shut eye;" but you mean one who, by keen thought and hard larbour, has acquired constructive skill and practical sagacity; so, when you speak of an experienced Christian, you mean not a mere man of feeling, but one who from years of fresh and thoughtful delight in the service of the Saviour, understands Him, and is experienced not only in feeling—in the excitement of the animal mechanism—and in sensations produced by the changes of the weather, but in ploughing the soil and sowing the seed. *C. Stanford.*

EXPERIENCE—in Religion.

A hundred thousand tongues may discourse to you about the sweetness of honey, but you can never have such knowledge of it as by *taste.* So a world full of books may tell you wonders of the things of God in religion, but you can never understand them exactly but by the taste of experience. *N. Caussin.*

EXPERIENCE—Testimony of.

From curiosity, a lawyer entered a meeting for the relation of Christian experience and took notes. But so impressed was he that at the close he arose and said: "My friends, I hold in my hands the testimony of no less than sixty persons, who have spoken here this morning, who all testify

with one consent that there is a Divine reality in religion, they having experienced its power in their own hearts. Many of these persons I know. Their word would be received in any court of justice. Lie they would not, I know; and mistaken they cannot all be. I have hitherto been sceptical in relation to these matters. I now tell you that I am fully convinced of the truth, and that I intend to lead a new life. Will you pray for me?" *Dr. Haven.*

EXPERIENCE—not Uniform.

You are too apt to feel that your religious experience must be the same as others have; but where will you find analogies for this? Certainly not in nature. God's works do not come from His hand like coins from the mint. It seems as if it were a necessity that each one should be in some sort distinct from every other. No two leaves on the same tree are precisely alike; no two buds on one bush have the same unfolding, nor do they seek to have.

What if God should command the flowers to appear before Him, and the sunflower should come bending low with shame because it was not a violet, and the violet should come striving to lift itself up to be like a sunflower, and the lily should seek to gain the bloom of the rose, and the rose the whiteness of the lily; and so, each one disdaining itself, should seek to grow into the likeness of the other? God would say, "Stop, foolish flowers! I gave you your own forms, and hues, and odours, and I wish you to bring what you have received. O sunflower, come as a sunflower; and you sweet violet, come as a violet; and let the rose bring the rose's bloom, and the lily the lily's whiteness." Perceiving their folly, and ceasing to long for what they had not, violet and rose, lily and geranium, mignionett and anemone, and all the floral train, would come, each in its own loveliness, to send up its fragrance as incense, and all wreathe themselves in a garland of beauty about the throne of God.

Now, God speaks to you as to the flowers, and says, "Come with the form and nature that I gave you. If you are made a violet, come as a violet. If you are a rose, come as a rose. If you are a shrub, do not desire to be a tree. Let everything abide in the nature which I gave it, and grow to the full excellence that is contained in that nature." *H. W. Beecher.*

EXPERIENCE—Wages of.

Experience is an excellent schoolmaster, but he does charge such dreadful wages.
Carlyle.

EXPERIENCE AND EXPERIMENT.

Experience is that which has been tried; experiment is the thing to be tried; experience is certain, as it is a deduction from the past for the service of the present; the experiment is uncertain, and serves a future purpose; experience is an unerring guide, which no man can desert without falling into error; experiments may fail, or be superseded by others more perfect.
G. Crabb.

EXPERIENCES—Differ.

The experiences of no two persons are precisely alike in every feature, or in any one feature. No two have faces alike. All have faces, however, if they are human. No two have any one feature precisely the same, yet all have the same features. He who should have two mouths, or three eyes, or two noses, would be a monster, not a man. And he who should have no mouth, or nose, or eyes at all, would be a deformed man at best. So, in religious experience, all have the same general experience, all have the same general features, though no two are exactly alike. *W. E. Boardman.*

EXPERIMENTS.

A crow, ready to die with thirst, flew with joy to a pitcher, which he beheld at some distance. When he came, he found water in it indeed, but so near the bottom, that with all his stooping and straining, he was not able to reach it: then he endeavoured to overturn the pitcher, so that at least he might be able to get a little of it; but his strength was not sufficient for this; at last, seeing some pebbles lie near the place, he cast them one by one into the pitcher; and thus by degrees raised the water up to the very brim, and thus satisfied his thirst.

THE APPLICATION.—Many things which cannot be effected by strength, or by the common way of enterprising, may yet be brought about by some new and untried means. *Æsop.*

EXTRAVAGANCE—Effects of.

We sacrifice to dress till household joys
And comforts cease. Dress drains our cellar dry,
And keeps our larder clean; puts out our fires,
And introduces hunger, frost, and woe,
Where peace and hospitality might reign.
Cowper.

EXTREMES—Brevity of.

Those edges soonest turn that are most keen;
A sober moderation stands secure;
No violent extremes endure. *Aleyn.*

EXTREMES—Church.

The human mind is prone to extremes; especially so in popular action. Indeed, the most of reformers are not only men

of one idea, but they generally speak and act as if they were quite certain that the extreme opposite to wrong must be right. Their tendency, therefore, is to advocate and aim at that extreme. Different ages have done, and different parties in the Church do this. One after another communities have arisen exaggerating one or two points, and almost losing sight of everything else. They have thus cut, so to speak, the great system of Truth into pieces; each has seized on a separate portion, and, exulting in the possession of it, keeps holding it up as if it were the whole. A *living* body does not consist of so many separate limbs and members. There must be organic completeness, if there is to be vital action. There may be life, indeed, and strength too, where a limb has been lost, or an arm wounded. So churches, systems, and individual Christian men must, we suppose, be charitably regarded as holding (and being) what is alive, though maimed, rather than as each treasuring (or constituting) a withered or dead hand or foot. *T. Binney.*

EXTREMES—Effects of.

Extreme old age is childhood; extreme wisdom is ignorance, for so it may be called, since the man whom the oracle pronounced the wisest of men professed that he knew nothing; yea, push a coward to the *extreme* and he will show courage; oppress a man to the last, and he will rise above oppression. *J. Beaumont.*

They are sick that surfeit with too much,
As they that starve with nothing; therefore it
Is no mean happiness to be seated
In the mean; superfluity comes sooner
By white hairs, but competency lives longer. *Shakespeare.*

Extremes, though contrary, have the like effects;
Extreme heat mortifies, like extreme cold;
Extreme love breeds satiety, as well
As extreme hatred; and too violent rigour
Tempts chastity as much as too much license. *Chapman.*

Who gripes too hard the dry and slippery sand,
Holds none at all, or little, in his hand.
Herrick.

EXTREMES—Temptations to.

If Satan cannot bring men to one extreme, he will essay to bring them to another. If he cannot bring a man to covetousness and keep his heart to the love of money, then let him beware of riot and prodigality. Is a man given to pleasure and delight, and at length is deprived of them? then let him beware the devil swallow him not up with overmuch grief, as he sought to do with the incestuous person of Corinth. Doth a man come to love religion that formerly was given to looseness of life? then if it be possible the devil will carry him to schism and heresy. The devil cannot abide that a man should keep the mean according to God's Word (Is. xxx, 21). He would have our first parents to be gods, or nobody (Gen. iii, 5). And so still he laboureth to bring a man to some extreme. *W. Perkins.*

EYE—Danger of the.

Satan turned Eve's eye to the apple; Achan's eye to the wedge of gold; Ahab's eye to Naboth's vineyard; and then what work did he make with them! *Alleine.*

EYE—Expression of the.

What strange emotions, what thoughts, do we discover in this little mirror of the soul! There is the "glance, the stare, the sneer, the invitation, the defiance, the denial, the look of love, the flash of rage, the sparkling of hope, the languishment of softness, the squint of suspicion, the fire of jealousy, and the lustre of pleasure:" all but a mere specimen of the endlessly varied expressions of what the human eye is capable. There is probably not a thought, not an emotion of the soul, which it may not mirror forth. *Read.*

EYE—Instrument of the Soul.

It is the eye through which the soul perceives the glories of the summer sky, and searches for its midnight stars; and contemplates splendour of colour, and beauty of form; and gazes on the outspread landscape of fertile field, hoary mountain, stream, and forest, ocean and island, all incensed with the sweet perfumes that scent the breezy air; and by which too it beholds that world of deeper interest still—the human countenance of beloved parent, child, or friend, bright with all the sunshine of winning emotion. It is the magic instrument which conveys to the soul all the varied harmonies of sound, from the choirs of spring, and the other innumerable minstrelsies of nature; as well as from the higher arts of man, that soothe, elevate, and solemnise. *Dr. Macleod.*

EYEING GOD—Raptures of.

To eye God in all our comforts, and observe the smiling aspects of His face when He dispenses them to us; to eye Him in all our afflictions, and consider the paternal wisdom that instructs us in them; how would this increase our mercies and mitigate our troubles.

To eye Him in all His creatures, and observe the various prints of the Creator's glory stamped upon them; with how lively

a lustre would it clothe the world, and make everything look with a pleasant face! What a heaven were it to look upon God as filling all in all; and how sweetly would it erewhile raise our souls into some such sweet seraphic strains, "Holy, holy; the whole earth is full of His glory."

To eye Him in His providences, and consider how all events are with infinite wisdom disposed into an apt subserviency to His holy will and ends; what difficulties would hence be solved, what seeming inconsistencies reconciled! And how much would it contribute to the ease and quiet of our minds!

To eye Him in His Christ, the express image of His person, the brightness of His glory; and in the Christian economy, the Gospel revelation and ordinances, through which He manifests Himself.

To behold Him in the posture in which He saves souls, "clad with the garments of salvation," girt with power and apparelled with love, "travelling in the greatness of His strength, mighty to save."

To view Him addressing Himself to allure and win to Him the hearts of sinners, when he discovers Himself in Christ, upon that reconciling design, makes "grace that brings salvation appear," &c.

To behold Him entering into human flesh, pitching His tabernacle amoug men, hanging out His ensigns of peace, laying His trains, spreading His net, "the cords of a man, the bands of love."

To see Him in His Christ ascending the cross, lifted up to draw all men to Him, and consider that mighty love of justice and of souls, both so eminently conspicuous in that stupendous sacrifice; here to fix our eyes looking to Jesus, and beholding Him whom we have pierced.

To see His power and glory, as they were wont to be seen in His sanctuaries; to observe Him in the solemnities of His worship, and the graceful postures wherein He holds communion with His saints when He seats Himself amidst them on the throne of grace, receives their addresses, dispenses the tokens and pledges of His love; into what transports might these visions put us every day! *John Howe.*

EYES—Lust of the.

Ahab cast a covetous eye at Naboth's vineyard, David a lustful eye at Bathsheba. The eye is the pulse of the soul; as physicians judge of the heart by the pulse, so we by the eye; a rolling eye, a roving heart. The good eye keeps minute time, and strikes when it should; the lustful, crotchet-time, and so puts all out of tune.
T. Adams.

EYES—Religious Use of the.

The eye as it is used will either be a help or a snare; either it will let in the sparks of temptation, or enkindle the fire of true devotion. These are the windows which God hath placed in the top of the building, that man from thence may contemplate God's works and take a prospect of Heaven, the place of our eternal residence. *T. Manton.*

F.

FABLE AND TALE.

The *fable* is allegorical; its actions are natural, but its agents are imaginary; the *tale* is fictitious, but not imaginary; both the agents and actions are drawn from the passing scenes of life. Gods and goddesses, animals and men, trees, vegetables, and inanimate objects in general, may be made the agents of a *fable;* but of a *tale,* properly speaking, only men or supernatural spirits can be the agents; of the former description are the celebrated fables of Æsop; and of the latter the *tales* of Marmontel, the *tales* of the Genii, the Chinese *tales,* &c.; *fables* are written for instruction; *tales* principally for amusement; *fables* consist mostly of only one incident or action, from which a *moral* may be drawn; *tales* always of many, which excite an interest for an individual.
G. Crabb.

FACE, COUNTENANCE, VISAGE.

The *face* consists of a certain set of features; the *countenance* consists of the general aggregate of looks produced by these features; the *visage* consists of such looks in particular cases: the face is the work of nature; the countenance and visage are the work of mind; the face remains the same, but the countenance and visage are changeable. The face belongs to brutes as well as men; the countenance is the peculiar property of man; the visage is peculiarly applicable to superior beings: the term is employed only in the grave or lofty style. *Ibid.*

FACTION AND PARTY.

The term *party* has of itself nothing odious, that of faction is always so; any man, without distinction of rank, may have a *party,* either at court or in the army, in the city or in literature, without being himself immediately implicated in raising it; but *factions* are always the result of active efforts; one may have a *party* for one's merit from the number and ardour of one's friends; but a *faction* is for their own purposes; Rome was torn by the intestine *factions* of Cæsar and Pompey; France, during the revolution, was successively governed by some ruling *faction,* which raised itself upon the ruins of that which it had destroyed. *Faction* is the demon of discord armed with the power to

do endless mischief, and intent alone on destroying whatever opposes its progress; woe to that state in which it has found an entrance: *party* spirit may show itself in noisy debate, but while it keeps within the legitimate bounds of opposition, it is an evil that must be endured. *G. Crabb.*

FACULTY—Meaning of.

By faculty is meant any particular part of our constitution, by which we become affected by the various qualities and relations of beings around. Thus, by taste, we are conscious of the existence of beauty and deformity; by perception, we acquire a knowledge of the existence and qualities of the material world. And in general, if we discern any quality in the universe, or produce or suffer any change, it seems almost a truism to say that we have a faculty or power for so doing. A man who sees must have eyes or the faculty of seeing; and *if he have not eyes,* this is considered a sufficient reason why *he should not see.* And thus it may be admitted that there may be a thousand qualities in nature of which we have no knowledge, for the simple reason that we have not been created with the faculties for discovering them. There is a world without us, and a world within us, which exactly correspond to each other. Unless *both* exist we can never be conscious of the existence of either. *Wayland.*

FAITH—an Act.

Divine faith, considered as an act or habit, is the assent of the mind to a thing as true, upon the authority of God revealing it. Holy men so assent to everything which they are convinced that He hath said. What the Apostle professes of himself was not peculiar to him alone: "I worship the God of my fathers, believing all things which are written in the Law and the Prophets" (Acts xxiv, 14).
N. Taylor.

FAITH—Anticipations of.

Just as the wayworn and weary traveller, fainting beneath a burning sun, and scarce able to drag his limbs along, gathers up new vigour when his thoughts go forward to the journey's end, and his home, and his wife, and his little ones, and all that is dear to his ear and his eye; even so the pilgrim to heaven, faint with fatigue, harassed with a thousand cares, and half heart-broken with griefs with which no stranger can intermeddle; even so he is inspired with fresh courage and comfort, when faith sets before him the King in His beauty, and the land afar off, the land of which it is so beautifully said, "And there shall be no more curse." "And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever."
R. B. Nichol.

FAITH—Author of.

The author of faith is the Holy Spirit, whom the Son sends from the Father, as His advocate and substitute, who may manage His cause in the world and against it. The instrument is the Gospel, or the word of faith, containing the meaning concerning God and Christ which the Spirit proposes to the understanding, and of which He there works a persuasion. *Arminius.*

FAITH—Unites to Christ.

As the graft is kept in union with the stock by means of the clay which has been applied by the gardener, so is the believer united to Christ by faith, which is the gift of God. The clay-cement keeps the parts together, but has no virtue in itself; so faith is the means of union to Christ—it shows that the husbandman has been there. When the clay is removed in an ordinary tree, the graft is found united to the stock; so when faith is swallowed up in sight, then the perfect union of Christ and His people is seen. *J. H. Balfour.*

FAITH—Clear.

As the astronomer and naturalist are particularly careful to have the glasses of their instruments free from all dust in viewing their objects, because the smallest speck of dust might affect the object and their judgment, so should Christians be careful to have their faith wiped clean of all the dust of doubts and unbelief, lest they should behold the truths of God imperfectly and come to a perverted judgment. *John Bate.*

When the water of a gently flowing river is unruffled and clear, it reflects most beautifully the floating clouds and the overhanging objects, but when agitated it becomes in a great measure opaque and loses its power of reflection. So it is with the faith of Christians; when clear and lively, how strong and beautiful are its reflections of the things of God, which as objects hang over it; but when it is deadened by the influence of the world, or corrupted with sin of any degree, its clearness disappears, and the spiritual things of God are lost from its bosom. *Ibid.*

FAITH—Controling the Conscience.

A true conscience depends upon a true faith. No proposition in morals is more plain. It is not our design to inquire what leads, or has led, men to a wrong faith. Whatever may be the cause of any particular belief, it is incontrovertible that, if a

man believes a thing to be right, conscience cannot condemn an act performed in view of that belief. Conscience is so modified and guided by a man's faith, that it will sanction and command an act in one man which it will forbid and condemn in another. A Roman Catholic believes that he ought to pray to the Virgin Mary to intercede for him with God; and if a good Roman Catholic were to neglect his worship to the saints, his conscience would smite him, until, in some instances, he confessed his sin with tears. Now, if a good Protestant were to pray to saints, or to any other being but God, his conscience would smite him for doing that which the conscience of the Roman Catholic smote him for not doing. So the heathen mother will conscientiously throw her infant into the Ganges, or under the wheels of Juggernaut, while the conscience of a Christian mother would convict her of murder were she to do the same act. Conscience seldom convicts those that Christians call impenitent persons for neglecting to pray, while the moment a man becomes a true believer, he will be convicted of guilt if he neglects the duty. So certainly and so clearly is it true, that a man's conscience is governed by his faith. *J. B. Walker.*

FAITH—Creation of.

"God, who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." What was before the light was made? You shall find nothing but a rude, void chaos, a darkness and emptiness of all form; a *Tohu* and *Bohu*, which was next door to nothing, which the Spirit immediate sustained and hatched; it had vanished to nothing else. And God said there, "Let there be light, and there was light." Any one that reads this will say that God here manifested the exceeding greatness of His power. Just so doth God deal in creating faith in our hearts, which are nothing but darkness in themselves. He brings them first to a *Tohu* and *Bohu*, an apprehension of their own emptiness of grace, as that was of form; to be nothing but darkness in thine own apprehension, so as the soul is sinking, falling, going into nothing; and then didst thou feel the Spirit of God moving upon thy heart, working in thee, and commanding light to shine out of thy heart; even the knowledge of God's free grace making Christ to be righteousness, sanctification, and all things to thee. *T. Goodwin.*

FAITH—Dead.

The Word of God tells you distinctly what sort of faith dead faith is. Jas. ii, 17, 20, 26, says, "Faith, if it hath not works, is dead, *being alone.*" "Wilt thou know, O vain man, that *faith without works is dead?*" "As the body without the spirit is dead, *so faith without works is dead also.*" We all know that that which is dead is inactive, inoperative, unproductive, fruitless. If, then, your faith is of this character, there can be no doubt that it is dead, and, as this apostle teaches, can neither justify nor save you.

T. H. Milner.

FAITH—Definition of.

Faith, generally, is the assent given to truth; and Divine faith is that which is given to truth divinely revealed. The foundation on which Divine faith rests is two-fold—the one external and out of or beyond the mind; the other internal, and in the mind. 1. The external foundation of faith is the very veracity of God who makes the declaration, and who can declare nothing that is false. 2. The internal foundation of faith is two-fold; both the general idea by which we know that God is true—and the knowledge by which we know that it is the word of God.

Arminius.

Faith is to the things of the spiritual world in the light of revelation, what the eye is to the natural world in the light of the sun, it *sees* the things which are brought before it, and believes them to be as much *realities* as the things which the bodily eye sees in the natural world. Hence the Apostle says "Faith is the evidence of things not seen." *John Bate.*

Evangelical faith is an assent of the mind, produced by the Holy Spirit, through the Gospel, in sinners, who, through the law, know and acknowledge their sins, and are penitent on account of them, by which they are not only fully persuaded within themselves that Jesus Christ has been constituted by God the Author of salvation to those who obey Him, and that He is their own Saviour if they have believed in Him, and by which they also believe in Him as such, and through Him on God as the benevolent Father in Him, to the salvation of believers and to the glory of Christ and God. *Arminius.*

FAITH—Elevation of.

A man on the summit of a lofty mountain can trace the panoramic outline and filling up of the surrounding country with much more exactness and pleasure than he who shall remain in the valley, or ascend only half way up the mountain side; so, he who lives on the high elevation of holy faith, sees with a clearer and farther vision the sublime things of God, than the man

who walks in the vale of a sinful life, or goes only in part into the enjoyment of the mysteries of Godliness. *John Bate.*

FAITH—Emblems of.

A shield (Eph. vi, 16); *a breastplate* (1 Thes. v, 8). The *eye* of the soul; the *hand* of the soul, to hold and to work for Christ; the *feet* of the soul to stand or run for Christ; the *master-wheel* that sets all the rest in motion (2 Peter i, 5—7). The *tendril* of the *ivy*, that clasps the giant oak. The *telescope* that reveals the distant heavens. *Hyssop.*—This is a plant which roots itself in the rock or wall. It is a low and apparently mean production, but it has medicinal qualities (1 Kings, iv, 33; Ps. li, 7). It is a type of faith. Faith is a plant of the Spirit's production, in the garden of grace. It roots itself in Christ, the living Rock, and grows by nurture received from Him. It is low and contemptible in the opinion of men; nothing is more vilified or contemned than faith. It is a humble plant, but it is the instrumental grace by which Christ is apprehended and privileges embraced.

Anon.

FAITH—Entireness of.

Entireness, illimitableness, is indispensable to faith. What we believe we must believe wholly and without reserve; wherefore the only perfect and satisfying object of faith is God. A faith that sets bounds to itself, that will believe so much and no more, that will trust thus far and no further, is none. It is only doubt taking a nap in an elbow chair. The husband whose scepticism is prurient enough to contemplate the possibility of his wife's proving false, richly deserves that she should do so.

Hare.

FAITH—Excellency of.

Take a piece of wax and a piece of gold of the same magnitude; the wax is not valuable with the gold; but as this wax is placed at the end of some will, by virtue of which some great estate is confirmed and conveyed, so it may be worth many hundred pounds. So, faith considered purely in itself, doth challenge nothing more than other graces, nay, in some sense it is inferior, it being an empty hand; but as this hand receives the precious alms of Christ's merits, and is an instrument or channel through which the blessed streams of life flow to us from Him, so it doth challenge a superiority over, and is more excellent that all other graces whatsoever.

Spencer.

FAITH—Exercise of.

As a weak limb grows stronger by exercise, so will your faith be strengthened by the very effort you make in stretching it out towards things unseen. How was it with him who had the withered hand? When Jesus said to him, "Stretch forth thine hand," did he reply, "I have no power to do so?" No; he made a great effort to thrust it forth; and in the act of so doing, Jesus gave the needed strength (Matt. xii, 10—13). And now I say to you, Go and do *thou* likewise. Stretch out the poor, weak hand of faith; and the more you do so, the stronger will it become. *Oxenden.*

FAITH—Extraordinary.

The case of the penitent robber must still be unlike any that can possibly occur in the present day. The faith which he displayed is the most extraordinary of any that is recorded.

To understand this fully, you should recollect that the Jews universally expected their Christ or Messiah to appear as a great temporal prince, to deliver their nation from the dominion of the Romans —to overthrow all their enemies—and to make them the greatest people of the earth. Many accordingly were disgusted ("offended," or scandalised, as the sacred historians express it) at the humble station in which Jesus appeared, while He proclaimed the kingdom of heaven as at hand. And even those who believed on Him were so strongly impressed with the same expectation, that they endeavoured "to take Him by force to make Him a king." His very apostles partook of these feelings; for we find Peter rebuking Him, when He spoke of His being scourged and crucified, saying, "Be it far from Thee, Lord; there shall no such thing happen unto Thee." And it is likely that Judas Iscariot in betraying Him did not meditate His destruction, but thought He would be forced into some display of miraculous power to save Himself from His enemies, and that thus He would at once be acknowledged as King of the Jews. For Judas must have known that Jesus had such power, and could (as He Himself expressed it) "pray to the Father, and He would send Him more than twelve legions of angels." But when His enemies to all appearances prevailed,—when He submitted to stripes, insults, and finally, the most ignominious kind of death—the triumph of the unbelievers was complete, and the last hopes of His followers seem to have faded away. They were as little prepared as His adversaries for such a strange and unexpected doctrine as that of a suffering Messiah, who should through death "enter into His glory." One of them had betrayed Him; another, who had boasted of the most courageous attachment, repeatedly denied Him; the rest "forsook Him and fled." His enemies exulted in the proof which, to

their minds, His degrading death afforded that He could not be the anointed of God; saying, "If thou be the Son of God, come down from the cross, and we will believe." That He should "save Himself," was the only way they could imagine of His making good His pretensions. And accordingly one of His fellow-sufferers reviled Him in the same terms, "If thou be the Son of God, save thyself and us." Then it was that the other malefactor not only rebuked his companion, and bore witness to the innocence of Jesus, saying, "This man hath done nothing amiss;" which proves, by the way, that he must have known a good deal about Him before, but acknowledged Him as a triumphant Sovereign about to enter upon His kingdom. He does not merely acknowledge His Divine power; he does not ask to be saved from death; but to be saved from after death;—to be remembered when Jesus should "come into His kingdom." He therefore appears to have understood, or at least suspected, what none of the other disciples at that time had any idea of—the spiritual nature of Christ's kingdom; that it was "not of this world;" and that the rewards and glories reserved for His followers were those of the world beyond the grave. We are not sure, indeed, that the dying malefactor was quite so far enlightened as fully to take in this view; but at any rate he did look for a kingdom of God which the *death* of Jesus was not to destroy, but to complete; he understood that, in some way or other, "the Christ must suffer these things and enter into His glory."

This was surely a most extraordinary instance of faith; especially considering how strongly all the current Jewish prejudices respecting the promised Messiah set the other way:—how completely wedded they were to the expectation of a temporal Deliverer. And whether this man were himself a Jew or a Gentile, he must have known that these were the expectations entertained by all parties. Yet in opposition to all these prejudices, this man acknewledged as his Lord and King—as the Supreme Ruler of the unseen world—a person who was nailed to a cross beside him, derided by His enemies, deserted by His friends, and about to conclude a persecuted life by the most ignominious death.

Archbishop Whately.

FAITH—in Falsehood.

Perhaps the most absurd and injurious adage that has ever gained currency among mankind is, that "it is no difference what a man believes, if he only be sincere." Now, the truth is, that the more sincerely a man believes falsehood, the more destructive it is to all his interests, for time and eternity. This statement can be confirmed in every mind beyond the reach of doubt. *J. B. Walker.*

A gentleman of property and the highest respectability, in the course of his business transactions, became acquainted with an individual, who, as the event showed, was a man destitute, in a great degree, of a conscientious regard for truth. The persuasions and false representations of this man led the gentleman referred to, to embark almost his entire fortune with him in speculations in which he was at that time engaged. While this matter was in propress, the friends of the gentleman called upon him, and stated their doubts of the individual's integrity who solicited his confidence, and likewise of the success of the enterprises in which he was solicited to engage. The advice of his friends was rejected—he placed confidence in the false statements of the individual referred to—he acted upon those statements, and was, consequently, involved in pecuniary distress. In this case, the gentleman not only sincerely believed the falsehood to be the truth, but he had good motives in relation to the object which he desired to accomplish. He was a benevolent man. He had expended considerable sums for charitable and religious uses, and his desire was, by the increase of his property, to be enabled to accomplish greater good. In this case he was injured likewise by believing what others did not believe. The individual who seduced him into the speculation had endeavoured to lead others to take the same views and to act in the same way; they did not believe the falsehood, and were, consequently, saved; he believed, and was, consequently, ruined.

When the English army under Harold, and the Norman, under William the Conqueror, were set in array for that fearful conflict which decided the fate of the two armies, and the political destinies of Great Britain, William, perceiving that he could not, by a fair attack, move the solid columns of the English ranks, had recourse to a false movement, in order to gain the victory. He gave orders that one flank of his army should feign to be flying from the field in disorder. The officers of the English army believed the falsehood, pursued them, and were cut off. A second time, a false movement was made in another part of the field. The English again believed, pursued, and were cut off. By these movements the fortunes of the day were determined. Although the English had the evidence of their senses, yet they were led to believe a falsehood—they acted in view of it; the consequence was, the destruction of a great part of their army, and the establishment of the Norman power in England.

How often does it occur that the young female, possessing warm affections and being inexperienced in the wiles of villains, is led to believe falsehood which destroys her prospects and her happiness while life lasts! Under other circumstances, she might have been virtuous, useful, happy. By false indications of affection her heart is won—by false promises of faithfulness and future good, her assent to marry is gained—and then, when too late, she discovers that her husband is a villian, and she is forsaken, with a broken heart, to the cold sympathies of a selfish world. No matter how many hearts, besides her own, are broken by her error! No matter how sincere, how guileless, or how young; she sincerely believed the falsehood, and is thereby ruined! Nothing in heaven or on earth will avert the consequences. If she had doubted, she would have been saved. She believed, and is consigned to sorrow till she sinks into her grave.

The belief of falsehood in relation to spiritual things, destroys man's spiritual interests.

It is an incontrovertible fact that the whole heathen world, ancient and modern, have believed in and worshipped unholy beings as gods. Now from the necessities of the case, the worshipper becomes assimilated to the character of the object worshipped. In consequence of believing falsehood concerning the character of God, all heathendom, at the present hour, is filled with ignorance, impurity, and crime. As a mass of corruption spreads contagion and death among all those who approach it, so certainly does the worship of unholy beings attaint the soul, and spread moral corruption through the world. "Can a man take coals into his bosom and not be burned?" neither can the soul hold communion with beings believed to be unholy and not itself become corrupt.

J. B. Walker.

FAITH—Firm.

O for a faith too firm to peer
For cloud-born joy or treasure here,
To grieve o'er earth-reeds broken now,
O'er dream of youth and film-spun vow—
Though, far as eye of sense may see,
Not one green hope is left for me,
'Tis summer-land for loving heart
In every sojourn where Thou art. *H.N.*

FAITH—as Gold.

1. Gold is precious; so is faith.

2. Gold is very desirable for many things of life; so is faith for all things of religion.

3. Gold is tried by refinement in the fire, by weight, by ringing, &c., in order to discover whether it is genuine; so is faith tried in various ways by God.

4. Gold, pure and current, is comparatively scarce; so is the true, saving faith of the Gospel. *B. Keach.*

FAITH—Happiness of.

Christians might avoid much trouble and inconvenience, if they would only believe what they profess—that God is able to make them happy without anything else. They imagine if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case—God has been depriving me of one blessing after another; but as every one was removed, He has come in, and filled up its place; and now, when I am a cripple, and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. *Dr. Payson.*

FAITH—Infallibility of.

I know a courier, swift and sure, who will carry us to the absent—Faith. He knows the road! have no fear, he will not stumble or stray. *Madame de Gasparin.*

FAITH—Influence of.

If by the eyes of faith we see the things of God in the light of His word and Spirit, they will produce similar effects to what a sight of the things of earth do. We see with our eyes that we are in a world where certain things are to be heard, felt, tasted, possessed, and enjoyed, and the effect is we *seek* them, and *live* by them. So if we open our eyes of faith we shall see the spiritual things of the Gospel, which are for the hearing, the tasting, the possession, and the enjoyment of our souls; and as we see them in their nature, relation, importance, &c., so shall we *seek* after them and *live* by them, the spiritual life of godliness.

John Bate.

FAITH—Justifying.

Justifying faith implies not only a Divine evidence or conviction that "God was in Christ reconciling the world unto Himself," but a sure trust and confidence that Christ died for my sins, that He loved *me*, and gave Himself for *me*. And at what time soever a sinner thus believes, be it in his early childhood, in the strength of his years, or when he is old and hoary-haired, God justifieth that ungodly one; God for the sake of His Son, pardoneth and absolveth him, who had in him, till then, no good thing. *J. Wesley.*

Justifying faith is such a belief of the Gospel by the power of the Spirit of God

as leads us to come to Christ, to receive Christ, to trust in Christ, and to commit the keeping of our souls into His hands in humble confidence of His ability and His willingness to save us. *Dr. Bunting.*

True justifying faith consists in three things.

1. *Self-renunciation.*—Faith is a going out of one's self; a man is taken off from his own bottom, he sees he hath no righteousness of his own to save him. "Not having my own self-righteousness" (Phil. iii, 9). Self-righteousness is a broken reed the soul dares not lean on. Repentance and faith are both humbling graces; by repentance a man abhors himself, by faith he goes out of himself. It is with the sinner in the first act of believing, as with Israel in their wilderness march; behind them they saw Pharaoh and his chariots pursuing them, before them the Red Sea ready to devour them. So the soul behind sees God's justice pursuing him for sin; before, hell ready to devour him; and, in this forlorn condition, he sees nothing in himself to help him, but he must perish unless he can find help in another.

2. *Recumbency.*—The soul casts itself upon Jesus Christ; "faith rests on Christ's person." Faith believes the promises; but that which faith rests upon in the promise is the person of Christ; therefore the spouse is said to "lean upon her beloved" (Cant. viii, 5). And faith is described to be a believing on the name of the Son of God (John iii, 23), viz., on His person. The promise is but the cabinet, Christ is the jewel in it, which faith embraceth; the promise is but the dish, Christ is the food in it which faith feeds on. And as faith rests upon Christ's person, so on His person under this notion, "as He was crucified" Faith glories in the cross of Christ (Gal. vi, 14). To consider Christ as He is crowned with all manner of excellencies, doth rather stir up admiration and wonder; but Christ looked upon as bleeding and dying, is the proper object of our faith, therefore it is called "faith in His blood" (Rom. iii, 25).

3. *Appropriation,* or the applying Christ to ourselves; a medicine, though it be never so sovereign, yet if not applied to the wound, will do no good; though the plaister be made of Christ's own blood, yet it will not heal unless it be applied by faith; the blood of God without faith in God, will not save. This applying of Christ is called a receiving of Him (John i, 12). The hand receiving of gold enricheth, so the hand of faith receiving Christ's golden merits with salvation, enricheth us. *T. Watson.*

FAITH—Justifying.

Faith brings justification, not by any special excellency it hath in itself, but only by that place and office which God hath assigned it; it is the condition on our parts. So the apostle instructed the jailer: "Believe on the Lord Jesus Christ and thou shalt be saved." God's ordinance gives that thing the blessing which it hath not in its own nature. If Naaman had gone of his own head and washed himself seven times in Jordan, he had not been healed; it was God's command that gave those waters such purging virtue. If the Israelites, stung with those fiery serpents in the desert, had of their own devising set up a brazen serpent they had not been cured; it was neither the material brass, nor the serpentine form, but the direction of God which effected it. It was not the statue but the statute, that gave the virtue. So faith for its own merit brings none to heaven, but for the promise which the God of grace and truth had made to it. *T. Adams.*

FAITH—Knowledge of.

St. Chrysostom is wont to insist, by virtue of faith, rustic and mechanic idiots do, in true knowledge, surpass the most refined wits, and children prove wiser than old philosophers; an idiot can tell us that which a learned infidel doth not know; a child can assure us that wherein a deep philosopher is not resolved; for ask a boor, as a boy educated in our religion, who made him, he will tell you, God Almighty; which is more than Aristotle or Democritus would have told; demand of him why he was made, he will answer you, to serve and glorify his Maker; and hardly would Pythagoras or Plato have replied so wisely; examine him concerning his soul, he will aver that it is immortal, that it shall undergo a judgment after this life, that accordingly it shall abide in a state of bliss or misery everlasting; about which points neither Socrates nor Seneca could assure anything; inquire of him how things are upheld, how governed and ordered; he presently will reply, by the powerful hand and wise providence of God; whereas, among philosophers, one would ascribe all events to the current of fate, another to the tides of fortune; one to blind influences of stars, another to a confused jumble of atoms; pose him about the main points of morality and duty, and he will, in a few words, better inform you than Cicero, or Epictetus, or Aristotle, or Plutarch, in their large tracts and voluminous discourses about matters of that nature. *Dr. Barrow.*

FAITH—Life of.

Have you ever thought of the life of a child? Why, the life of a child is a perfect

life of faith. That little child—what can that little child do? Why that little child could not find its way to the street end and back again. It would be lost if you trusted it alone. That little child could not find the next meal. If you left that little child it would die of want. That little child could not furnish a shelter for its own head to-night; and yet, has that little child any fear about it? Has that little child any sort of alarm about it? Not at all! How comes it that the child's life is the happy life it is? Because, instinctively and beautifully, it is a life of faith. That child could not buy the next loaf, but it has a firm belief that "father" can. That child could not provide for itself the garments for to-morrow, but it has an unbounded belief in "father's" power to do it, and "mother's" power to do it. That child could not do it for itself one day, but it never costs that child a moment's concern. Its life is a life of perfect faith in its parents. *S. Coley.*

FAITH—Manifestation of.

Faith is manifested, either by itself reflecting upon itself the light of faith, discovering both itself and other things, or by the cause of it, or by the effect, or by all. Faith is oft more known to us in the fruit of it, than in itself, as in plants the fruits are more apparent than the sap and root. . . . All the vigour and beauty in nature which we see, comes from a secret influence from the heavens which we see not; in a clear morning we see the beams of the sun shining upon the top of hills and houses before we can see the sun itself. *Sibbes.*

FAITH—Necessity of.

Would the agriculturist have God to perform mighty works on his fields, covering them in autumn with abundant crops? then he *must have faith* in the laws of nature, and in the capacity of his soil. Would the poor man have God to perform mighty works for him, raise him from penury and obscurity to wealth and influence? he must have faith in the principle that "the hand of the diligent maketh rich." Would the statesman have God to perform mighty works for his country? he must in all the measures he proposes and the laws he enacts, have faith in the truth that "Righteousness exalteth a nation." It is so in everything. "He that hath faith as a grain of mustard seed, shall say to this mountain," &c. Would you like to know what God has done through faith? Read the eleventh chapter of the Hebrews. *Dr. Thomas.*

FAITH—Personal.

Whosoever will go to heaven must have a faith of his own. In Gideon's camp every soldier had his own pitcher; among Solomon's men of valour every one wore his own sword, and these were they that got the victories. The five wise virgins had every one oil in her lamp, and only these enter in with the bridegroom. Another's eating of dainty meat makes thee none the fatter. *T. Adams.*

FAITH—Power of.

Faith builds a bridge across the gulf of death,
To break the shock blind Nature cannot shun,
And lands thought smoothly on the farther side. *Young.*

Death's terror is the mountain faith removes,
That mountain-barrier between man and peace:
'Tis faith disarms destruction, and absolves
From every clamorous charge the guiltless tomb. *Ibid.*

The root of a tree is a ragged and a jagged thing, no shape, no proportion, no comeliness in it, and therefore keeps itself in the earth, as unwilling to be seen; yet all the beauty that is in the tree, the straightness of the bulk and body, the spreading fairness of the branches, the glory of the leaves and flowers, the commodity of the fruits, proceed from the root; by that the whole subsisteth. So faith seems to be but a sorry grace, a virtue of no regard: devotion is acceptable, for it honours God; charity is noble, for it does good to men; holiness is the image of heaven, therefore beauteous; thankfulness is the tune of angels, therefore melodious. But what is faith good for? Yes, it is good for every good purpose, the *foundation and root* of all graces. All the prayers made by devotion, all the good works done by charity, all the actual expressions of holiness, all the praises sounded forth by thankfulness, come from the root of faith, that is the life of them all. Faith doth animate works, as the body lives by the soul. *Spencer.*

FAITH—in Prayer.

Alexander the Great had a famous but indigent philosopher in his court. This adept in science was once particularly straitened in his circumstances. To whom should he apply, but to his patron, the conqueror of the world. He no sooner made his request than it was granted. Alexander gave him a commission to receive of his treasury whatever he wanted. He immediately demanded, in his sovereign's name, ten thousand pounds. The treasurer, surprised at so large a demand, refused to comply; but waited upon the

king, and told him of the request, adding, withal, how unreasonable he thought the petition, and how exorbitant the sum. Alexander heard him with patience, but as soon as he had ended his remonstrance, he replied, "Let the money be instantly paid; I am delighted with this philosopher's way of thinking; he has done me a singular honour; by the largeness of his request, he shows the high idea he has conceived both of my superior wealth and my royal munificence." We cannot honour God more than by believing what He says, and act under that faith in all our requests at His throne. "All things whatsoever ye ask in prayer, believing, ye shall receive." "My God shall supply all your need according to his riches in glory by Christ Jesus." "Hither ye have asked nothing; ask and receive, that your joy may be full." "Ask of God, who giveth liberally and upbraideth not." *Anon.*

FAITH—Precious.

The preciousness of faith may be illustrated by the following particulars,—

1. The names given to it—(1) It is called a lively faith. (2) An effectual faith. (3) The faith of God's elect. (4) Unfeigned faith. (5) Faith that works by love. (6) Faith of the operation of God. (7) Holy faith. (8) Faith of the Son of God.

2. The Fountain whence it flows.

3. The means by which it is wrought in the soul—the word; the Spirit; ordinances.

4. The objects on which it rests—God; Christ; Spirit; promises, &c.

5. The blessings which it is the means of procuring: forgiveness of sin; union with Christ; witness of the Spirit; adoption; interest in the promises; prospect of heaven, &c.

6. The fruits of it—expels fear; revives the faint; strengthens hope; perfects love; conquers the world, the flesh, and the devil. *B. Keach.*

As the lapidary that shows the buyer an orient pearl, and having a little fed his eye with that, outpleaseth him with a sapphire, yet outvalues that with some ruby or chrysolite, wherewith ravished, he doth lastly amaze him with a sparkling diamond transcending all; or as drapers show divers colours, yet at last for a masterpiece exceed all with a piece of scarlet; so there are divers virtues like jewels, but the most precious virtue of all is faith. *T. Adams.*

FAITH—Region of.

The region of unbelief is black with God's frown, and filled with plagues and wrath; but the region of faith is as the floor of heaven for brightness. Christ's righteousness shelters it, the graces of the Spirit beautify it, and the eternal smile of God comforts and glorifies it. *Dr. Hoge.*

FAITH—Repose of.

Faith looked at in reference to God is a spirit of quietude and repose. Nothing so full of conscious helplessness and simple trust. No little bird beneath its parent's wing, no child upon its mother's lap, so gentle and confiding. A lion in conflict with the powers of hell, faith lies down like a lamb at the feet of the Lord of Heaven. It returns and rests "in quietness and in confidence." Indeed, in this way it obtains salvation and strength. The calm resting upon God makes it victorious over all beside. In truth, it is He who fights *for* the believer, *with* the believer, *in* the believer. Faith does nothing alone, nothing of itself, but everything under God, by God, through God. It is only in a qualified sense that faith makes war and gets victory. "The excellency of the power is of God, and not of us." Its humble dependence, its meek, child-like spirit, after all constitute its proper self. These are the essence and life of faith. *J. Stoughton.*

FAITH—Salvation by.

No man is justified by the deeds of the law, but by the faith of Christ. He was punished for thee, and therefore thou shalt not be punished. I do not say we ought to do no good deeds; but I say, we should do no good works to the intent to obtain remission of sins, and the inheritance of heaven; for God saith, Thy sins are forgiven for my Son's sake, and thou shalt have the inheritance of heaven for my Son's sake. I condemn not good deeds, but I condemn trust in our works; for all the works wherein a man possesseth any confidence, are by his confidence poisoned and become evil; wherefore thou must do good works, and beware of doing them with the view to deserve any good for them. In a Christian man's life, and in order of doctrine, there is the law, repentance, hope, charity, and the deeds of charity; yet in the act of justification, there is nothing else in man that hath part or place, but faith alone, apprehending the object, which is Christ crucified, in whom is all the worthiness and fulness of our salvation. *Patrick Hamilton.*

FAITH—Saving.

It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as true living as a well man. So it is not the

measure of thy faith that saves thee—*it is the blood that it grips to, that saves thee;* as the weak hand of a child, that leads the spoon to the mouth, will feed as well as the strong arm of a man; for it is not the hand that feeds thee—albeit it puts the meat into thy mouth, but it is the meat carried into the stomach, that feeds thee. So if thou canst grip Christ ever so weakly, He will not let thee perish. All that looked to the brazen serpent, ever so far off, they were healed of the sting of the fiery serpent, yet all saw not alike clearly, for some were near at hand and some were far off. Those that were near at hand might see more clearly than those that were far off; nevertheless those that were far off were as soon healed of the sting, when they looked to the serpent, as those that were near at hand; for it was not their look that made them whole, but He whom the serpent did represent. So if thou canst look to Christ ever so meanly, He can take away the sting of thy conscience, if thou believest; the weakest hands can take a gift, as well as the strongest. Now Christ is this gift, and weak faith may grip Him as well as strong faith, and Christ is as truly thine when thou hast weak faith, as when thou hast come to those triumphant joys through the strength of faith. *Welsh.*

There are divers degrees of faith, as divers-coloured cloths, but the saving faith is arrayed in the scarlet robe, hath dipped and dyed herself in the blood of her Saviour Jesus; yet is she white, pure white, as the snow of Lebanon. So are all that be washed in that red fountain: "They have washed their robes and made them white in the blood of the Lamb." *T. Adams.*

What faith is it, then, through which we are saved? It may be answered, first, in general, "It is a faith in Christ; Christ, and God through Christ, are the proper objects of it." Herein, therefore, it is sufficiently, absolutely distinguished from the faith of either ancient or modern heathens. And from the faith of a devil, it is fully distinguished by this—it is not barely a speculative rational thing, a cold lifeless assent, a train of ideas in the head; but also a disposition of the heart. For thus saith the Scripture, "With the heart man believeth unto righteousness. And if thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thy heart, that God hath raised Him from the dead, thou shalt be saved."

And herein does it differ from that faith which the apostles themselves had while our Lord was on earth, that it acknowledges the necessity and merit of His death, and the power of His resurrection, as the restoration of us to all life and immortality, inasmuch as "He was delivered for our sins, and rose again for our justification." Christian faith is, then, not only an assent to the whole Gospel of Christ, but also a full reliance on the blood of Christ—a trust in the merits of His life, death, and resurrection; a recumbency upon him as our atonement and our life, as given for us, and living in us. It is a sure confidence which a man hath in God, that through the merits of Christ his sins are forgiven, and he reconciled to the favour of God; and in consequence hereof, a closing with Him and cleaving to Him as our "wisdom, righteousness, sanctification, and redemption;" or, in one word, our SALVATION.

J. Wesley.

FAITH—as a Shield.

1. A shield is a piece of armour that soldiers were wont to carry with them into the field of battle; so is faith a part of the Christian's armour with which he fights in the soul's warfare.

2. A shield is for defence; so is faith.

3. A shield is not a fixture for any particular part of the body, as the breastplate, the helmet, &c., but was for the hand, to be moved about according to the direction in which the darts came; so is faith a shield against the fiery darts of the wicked, coming to whatever part of the Christian they may.

4. A shield doth not only defend the whole body, but it is a defence to other parts of a soldier's armour also; it keeps off the dart from the helmet and breastplate likewise; so faith is not only a safeguard to the whole soul, but to all the particular parts of the Christian life and character. The shield of faith protects the girdle of the truth, the helmet of salvation, and the breastplate of righteousness.

5. A shield hath been of wonderful advantage to soldiers of former times. What wonderful things can be said of faith as a shield in the hands of God's people in all ages (See Heb. xi). *B. Keach.*

FAITH—Sight of.

Sight is the noblest sense; it is quick—we can look from earth to heaven in a moment; it is large—we can see the hemisphere of the heavens at one view; it is sure and certain—in hearing we may be deceived; and lastly, it is the most affecting sense. Even so, faith is the quickest, the largest, the most certain, the most affecting grace; like an eagle in the clouds, at one view it sees Christ in heaven, and looks down upon the world; it looks backwards and forwards, it sees things past, present, and to come. *Sibbes.*

As Elisha saw horses and chariots sur-

rounding him, which his enemies saw not; so the eyes of the Christian's faith see the glorious things of God, which the unbelieving world ignore and despise.

John Bate.

Faith is a certain image of eternity; all things are present to it; things past and things to come are all so before the eyes of faith, that he in whose eyes that candle is enkindled, beholds heaven as present, and sees how blessed a thing it is to die in God's favour, and to be chimed to our grave with the music of a good conscience. Faith converses with the angels, and antedates the hymns of glory; every man that hath this grace is as certain that there are glories for him, if he persevere in duty, as if he had heard and sung the thanksgiving song for the blessed sentence of doomsday.

Bp. Taylor.

FAITH—Simplicity of.

All men are born with faith. Faith is as natural to a man as grief or love, or anger. One of the earliest flowers that spring up in the soul—it smiles on a mother from her infant's cradle; and living on through the rudest storms of life, it never dies till the hour of death. On the face of a child which has been left for a little time with strangers, and may be caressed with their kisses, and courted with their smiles, and fondled, and dandled in their arms, I have seen a cloud gathering and growing darker till at length it burst in cries of terror and showers of tears. The mother returns; and when the babe holds out its little arms to her, I see in these arms the arms of faith; and when, like a believer restored to the bosom of his God, it is nestling in a mother's embrace, and the cloud passes from its brow, and its tears are changed into smiles, and its terror into calm serenity, we behold the principle of faith in play. This is one of its earliest and—so far as nature is concerned—one of its most beautiful developments. So natural indeed is it for us to confide, and trust, and believe, that a child believes whatever it is told, until experience shakes its confidence in human veracity. Its eye is caught by the beauty of some flower, or it gazes up with wonder on the starry heavens; with that inquisitiveness which in childhood, active as a bee, is ever on the wing, it is curious to know who made them, and would believe you if you said you made them yourself. Such is the faith which nature gives it in a father, that it never doubts his word. It believes all he says, and is content to believe where it is not able to comprehend. For this as well as other reasons, our Saviour presented in a child the living model of a Christian. He left Abraham, the father of the faithful, to his repose in heaven; He left Samuel undisturbed, to enjoy the quiet rest of his grave; He allowed Moses and Elias, after their brief visit, to return to the skies, and wing their way back to glory. For a pattern of faith, He took a boy from his mother's side, and setting him up, in his gentle, blushing, shrinking modesty, before the great assembly, He said, "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

Dr. Guthrie.

FAITH—Small.

As upon the retina of the eye, though so small in itself, is pictured all the objects upon which it gazes, vast and numerous, as they may be; so upon the eye of faith, however small, are distinctly portrayed all the things of God upon which it may cast its glance.

Through the smallest hole made in a piece of paper you can see a great area of space and things before you; so through the least aperture of faith the soul may see broad and glorious revelations of the inspiration of the Spirit. *John Bate.*

FAITH—Supremacy of.

When Samuel came to anoint one of the sons of Jesse, Eliab was presented to him, and he said, "Surely the Lord's anointed is before him." He was deceived; he might have a goodly countenance and a high stature; but it was not he. Then passed by Abinadab; nor is this he. Then Shammah, nor is this he. Then seven of his sons were presented: "The Lord hath chosen none of these." "Be here all?" saith Samuel. Jesse answered, "No; the youngest is behind, and he keepeth the sheep." "Then," saith Samuel, "send and fetch him, for we will not sit down till he come." When he was come, he "was ruddy, and withal of a beautiful countenance and goodly to look on. And the Lord said, Arise and anoint him, for this is he." If we should make such a quest for the principal grace; temperance is a sober and matronly virtue, but not she; humility in the lowest is respected of the highest, but not she; patience, a sweet and comfortable virtue, that looks cheerfully on troubles, when her breast is red with the blood of sufferance, her cheeks are white with the pureness of innocency, yet not she; charity is a lovely virtue, little innocents hang at her breasts, angels kiss her cheeks: "Her lips are like a thread of scarlet, and her speech is comely, her temples are like a pomegranate within her locks;" all the ends of the earth call her blessed, yet not she. Lastly, faith appears, beautified with the robe of her Saviour's righteousness, adorned with the jewels of His grace, and shining in that

fairness which He gave her. *Jam regina venit,* now comes the queen of graces: this is she. *T. Adams.*

FAITH—Training the.

You must train the faith. Is that possible? Yes, I will give you an instance. Richard Cecil one day went into a room where his little girl was, bright-eyed and happy as she could be. Somebody had just given her a box of very beautiful beads. The little child ran to her papa immediately to show this little gift. "They are very beautiful, my child," he said; "but now, my dear, throw them behind the fire." The little girl looked for a moment. It was a great trial. "Now I shall not compel you to do it; I leave it to you; but you never knew papa ask you to do a thing that was not kind to you. I cannot tell you why, but if you can trust me do so." It cost a great effort; but the little child began in her own way to think, "Father has always been kind to me; I suppose it is right," and she took the box, and with a great effort threw it behind the fire. The father said no more for some time. The next day, however, he presented her with something far more beautiful, and which she had long desired. "Now," said he "my child, I did this to teach you to trust in that greater Father in heaven. Many a time in your life He will require you to give up and to avoid what you cannot see the reasons for avoiding; but if you trust that Father as you have trusted me, you will always find it best." That was training the child's faith. *S. Coley.*

FAITH—Trial of.

There was a British regiment once ordered to charge a body of French cuirassiers. The trumpets sounded and away they went boldly at them; but not to victory. They broke like a wave that launches itself against a rock. They were sacrificed to trader's fraud. Forged not of truest steel, but worthless metal, their swords bent double at the first stroke. What could human strength or the most gallant bravery do against such odds? They were slaughtered, like sheep on the field. And ever since I read that tragedy, I have thought I would not go to battle unless my sword were proved. I would not go to sea with anchors that had not been tried. But of all things for a man's comfort and peace, what needs so much to be proved as his faith—its truth and genuineness? Any way, it is a serious thing to face death, and meet the King of Terrors on his own ground; but were our faith never tried till we stood face to face in the valley with our last enemy, face to face with our God at the bar of judgment, it were still more serious. With our powers of self-deception, with Satan sitting at the sinner's ear, saying, Peace, peace, when there is none to be found—with so many who have the form of godliness, but are strangers to its power—the stoutest heart might tremble for the issues. *Dr. Guthrie.*

FAITH—Triumphant.

Triumphant Faith!
Who, from the distant earth, looks up to heaven,
Seeing invisibility, suspending
Eternity upon the breath of God.
She can pluck mountains from their rooted thrones,
And hurl them into ocean; and from pain,
And prisons, and contempt, extort the palm
Of everlasting triumph. She doth tread
Upon the neck of pride, like the free wind
On angry ocean. Lo! with step erect
She walks o'er whirlpool waves and martyr fires,
And depths of darkness and chaotic voids;
Dissolving worlds, rent heavens, and dying suns;
Yea, and o'er paradises of earth's bliss,
And oceans of earth's gold, and pyramids
And temples of earth's glory; all these pave
Her conquering path to heaven—all these she spurns
With feet fire-shod, because her hand is placed
Immoveably in God's; her eye doth rest
Unchangeably on His; nor will she stop
Till, having cross'd the stormy waves of pain
And fiery trial, she may lay her head
Upon her Father's breast and take the crown
From love's rejoicing hand. *Miss Tatham.*

FAITH—Unreal.

When a breeze blows on a bed of growing willows, all heads bend gracefully; not one resists. But it costs the willows nothing to yield; and when the wind changes you may see them all pointing the other way. Behold the picture of smooth, hollow, unreal faith! *Arnot.*

FAITH—Unwavering.

Who, dying, would go to glory, who would be redeemed from sin and hell, who would secure a saving interest in Christ, who would have strength to endure trial, and stand its buffetings as a rock stands the blows of waves, must have his heart steadily, resolutely, firmly fixed on Divine things. "No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven." Pray for unwavering faith, a strong—as Jabez Bunting, when dying, said—an *obstinate* faith in God. Seek such faith as not only lays hold of Him, but holds Him and won't let Him go; that has the grasp of a drowning man.

Seek a faith greater than Joshua's, when, laying his hand on the sun, he held it back from going on; a faith like Jacob's, who, strange as it seems, held God from going away, as, endowed with superhuman energy, he wrestled the night through with an angel, and, the stronger of the two, prevailed, replying to the prayer, "Let me go, for the day breaketh;" "I will not let thee go, unless thou bless me."

Dr. Guthrie.

FAITH—Venture of.

Faith is nothing else but the soul's venture. It ventures *to* Christ, in opposition to all legal terrors. It ventures *on* Christ in opposition to our guiltiness. It ventures *for* Christ, in opposition to all difficulties and discouragements. *W. Bridge.*

FAITH—Victories of.

The undertakings of Alexander, of Hannibal, of Cæsar, did not signify valour like to this; their achievements were but toys in comparison to these; those famous gallants would have found it infinitely harder to conquer the world in this way; to have subdued their lusts, and mastered their passions, would have proved far more difficult than to get advantage in scuffles with armed men; to discomfort legions of devils, would have been to them another kind of work, than was the vanquishing squadrons of Persians, of Gauls, of Romans; to have set upon their own ambition and vanity, their intemperance, their revenge; to have quelled those inward enemies; to have sustained affronts, disgraces, afflictions, with a calm and contented mind, would have more tried their courage, than all which they attempted. *Dr. Barrow.*

FAITH—Weak.

Even in a spark there is fire. Only try it, lay suitable fuel on it, and see whether it will not kindle the heap, and burst into a flame. Faith, though it may be weak, is nevertheless faith. Faith is not always a glowing torch; it is sometimes a glimmering taper. The taper gives light, as well as the torch, but not so brightly.

H. Müller.

Faith is the eye by which we look to Jesus. A dim-sighted eye is still an eye; a weeping eye is still an eye.

Faith is the hand with which we lay hold of Jesus. A trembling hand is still a hand. And he is a believer, whose heart within him trembles when he touches the hem of the Saviour's garment, that he may be healed.

Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue. And even then we may believe, when we are without the smallest portion of comfort; for our faith is founded, not upon feelings, but upon the promises of God.

Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes. *Ibid.*

FAITH AND CREED.

Faith denotes either the principle of trusting, or the thing trusted. *Creed,* from the Latin *credo,* to believe, denotes the thing believed. These words are synonymous when taken for the thing trusted in or believed; but they differ in this, that *faith* has always a reference to the principle in the mind; *creed* only respects the thing which is the object of *faith:* the former is likewise taken generally and indefinitely, the latter particularly and definitely, signifying a set form; hence we say to be of the same *faith,* or to adopt the same *creed.* The holy martyrs died for the *faith* as it is in Jesus Christ; every established form of religion will have its peculiar *creed.* The Church of England has adopted that *creed* which it considers as containing the purest principles of Christian *faith.* *G. Crabb.*

FAITH AND HOPE.

Faith and hope, though distinct, are vitally united. They come from the same source, are sustained by the same evidence, and are exercised on the same realities. Faith is the perceiving, hope the anticipating, faculty. Faith, looking through the glass of God's Word, says to the spirit, "I see heaven opened, and your Saviour, enthroned amidst its central splendour." Hope says to it, you are on your way to that glorious world; you will soon be there, for where He is you must be." Faith cometh by hearing; hope, by experience. Faith hath respect to the truth of the Word; hope, to its fulfilment. Faith lays hold of that end of the promise which is nearest to us, even in the Divine Book; hope, of that end of the promise which is fastened to the mercy seat within the veil. Faith fights for doctrine; hope, for reward. Faith is founded on what is in the Bible; hope, on what is in heaven. *C. Stanford.*

Faith always goes before, hope follows after, and may in some sort be said to be the daughter of faith. For it is as impossible for a man to hope for that which he believes not, as for a painter to draw a picture in the air.

Faith is the Christian's logic; hope his rhetoric. Faith perceives what is to be done, hope gives alacrity to the doing it. Faith guides, adviseth, rectifieth; hope courageously encounters with all adversaries. Therefore faith is compared to a doctor in the schools; hope to a captain in

the wars. Faith discerns the truth; hope fights against impatience, heaviness of spirit, infirmity, dejectedness, desperation.

Faith looks to the word of a thing; hope to the thing of the word. So that faith hath for its object the *truth* of God; hope, the goodness of God. Faith is of things both good and bad; hope of good things only. A man believes there is a hell as truly as he believes there is a heaven; but he fears the one, and hopes only for the other. Faith hath for its object things past, present, and future. Hope only respects and expects things to come. *T. Adams.*

FAITH, HOPE, AND CHARITY.

These three Divine graces are a created trinity, and have some glimmering resemblance of the Trinity uncreate. For as there the Son is begotten of the Father, and the Holy Ghost proceeds from them both; so here a true faith begets a constant hope, and from them proceeds charity. "Thus is God's temple built in our hearts," saith Augustine, "the foundation whereof is faith; hope, the erection of the walls; charity the perfection of the roof."

In the godly, all these three are united together, and cannot be sundered. We believe in God's mercy, we hope for His mercy, and we love Him for His mercy. Faith says there are good things prepared; hope says, they are prepared for me; charity says, I endeavour to walk worthy of them. So that, what good faith believes shall be, hope expects for herself, and charity aims at the way to get it, by "keeping the commandments." *Ibid.*

Faith, hope, and charity—these three,
Yet is the greatest—charity;
Father of light! these gifts impart
To mine and every human heart.

Faith, that in prayer can never fail;
Hope, that o'er doubting must prevail;
And charity, whose name above
Is God's own name—for God is love.

The morning star is lost in light;
Faith vanishes at perfect sight;
The rainbow passes with the storm,
And hope with sorrow's fading form;

But charity, serene, sublime,
Unlimited by death or time,
Like the blue sky's all-bounding space,
Holds heaven and earth in one embrace.
J. Montgomery.

FAITH AND OBEDIENCE.

The Word of God presents to us two grand aspects, one of command and the other of promise. Faith trusts implicitly in both. Faith obeys the one and accepts the other. In the commandments God reveals himself as a requiring God—in the promises as a giving God. Faith relies upon Him in both His commandments and His promises—yielding implicit obedience to the one, and putting forth the hand of assured confidence to take the other.

Now, *that* faith is not properly faith at all, which accepts the one and rejects or neglects the other.

God demands of us heart and life wholly given up and consecrated to Him, and true faith responds, "Yes, Lord, Thou shalt have all. All I have and all I am are thine."

God gives us His Son to be our Saviour, and true faith takes Him at once and for all in all, and is satisfied, saying:

"Thou, O Christ, art all I want,
More than all in Thee I find."

He who gives all and takes all has all. He who gives but does not take, or takes but does not give, has nothing but disappointment and sorrow. *W. E. Boardman.*

FAITH AND REASON.

True faith and reason are the soul's two eyes;
Faith evermore looks upwards and descries
Objects remote; but reason can discover
Things only near—sees nothing that's above her;
They are not matches—often disagree,
And sometimes both are clos'd and neither see. *Quarles.*

FAITH, REASON, AND SENSE.

There are three principles by which we apprehend things—Sense, Reason, and Faith: these lights have their different objects that must not be confounded. Sense is confined to things material: Reason considers things abstracted from matter: Faith regards the mysteries revealed from heaven; and these must not transgress their order. Sense is an incompetent judge of things about which Reason only is conversant. It can only make a report of those objects which by their natural characters are exposed to it. And Reason can only discourse of things within its sphere; supernatural things, which we derive from revelation, and are purely the objects of Faith, are not within its territories and jurisdiction. Those superlative mysteries exceed all our intellectual abilities. *Bates.*

You know, beloved, the Scripture hath laid a flat opposition between faith and sense, "We live by faith," says the apostle, "and not by sight, or by sense." They are two buckets—the life of faith, and the life of sense; when one goes up, the other goes down: the higher faith rises, the lower sense and reason; the higher sense and reason, the lower faith. *W. Bridge.*

FAITH AND SALVATION.

God has linked faith and salvation together by more than "hooks of steel," even by His unchangeable decree. No decrees of God are more certain than these; "He that believeth shall be saved; and he that believeth not shall be damned." He that believeth *is* passed already from death to life, while he that believeth not is condemned already. *Dr. Hoge.*

FAITH AND SIGHT.

By constant sight, the effect of objects seen grows less; by constant faith, the effect of objects believed in grows greater. The probable reason of this is, that personal observation does not admit of the influence of the imagination in impressing the fact; while unseen objects, realised by faith, have the auxiliary aid of the imagination, not to exaggerate them, but to clothe them with living colours, and impress them upon the heart. Whether this be the reason or not, the fact is true, that the more frequently we see the less we feel the power of an object; while the more frequently we dwell upon an object by faith, the more we feel its power. *J. B. Walker.*

FAITH AND WORKS.

Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our natural life as men; for faith is the soul of religion, and works the body. *C. Colton.*

Therefore love and believe, for works will follow spontaneous,
Even as the day the sun; the right from the good is an offspring,
Love is a bodily shape; and Christian works are no more than
Animate faith and love, as flowers are the animate spring-tide. *Longfellow.*

The second chapter of the epistle by James seems, to my mind, to describe a spiritual wedding. We are "bidden to a marriage." And as at the older marriage in Cana of Galilee, the Holy Master is present, and consummates the nuptials. The parties to be united are but symbolic personages, and yet are real and life-like too. The bride is young and beautiful—ever young, and ever clothed upon with light as with a garment. Like Milton's Eve, she was—

"For softness formed, and sweet attractive grace."

Her face is clear as the day—her look is firm, and yet trustful. She is not of the earth, but heaven-born, and wears her celestial parentage in every lineament of her radiant countenance. Her name is FAITH. She is the daughter of God.

And beside her stands one whose lusty form was made for deeds of daring and endurance. He is sinewy and athletic. There is valour in his eye, and "cunning in his ten fingers," and strength in his right arm. He was created to act, to do, to suffer. He was formed for strife and struggle. His name is ACTION.

With solemn rites the two are joined in wedlock. They are both to love and both to obey. They are always to live, and move, and suffer, and conquer together. They are to be the fruitful parents of everything good on earth. On them, while united, Jehovah pronounces a "blessing" richer than that which gladdened the nuptials of Isaac and Rebekah, or of Jacob and Leah. While *united*, they are to live, and grow, and conquer. When *separated*, they are to droop and perish. For each other, and in each other, and with each other, their days of struggle and victory are to be passed, until time shall be no longer. And so *Faith* and *Works* were coupled by Infinite Wisdom, and in the presence of the world it was solemnly announced, "What God hath joined together, let not man put asunder."

From that union have sprung up a glorious progeny. All the mighty deeds which have ennobled and elevated humanity own that parentage. Faith and Action have been the source, under God, of everything good, and great, and enduring, in the Church of Christ; the very Church itself exists through them. The early apostles went out with their glad evangel to the nations under this double impulse, and with this double watchword. It was not enough to "believe my Gospel;" they were also to "preach my Gospel." It was not enough to love in the heart; the whole life was to be an embodiment and outflow of love. It was not enough to have a meek and gentle spirit; the young Church was to return good for evil, and thus overcome evil with good. The Church was not only to be sound in heart, but active in limb and sinew also. It was to be a militant Church, contending earnestly for the faith delivered to the saints; a courageous Church, standing fast for the Gospel; a suppliant Church, praying without ceasing; a busy Church, redeeming the time; a patient Church, bearing with all long-suffering; and a conquering Church, to evangelise all nations. Its model men were men of faith and action. Though that apostolic Iliad, the great apostle seems to fly like a thunder-bolt, kindling, and consuming! He is all a-blaze with zeal. At Lystra rebuking the deluded worshippers —at Jerusalem confronting the Pharisees and the rulers on the castle-stairs—at Cæsarea startling Agrippa on his tribunal —at Rome preaching the reviled Gospel,

both in his "own hired house" and in Cæsar's palace—he is everywhere the believer in full action, with the heart to feel and the hand to do. And such have been God's true evangelists ever since. Such was Luther, the flaming Iconoclast of Europe—to-day writing theses and commentaries, and to-morrow translating the Scriptures, or hurling fresh invective against the black domination of the Man of Sin. Such were Baxter, the indefatigable pastor; Edwards, the perpetual thinker; Neander, the perpetual student; Owen, the perpetual writer; Knox, the untiring reformer; Whitfield, the untiring preacher; and Chalmers, who appears to have been pastor, preacher, writer, thinker, and reformer, all in one. Brethren, such may God honour us in being. A faith sound as that of the Westminster Assembly will not save the dying world around us unless it flows out into action. For "wilt thou know, O man!" and all men in all God's heritage, that "as the body without the spirit is dead, so faith without works is dead also." *T. Cuyler.*

Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose; one saying that good works were of small importance, and that faith was everything; the other asserting the contrary. Not being able to convince each other, the ferry-man, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said, "I hold in my hands two oars. That in my right hand I call 'faith;' the other, in my left, 'works.' Now, gentlemen, please to observe, I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result,—no advance. Mark! I pull both together, we go on apace, and in a very few minutes we shall be at our landing-place. So, in my humble opinion," he added, "faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."

As the flower is before the fruit, so is faith before good works.

Faith is the parent of works, and the children will bear a resemblance to the parent.

It is not enough that the inward works of a clock are well constructed, and also the dial-plate and hands; the one must act on the other, the works must regulate the movement of the hands.

Archbishop Whately.

FAITH AND WORKS.

Lo! when the Boatman stews the flowing tide,
And aims direct his little boat to guide;
With both oars working he can headway make,
And leave the waters foaming in his wake;
But if one oar within the boat he lays,
In useless circles round and round he plays.
So Faith and Works, when both together brought,
With mighty power, and heavenly life are fraught,
To help the Christian on his arduous road,
And urge him forward on his way to God:
If Faith or Works, no matter which, he drops,
Short of his journey's end he surely stops.
Holmes.

Paul insisting on faith only, and James on works also, stand not face to face, fighting against each other, but back to back fighting opposite foes; they are both on the same side, although for the time they look and strike in opposite directions. Paul's argument is not truth at rest, exhibiting her countenance in full; but truth in conflict with the heresy of legalism. In like manner, the argument of James in our text (James ii, 26) gives not a portrait in full; but a glimpse of truth in the act of doing battle with the Antinomian heresy. In that combat you see one side, and in this another, of the same truth. *Arnot.*

It is an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat; but yet put out the candle and they are both gone, one remains not without the other, so it is with faith and works.

J. Selden.

FAITH WITHOUT WORKS.

Works without *faith* are like a fish without water; it wants the element it should live in. A building without a basis cannot stand; faith is the foundation, and every good action is a stone laid. *Feltham.*

Faith without works is like a bird without wings; though she may hop with her companions on earth, yet she will never fly with them to heaven; but when both are joined together, then doth the soul mount up to her eternal rest.

J. Beaumont.

Faith is the rock, while every good action is as a stone laid thereon. As the foundation without the walls is of slender value, so the building without a basis,

cannot stand; they are so inseparable that their conjunction makes them good.
J. Beaumont.

FAITHFUL AND TRUSTY.

Faithful signifies full of faith or fidelity; *trusty* signifies fit or worthy to be trusted. *Faithful* respects the principle altogether; it is suited to all relations and stations, public and private; *trusty* includes not only the principle, but the mental qualifications in general; it applies to those in whom particular *trust* is to be placed. It is the part of a Christian to be *faithful* to all his engagements; it is a particular excellence in a servant to be *trusty*. Faithful is applied in the improper sense to an unconscious *agent; trusty* may be applied with equal propriety to things as to persons. We may speak of a *faithful* saying, or a *faithful* picture; a *trusty* sword, or a *trusty* weapon. *Ibid.*

FAITHFULNESS.

Many fill their life with regrets for being confined to such a narrow sphere of usefulness. If they only were in the ministerial office, or had millions of money, they would do so and so; but what can an ordinary labourer, a poor Sunday-school teacher, accomplish? Friend, be content to serve God where He has placed you; for there precisely you can accomplish the most. It is better to make the best of what you have, than to fret and pout for what you have not. The man with one talent is never accountable for five. But for his one he must give as strict an account as the other for his five. It may require more humility to husband one talent than five, and so far as the improvement or misimprovement of either is concerned, they are both equally important in the sight of God. The king's million, and the widow's mite are worth the same with the Eternal. And, under the direction of Him who multiplied the widow's oil and the seven loaves, the widow's mite can be magnified into a million; and when He withholds a blessing, the million becomes a mite. According to the arithmetic of heaven, the servant-girl's shilling, and the mechanic's crown-piece, are worth fully as much as the thousands of a millionaire. But then the mite must be given laden with the benediction of faith. No gift is too small for the great and all-possessing God to receive, who, for our sakes, became poor that He might make us rich. But the gift must be "as God has prospered us." When Ananias and Sapphira give only one mite, God will curse them. The penitent and rich Zaccheus gave half his goods to feed the poor; and the poor woman who had nought but tears with which to bedew the Saviour's feet, gave an offering more precious than gifts of gold.

What God requires is faithfulness to that which He has entrusted to us. A poor man is responsible for the little of his poverty, and sins if he withhold his mite. The Church needs the gifts of the poor; the gifts of the industrial and labouring classes. She needs the influence of those who think they have no influence. She needs the sympathies and prayers of those who can only stammer out of their sin-burdened hearts, "God be merciful to me a sinner." The most fertile summer showers are composed of unpretending little drops. Water-spouts are far less beneficial than the steady, soaking, noiseless rain. *Anon.*

FAITHLESS AND UNFAITHFUL.

Faithless is mostly employed to denote a breach of faith; and *unfaithful* to mark the want of fidelity. The former is positive; the latter is rather negative, implying a deficiency. A prince, a government, a people, or an individual, is said to be *faithless;* a husband, a wife, a servant, or any individual, *unfaithful.* Meffus Tuffetius, the Alban Dictator, was *faithless* to the Roman people when he withheld his assistance in the battle, and strove to go over to the enemy; a man is *unfaithful* to his employer, who sees him injured by others without doing his utmost to prevent it. A woman is *faithless* to her husband who breaks the marriage vow; she is *unfaithful* to him when she does not discharge the duties of a wife to the best of her abilities.
G. Crabb.

FALL OF MAN—Consequences of the.

The world was made for man and man for God. The upper link gave way, and all that depended on it fell. Man rebelled, and carried away from its allegiance a subject world. *Arnot.*

When man sinned, then, in the language of our great poet, "all nature felt the wound." Man was as the highest note in the scale of creation, and when he descended, through all nature there followed a corresponding reduction. It became subject to vanity, not willingly, not by an act of its own will, but by reason of him who subjected the same, by reason, that is, of man. (Rom. viii, 20.) *Archbishop Trench.*

The harp of Eden, alas! is broken. Unstrung and mute an exiled race have hung it on the willows; and Ichabod stands written now in the furrows of man's guilty forehead, and on the wreck of his ruined estate. Some things remain unaffected by the blight of sin, as God made

them for himself; the flowers have lost neither their bloom nor fragrance; the rose smells as sweet as it did when bathed in the dews of paradise; and seas and seasons, obedient to their original impulse, roll on as of old to their Maker's glory. But from man, alas! how is the glory departed! Look at his body when the light of the eye is quenched, and the countenance is changed, and the noble form is festering in corruption—mouldering into the dust of death. Or, change still more hideous, look at the soul! The spirit of piety dead, the mind under a dark eclipse, hatred to God rankling in that once loving heart, it retains but some vestiges of its original grandeur, just enough, like the beautiful tracery and noble arches of a ruined pile, to make us feel what glory once was there, and now is gone.

Dr. Guthrie.

FALL OF MAN—Creation under the.

Sin has to some extent blighted the beauty of creation. Still, to borrow the words of the Psalmist, "the heavens declare the glory of God; and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world." Nor is it distance that here lends enchantment to the view. On the contrary, the more closely the works of God are examined, the higher our admiration rises, and the less we fear true science will ever appear as the antagonist, and not the ally of faith. Whether we turn the telescope on heavens studded so full of stars as to prevent the appearance of gold-dust scattered with lavish hand on a dark-purple grouud—or turn the microscope on such comparatively humble objects as a plant of moss, a drop of ditch-water, the scaly armour of a beetle, a spider's eye, the down of a feather, or the dust on a butterfly's wing, such Divine beauty, wisdom, and glory, burst into view, that childhood's roving mind is instantly arrested, the dullest are moved to wonder, the most grovelling souls take wing and rise up to God. He rushes, indeed, into our souls by the open portal of every sense. We see a Divine glory in worms, and unapproachable excellence in the Almighty's lowest works. And in the grand roar of the storm, the everlasting boom of ocean breakers, the sudden crash and far-rolling peals of thunder, the soft murmuring of gentle brooks, the gleesome melody of budding woods, the thrilling music of the lark, as, like a parting spirit, she spurns the earth and wings her flight to heaven, nature echoes the close of the angels' hymn. The whole earth is full of His glory.

Dr. Guthrie.

FALL OF MAN—Depth of the.

The brute, as a rule, does nothing contrary to its instinct, beneath its place in creation, and derogatory to its character, unless it may have been trained to it by his lord; but man, alas, goes far, far below himself, below his reason, his conscience, his knowledge, his relations in life, his position in nature; below the general character impressed upon him by the hand of his Maker. What are lying, uncleanness, theft, drunkenness, murder, deception, &c., &c., but *against* himself, and *below* himself? Will you find anything analogous to these in the brute, showing that it is fallen as much below itself, as man as fallen below it, and below himself too?

John Bate.

FALL OF MAN—Universal.

Gradually, from the one family exiled from Eden, yet still lingering, we may think, beside the waters of the four-fold river, and loving still to look upon the fast-closed gates where the flaming sword waved in the radiant watcher's hand, did the race so marvellously created, once so honoured, now so fallen, spread themselves forth amid the untrodden solitudes of the young earth. Through the depths of primeval forests, across streams which no plumb-line had ever fathomed, over a thousand hills virgin as the heights where to this hour no human foot hath ever trod, they passed forth, those descendants of the first man. Generation succeeded generation, and the masters of the earth grew familiar with their abiding places, and thronged cities arose amid once trackless deserts, and human speech thrilled along the bosom of the great deep; and yet in all that fast multiplying race, there was not one like Adam when fresh from his Maker's hands, not one man according to the original type and idea of man. It was a multiplication of the crippled and deformed, not of the perfect nature. For where was the lordship over creation when man's bread had to be wrung from the soil with the sweat of his brow, and the wild beast turned again to devour; and where was the fulness of knowledge when they worshipped and honoured the creature more than the Creator; and where was the old communion with God when the world, with all its wisdom, knew not God. No; the Divine image was not. There was no reproduction of the first Adam. Among all the myriads born into the world, there was not one perfect specimen of the Creator's master work. All were radically different from the creature whom

the Lord God, when He had made, called by the name "man."

Tracts for the Christian Seasons.

FALL OF MAN—Testimony to the.

No man that takes a view of his own dark and blinded mind, his slow and dull apprehension, his uncertain staggering judgment, roving conjectures, feeble and mistaken reasonings about matters that concern him most; ill inclinations, propension to what is unlawful to him and destructive, aversion to his truest interests and best good, irresolution, drowsy sloth, exorbitant and ravenous appetites and desires, impotent and self-vexing passions, —can think human nature, in *him*, is in its primitive integrity, and so pure as when it first issued from its high and most pure original. *Howe.*

FALSEHOOD—Acting.

Pope Sixtus, when Cardinal, counterfeited sickness and all the infirmities of age so well as to deceive the whole conclave. His name was Montalto; both parties supposed that he would not live a year, and on a division for the vacant apostolic chair, he was elected. The moment he had won the desired power, he threw away his crutches, and began to sing the Te Deum with a much stronger voice than his electors had bargained for; and instead of walking with a tottering step, he marched in their presence with a firm gait and perfectly upright. On some one commenting on his sudden change, he replied, While I was looking for the keys of St. Peter, it was necessary to stoop, but having found them, the case is altered.

E. L. Magoon.

FALSEHOOD—Avoiding.

This, above all, to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

Shakespeare.

FALSEHOOD—Brevity of.

Falsehood, is fire in stubble;—it likewise turns all the light stuff around it into its own substance for a moment, one crackling, blazing moment, and then dies; and all its contents are scattered in the wind, without place or evidence of their existence, as viewless as the wind which scatters them. *S. T. Coleridge.*

FALSEHOOD—Gain of.

When Aristotle was asked what a man could gain by telling a falsehood, he replied, Never to be credited when he speaks the truth. *Anon.*

FALSEHOOD—by Insinuation.

Often are the most painful wrongs inflicted through the medium of covert innendoes and malignant insinuations. Half of a fact is a whole falsehood. He who gives the truth a false colouring by a false manner of telling it is the worst of liars. Such was Doeg in his testimony against the priests. He stated the facts in the case, but gave them such an artful interpretation as to impart to them the aspect and influence of the most flagrant falsehoods. It was through the same mode of procedure that our Lord was condemned. A perverse misconstruction was given to His words, so that what was spoken in loyalty to the highest truth, was transformed into treason worthy of death.

E. L. Magoon.

FALSEHOOD—Shame of.

Let falsehood be a stranger to thy lips.
Shame on the policy that first began
To tamper with the heart, to hide its thoughts!
And doubly shame on that inglorious tongue,
That sold its honesty and told a lie!

Havard.

FALSEHOOD—in Teachers.

The spirit of falsehood often insinuates itself into those who are appointed to be the messengers of truth only. For instance, Ahab had clergy enough around him, such as they were. Four hundred prophets were reserved from appearing at the time of the challenge made by Elijah. They are consulted by Ahab, whose life they destroy by their dissembling. They care not so much about what God requires, as what Ahab would have them say. They saw which way the king's wishes inclined, and they bend their speech accordingly. "Go up, for the Lord shall deliver it into the hands of the king." False teachers are intent only to please. A falsehood which flatters for the hour is preferred by them above a stern truth which relates to practical piety and eternal peace.

E. L. Magoon.

FAME—Description of.

Fame, the great ill, from small beginnings grows,
Swift from the first, and every moment brings
New vigour to her flights, new pinions to her wings,
Soon grows the pigmy to gigantic size,
Her feet on earth, her forehead in the skies.
Enrag'd against the gods, revengeful earth
Produc'd her last of the *Titanian* birth.
Swift is her walk; more swift her winged haste,
A monstrous phantom, horrible and vast:
As many plumes as raise her lofty flight,
So many piercing eyes enlarge her sight

Millions of op'ning mouths to *Fame* belong,
And ev'ry mouth is furnish'd with a tongue;
And round with list'ning ears the *flying plaque* is hung.
She fills the peaceful universe with cries;
No slumbers ever close her wakeful eyes;
By day from lofty towers her head she shows,
And spreads thro' trembling crowds disastrous news.
With court-informer's haunts, and royal spies,
Things done relates, not done she feigns, and mingles truth with lies;
Talk is her business, and her chief delight
To tell of prodigies, and cause affright.
Andrew Tooke.

FAME—End of.

What is the end of fame? 'Tis but to fill
A certain portion of uncertain paper:
Some liken it to climbing up a hill,
Whose summit, like all hills, is lost in vapour.
For this men write, speak, preach, and heroes kill,
And bards burn what they call "the midnight taper." *Lord Byron.*

FAME—Limited.

When we had smoked our pipes awhile, and all the servants gone away, I presented a letter of the Archbishop of Canterbury. It was received in due form, and, after a short explanatory exordium, was read aloud to the patriarch, first in English, and then translated into Greek. "And who," quoth the Patriarch of Constantinople, the supreme head and primate of the Greek Church in Asia, "who is the Archbishop of Canterbury?" "What?" said I, a little astonished at the question. "Who," said he, "is the Archbishop of Canterbury?" "Why, the Archbishop of Canterbury." "Archbishop of *what?*" said the Patriarch. "*Canterbury,*" said I. "O!" said the Patriarch; "ah! yes; and who is he?" Here all my friends and myself were taken aback sorely. *Curzon.*

FAME—Posthumous.

The noblest renown is posthumous fame; and the most refined ambition is the desire of such fame. A vulgar mind may thirst for immediate popularity; and very moderate talent, dexterously managed, may win for the moment the hosannas of the million. But it is a Horace or a Milton, a Socrates or a Sidney, who can listen without bitterness to plaudits heaped on feebler rivals, and calmly anticipate the day when posterity will do justice to the powers or the achievements of which he is already conscious. *Dr. J. Hamilton.*

FAME—Short-lived.

Where is the fame
Which the vain-glorious mighty of the earth
Seek to eternise? Oh! the faintest sound
From time's light footfall, the minutest wave
That swells the flood of ages, whelms in nothing
The unsubstantial bubble. Aye, to-day
Stern is the tyrant's mandate, red the gaze
That flashes desolation, strong the arm
That scatters multitudes. To-morrow comes!
That mandate is a thunder-peal that died
In ages past; that gaze, a transient flash
On which the midnight closed, and on that arm
The worm has made his meal. *Shelley.*

FAME—an Undertaker.

Fame is an undertaker, that pays but little attention to the living, but bedizens the dead, furnishes out their funerals, and follows them to the grave. *C. Colton.*

FAMILY—Bible in the.

The mother of a family was married to an infidel, who made a jest at religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I one day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer. "Because to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent, that I might allow it to speak. Did they propose a question? did they commit any fault? did they perform any good action? I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."
Adolphe Monod.

FAMILY—Definition of a.

By family we mean, not a tribe or flock of kindred dwelling in many houses as the word is taken oft in Scripture, but I mean a household. To a complete family must go four integral parts, *Pater-familias, Mater-familias, filius, servus,* a father, mother, son, and servants. But to the essence of a family it sufficeth if there be but *pars imperans* and *par subdita,* or head or governor, either father, mother, master or mistress, and one or more governed under this head. *Baxter.*

FAMILY—Discord in a.

The fire of discord turns a house into a little hell, full of the tormenting passions, Sorrow and Anguish, Disdain and Despite, Malice and Envy, that blast the most flourishing families. *W. Bates.*

FAMILY—Godless.

A house without a roof would scarcely be a more indifferent home than a family state unsheltered by God's friendship and the sense of being always rested in His vidential care and guidance. *Dr. Bushnell.*

FAMILY—Inconsistency in the.

I have been in his family, said Christian of Talkative, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour. There is neither prayer nor sign of repentance for sin; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion to all that know him; it can hardly have a good word in all that end of the town where he dwells through him. Thus say the common people of him—"A saint abroad, and a devil at home." His poor family find it so. He is such a churl; such a railer at, and so unreasonable with his servants that they neither know how to do for or to speak to him. Men that have any dealings with him say it is better to deal with a Turk than with him, for fairer dealings they shall have at his hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he finds in any of them a "foolish timorousness" (for so he calls the first appearance of tender conscience) he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion that he has by his wicked life caused many to stumble and fall; and will be, if God prevents not, the ruin of many more. *Bunyan.*

FAMILY—Reading in the.

Books and periodicals should be angels in every household. They are urns to bring us the golden fruit of thought and experience from other minds and other lands. As the fruit of the trees of the earth's soil are most enjoyed around the family board, so should those that mature upon mental and moral boughs be gathered around by the entire household. No home exercise could be more appropriate and pleasing than for one member to read aloud for the benefit of all. An author's ideas are energised by the confidence and love of the tender family affections, and every heart is open to the truth, like the unfolded rose to receive the gathering dews. The ties of love between parents and children, and brothers and sisters, are thus cemented yet more and more, and varied charms and pleasures are constantly open through this medium to make a home a very paradise. If parents would introduce this exercise in their families, they would soon see the levity and giddiness that make up the conversation of too many circles giving way to refinement and chaste dignity. *Anon.*

FAMILY—Ungodly.

Ah, how many families are there whose houses are not the Church of God, but the synagogue of Satan rather. It is said of Noah's ark, that it was pitched within and without; such is the condition of many a man's house: it is pitched within and without: nothing but the pollutions of sin in every room, and passage, and corner. Idleness stands at the door; unconscionableness walks in the shop; covetousness lurks in the counting-house; luxury sits at the table; pride looks out at the window; wantonness lodges in the bed; all pitchy and filthy both within and without. *Kitchen.*

FAMILY-GOVERNMENT—Defective.

There are many persons who have heard so much of family-government, that they think there cannot be too much of it. They imprison their children in stiff rooms, where a fly is a band of music in the empty silence, and govern at morning, and govern at night, and the child goes all day long like the shuttle in the loom, back and forward, hit at both ends. Children subjected to such treatment are apt to grow up infidels, through mere disgust. *H. W. Beecher.*

FAMILY-GOVERNMENT—Failure of.

It is a point very commonly overlooked or forgotten, that parental government is genuine only as it bears rule for the same end that God himself pursues in the religious order of the world. True family government will be just as religious as His, neither more nor less. It will have exactly the same ends, and no other. Just here, accordingly, is the main root of mischief and failure in the government of Christian families. The parents are not Christian enough to think of bearing rule for strictly Christian ends. They drop into a careless, irresponsible way, and rule for anything that happens to chime with their feeling or convenience. They want their children to shine, or be honorable, or rich, or brave, or fashionable; so to serve themselves in them, or their pride, or their mere natural fondness. They bring in thus

bad motives to corrupt all government, and even to corrupt themselves. If they have some care of piety in their government, it is a kind of amphibious care, sometimes in one element and sometimes in another. They are never truly and heartily in God's ends. And the result is, that what they do in the name of religion, or to inculcate religion, shows their want of appetite, and has really no effect but to make both God's authority and theirs irksome. *Dr. Bushnell.*

FAMILY-RELIGION—Failure of.

The father prays in the morning that his children may grow up in the Lord, and calls it even the principal good of their life, that they are to be Christians, living to God, and for the world to come. Then he goes out into the field, or the shop, or the house of trade, and delving there all day in his gains, keeps praying from morning to night, without knowing it, that his family may be rich. His plans and works, faithfully seconded by an affectionate wife, pull exactly contrary to the pull of his prayers, and to all their common teaching in religion. Their tempers are worldly, and make a worldly atmosphere in the house. Pride, the ambition of show and social standing, envy to what is above, jealousy of what is below, follies of dress and fashion, and the more foolish elation felt when a son is praised or a daughter admired in the matter of personal appearance, or what is no better, a manifest preparing and foretasting of this folly when the son or daughter is so young as to be the more certainly poisoned by the infection of it. O, these unspoken, damning prayers! how many are they, and how totally do they fill up the days! The mornings open with a reverent, fervent-sounding prayer of words, and then the days come after piling up petitions of ends, aims, tempers, passions, and works, that ask for anything and everything but what accords with the genuine rule of religion. The prayer of the morning is that the son, the daughter, all the sons, all the daughters, may be Christians; and then the prayers that follow are for anything but that, or anything, in fact, most contrary to that. Is it any wonder, when we consider this common disagreement between the prayers, even the fervent prayers of the family, and all other concerns, enjoyments, and ends of the common life beside, that so many fine shows of family piety are yet followed by so much of godless and even reprobate character in the children. *Ibid.*

FAMILY-WORSHIP—Manner of.

Philip Henry was most exemplary in his practice of family devotion. Besides the regular plan of reading and expounding the Scriptures morning and evening, he used strongly to recommend singing, saying that it was a way of exhibiting godliness, like Rahab's scarlet thread, to such as pass by our widows. (Josh. ii, 18; Ps. cxviii, 15.) His children and servants used to take notes of his expositions; and the foundation of Matthew Henry's commentary was laid from these notes. Besides this, on Thursday evening, instead of reading, he used to catechise his children and servants upon the Assembly's Catechism, with the Proofs, or sometimes in a smaller catechism; or else they read, and he examined them in some other useful book, as Mr. Poole's Dialogues against the Papists; and on Saturday evening they gave him an account of what they could remember of the chapters they had read through during the week, each a several part in order. Besides this, he had also days of humiliation with his family. The consequence was, that in addition to the blessings resulting to his own children, many who came to live with them dated their first impressions from these services, and gave God thanks that they ever came under his roof. *Anon.*

FAMILY-WORSHIP—Propriety of.

Whoever reflects on the true foundation of social worship, must perceive that the arguments which evince its propriety, apply to the worship of families with still greater cogency, in proportion as the ties of domestic union are more close and intimate than all others. It is hardly possible to conceive of two individuals, who are actuated by a principle of true religion, passing years together under the same roof without uniting in their addresses at the throne of grace. We feel a persuasion that two such individuals, though no wise related to each other, will be led to signalise their union by acts of social piety, and that as they must often hold sweet counsel together, so they will frequently be disposed to pour out their united supplications to God. How much more may this be expected to take place betwixt those who are united in the close relation of husbands and wives, parents and children. *R. Hall.*

FANATIC—Description of the.

The fanatic, big with pride and full of himself, rejects reason, and takes the emotions of his own passions for those of grace: and far from conducting himself with Christian modesty and love, he follows the reveries of his imaginations as if they were the inspirations of the Divine Spirit: he imitates the follies of enthusiastic fools, and, if occasion offer, the cruelties of bloody persecutors. *J. Fletcher.*

FANATIC—Unyielding.

You may as well
Forbid the sea for to obey the moon,
As, or by oath, remove, or counsel, shake
The fabric of his folly; whose foundation
Is piled upon his faith.
Shakespeare.

FANATICISM—Definitions of.

Fanaticism is such an overwhelming impression of the ideas relating to the future world, as disqualifies us for the duties of life. *R. Hall.*

Fanaticism is the child of false zeal and of superstition, the father of intolerance and of persecution. *J. Fletcher.*

FANATICISM—Prevalence of.

Fanaticism is the most likely to prevail where the public mind is brought under any powerful excitement. But, far from real piety not being found in any sort of connection with enthusiasm, the fact is, that fanaticism rarely enters except where piety abounds. It is the strong and full habit of body which has the strongest tendency to fever. It is the full river which overflows its banks. It is the lofty genius which is commonly lashed on to madness.
J. W. Cunningham.

FANCY—Delusions of.

Her fancy follow'd him through foaming waves,
To distant shores, and she would sit and weep
At what a sailor suffers. Fancy, too,
Delusive most where warmest wishes are,
Would oft anticipate his glad return,
And dream of transports she was not to know. *Cowper.*

FANCY—Power of.

Most marvellous and enviable is that fecundity of fancy which can adorn whatever it touches, which can invest naked fact and dry reasoning with unlooked-for beauty, make flowrets bloom, even on the brow of the precipice, and, when nothing better can be had, can turn the very substance of the rock itself into moss and lichens. This faculty is incomparably the most important for the vivid and attractive exhibition of truth to the minds of men.
A. Fuller.

FANCY—a Sanctified.

We should make our fancy serviceable to us in spiritual things. And seeing God has condescended to represent heavenly things to us under earthly terms, we should follow God's dealing herein. A sanctified fancy will make every creature a ladder to heaven. *Sibbes.*

FANCY AND IMAGINATION.

There is a distinction between the fancy and the imagination; the former gives us airy shapes, the latter gives us likenesses; fancy is concerned with trivial objects, imagination with grand, spiritual, eternal things. In long-settled countries, where multitudes are reared in coal-pits, or confined to ditches, or factories, or rarely pass beyond the walls of their native city, or, if they do, it is to visit some thickly-populated graveyard, or some forsaken castle, the *fancy* may be vigorous; but in the forest of the new world, there is but little chance for hobgoblins and apparitions. Man walks abroad freely amid the works of God, works in all the wild magnificence of nature. He is in the midst of broad plains, majestic streams; on every hand he meets with some object fitted to furnish him with elevated ideas, and to arouse into healthful and vigorous action the best powers of his mind; withal, he is not so hampered but that he can allow his mind free scope in depicting his own creations. It was under these circumstances that the grandest poetry of the world was produced. *Bp. Thomson.*

FASHIONABLE PEOPLE.

There is a set of people whom I cannot bear,—the pinks of fashionable propriety,—whose every word is precise, and whose every movement is unexceptionable; but who, though versed in all the categories of polite behaviour, have not a particle of soul or cordiality about them. We allow that their manners may be abundantly correct. There may be elegance in every gesture, and gracefulness in every position; not a smile out of place, and not a step that would not bear the measurement of the severest scrutiny. This is all very fine; but what I want is the heart and gaiety of social intercourse; the frankness that spreads ease and animation around it; the eye that speaks affability to all, that chases timidity from every bosom, and tells every man in the company to be confident and happy. *Bp. Chalmers*

FASHIONS—Excess of.

If God were in love with fashions, He were never better served than in this age (1600), for our world is like a pageant, where every man's apparel is better than himself. Once Christ said, "that soft clothing is in king's court's;" but now it is crept into every house; then the rich glutton jetted in purple every day, but now the poor untrift jettes as brave as the glutton, with so many circumstances about him, that if ye could see how pride would walk herself, if she did wear apparel, she would even go like many in the streets;

for she could not go braver, nor look stouter, nor mince finer, nor set on more laces, nor make larger cuts, nor carry more trappings about her than our ruffians and wantons do at this day. How far are these fashions altered from those leather coats which God made in paradise? If their bodies did change forms as often as their apparel change the fashions, they should have more shapes than they have fingers and toes. As Jeroboam's wife disguised herself, that the prophet might not know her, so we may think that they disguise themselves that God might not know them; nay, they disguise their bodies so, till they know not themselves; for the servant goeth like his master, the handmaid like her mistress, the subject like the prince, as though he had forgotten his calling and mistook himself, like a man in the dark, which puts on another man's coat for his own, that is too wide, or too wide for his body; for their attires are so unfit for their bodies, so unmeet for their calling, so contrary to nature, that I cannot call them fitter, than the monsters of apparel. For the giants were not so monstrous in nature, as their attires are in fashion; that if they could see their apparel but with the glance of a spiritual eye, how monstrous it makes them (like apes and puppets, and vices), they would fling away their attire, as David flung away Saul's armour, and be as much ashamed of their clothes, as Adam was of his nakedness.

Henry Smith.

FASHIONS—Leader of.

The mere leader of fashion has no genuine claim to supremacy; at least, no abiding assurance of it. He has embroidered his title upon his waistcoat, and carries his worth in his watch chain; and if he is allowed any real precedence for this it is almost a moral swindle,—a way of obtaining goods under false pretences. *Dr. Chapin.*

FASHIONS—Odd.

These abounded in the reign of Edward III. We read that at public shows, the ladies rode in party-coloured tunics, one half being of one colour and the other half of another, with short hoods and *liripipes* (the long tails of tippets of the hoods) wrapped about their heads like cords. Their girdles were handsomely ornamented with gold and silver, and they wore small swords, "commonly called daggers," before them in pouches, and thus habited they were mounted on the finest horses that could be procured, and ornamented with the richest furniture. In full dress the appearance of the ladies was as gorgeous as it was warlike. In a work by Pierce Ploughman, written, it is supposed, about 1350, the poet speaks of a woman richly clothed, her garments purpled, faced, or trimmed with fine furs, her robes of scarlet colour in grain, and splendidly adorned with ribands of red gold, interspersed with precious stones of great value. Her head-tie, he says, he has not time to describe, but she wore a crown that even the king had no better. Her fingers were all embellished with rings of gold, set with diamonds, rubies, and sapphires, and also with oriental stones or amulets to prevent any venomous infection. *Anon.*

FASHIONS—Origin of.

An old Scotch preacher is reported to have said in one of his sermons at Aberdeen,—"Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil." *John Bate.*

FASTING—Degrees of.

As to the degrees or measures of fasting, we have instances of some who have fasted several days together. So Moses, Elijah, and our blessed Lord, being endued with supernatural strength for that purpose, are recorded to have fasted without intermission, "forty days and forty nights." But the time of fasting, more frequently mentioned in Scripture, is one day, from morning till evening. And this was the fast commonly observed among the ancient Christians. But beside these, they had also their half-fasts (Semijejunia, as Tertullian styles them) on the fourth and sixth days of the week (Wednesday and Friday) throughout the year; on which they took no sustenance till three in the afternoon, the time when they returned from the public service. *J. Wesley.*

FASTING—End of.

The direct end of fasting is, the mortification of sin. Is your mind distempered? Your heart hard? Grace weak? And corruptions strong? Doth pride, envy, malice, the love of the world, or any other filthiness of flesh or spirit prevail? Fasting is then your duty more especially. Some demons will not come forth but by fasting and much prayer (Mark iii, 24). When this is the case, fasting is the most proper remedy, and should be used as the chief means thereto. *J. Beaumont.*

FASTING—Nature of.

As to the nature of it all the inspired writers, both in the Old Testament and the New, take the word, to fast, in one single sense, for not to eat, to abstain from food. This is so clear, that it would be lost labour to quote the words of David, Nehemiah, Isaiah, and the prophets that followed, or of our Lord and His apostles; all

agreeing in this, that, to fast, is not to eat for a time prescribed. *J. Wesley.*

FASTING—Reason of.

The reason of abstaining from food is, that it is an expression of our sorrow and humiliation, a tacit acknowledgment that we have forfeited, and deserve not so much as the common mercies of life: thus it helps contrition. *J. Beaumont.*

FASTING—Voluntary.

Fasting should be free and voluntary, a sort of freewill offering, not merely what is put upon us by constraint. We should abstain from all sustenance of the body, if possible without injury, and from all the delights of sense for a time for a religious end. *Ibid.*

FATALISM—Definition of.

Fatalism is the belief of an unchangeable destiny, to which everything is subject, uninfluenced by reason, and independent of a controlling cause; the doctrine, in short, which teaches that all things take place by inevitable necessity. *Maunder.*

FATHER—Term.

Besides the common and ordinary acceptation of it, the term in the Scriptures has other meanings.

1. It signifies grandfather, great-grandfather, or, the very author and first father of a family, how remote soever he may be from those who speak. For instance, the Jews in the Saviour's time called themselves the sons of Abraham. Nebuchadnezzar is termed Belshazzar's father, though he was his grandson.

2. By father is understood the inventor, the master of those who are of a certain profession. *Jubal* was the father of such as dwell in tents, and such as have cattle. *Tubal* was the father of such as handle the harp and organ. Hiram, the famous founder of Tyre, is called the father of the king of Tyre, (2 Chron. ii, 13); and even of Solomon (2 Chron. iv, 16). (See 2 Kings ii, 12.)

3. Father is a term of respect which inferiors give to their superiors, and servants to their masters; Naaman's servants called him "father" (2 King v, 13). The king of Israel called Elisha his father (2 Kings vi, 21; xiii, 14).

4. A man is said to be a father to the poor, when he takes care to supply their necessities. "I was a father to the poor" (Job xxix, 16). God declares himself to be a father of the fatherless.

5. God is frequently called Father.

6. The devil is called the father of the wicked; "Ye are of your father the devil," says the Saviour (John viii, 44). *Cruden.*

FAULT-FINDER.—Disposition of the.

It is his nature's plague,
To spy into abuses; and, oft, his jealousy
Shapes faults that are not. *Shakespeare.*

FAULT-FINDER—Useful.

In a certain town in Massachusetts there was a man, several years since, who seemed to be a bold leader of all opposition to religion, and always ready to publish abroad any delinquencies which might be discovered in any professor of religion. At length, he made up his mind to remove from the place to another part of the country. Meeting the pastor of the Congregational church one day, he said, after passing the usual salutation:

"Well, I suppose you know that I am going to leave town soon, and *you* will probably be glad of it."

"Glad of it? Why no," said the minister; "you are one of our most useful men, and I think I shall hardly know how to spare you."

Taken aback, somewhat, by such a reply, he immediately asked, "How is that?"

"Why," rejoined the minister, "there can't be a sheep that gets a foot out of this fold, but what you will always bark from one end of the town to the other. I think you have really been one of the most useful watch-dogs that I ever knew."

The remaining conversation we will not repeat; but there seemed to be an idea too good to be lost, in reference to the *usefulness* of some wicked men, who are always disposed to find fault with the Church. They may often exert some restraining influence, and do good in that way, when they do not intend to. David recognised this kind of usefulness, when he said, "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me" (Ps. xxxix, 1). If the Lord has bid them curse, why should they not finish their work. The reward of such a kind of usefulness may, indeed, differ from that of those who really love to honour God in what they do; but *that*, God will surely see to in the end, so that no injustice shall be done them. *Anon.*

FAULTS—Blindness to.

It is with the children of men as with the housewife, that, having diligently swept her house, and cast the dust out of doors, can see nothing amiss, not so much as a speck of dust in it; whereas, if the sun do but a little shine in through some cranny in the wall, or some broken square in the window, she may soon see the whole house swim and swarm with innumerable atoms of dust, floating to and fro in the air, which, for dimness of light or sight,

she was not able to discern. Even so it is with many that are careful of their ways, so that little may be seen amiss that might require either reformation or amendment; yet when they shall come to look more attentively into God's law, a little beam of light reflecting upon their souls from it, will discover unto them such an innumerable company, as well of corruptions in their hearts, as of errors and oversights in their lives, that it shall make them, as men amazed, cry out, Lord, what earthly man doth know the errors of his life! *Spencer.*

FAULTS—Overcoming.

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us; it being with the follies of the mind, as with weeds of a field, which, if destroyed and consumed upon the place where they grow, enrich and improve it more than if none had ever sprung there. *Dean Swift.*

FAULTS—Punishment of.

Faults of the head are punished in this world, those of the heart in another; but as most of our vices are compound, so also is their punishment. *C. Colton.*

FAULTS—Reproving.

To reprove small faults with undue vehemence, is as absurd as if a man should take a great hammer to kill a fly on his friend's forehead. *Anon.*

FEAR—Anxious and Prudential.

We may distinguish of a twofold fear:—

1. A fear of solicitous anxiety, such as makes us let go our confidence in God's providence, causing our thoughts so to dwell upon the dreadfulness of the thing feared as to despair of a deliverance. And with such a kind of fear Christ absolutely forbids us to fear those that kill the body; it being very derogatory to God, as if His mercy did not afford as great arguments for our hope, as the cruelty of man for our fears.

2. The second sort of fear is a fear of prudential caution, whereby a man, from the due estimate of an approaching evil, endeavours his own security. And this kind of fear is not only lawful, but also laudable. For to what purpose should God have naturally implanted in the heart of man a passion of fear, if it might not be exercised and affected with suitable objects; that is, things to be feared? Now under this sort of fear we may reckon that to which Christ advises His disciples in these expressions, "Beware of men," and "Flee from one city into another." *Dr. South.*

FEAR—Consumption of.

Must I consume my life—this little life,
In guarding against all may make it less?
It is not worth so much!—it were to die
Before my hour, to live in dread of death.
Lord Byron.

FEAR—Definition of.

Fear is that uneasiness of mind which arises from an apprehension of danger, attended with a desire of avoiding it.
C. Buck.

FEAR—Filial.

A little boy was tempted to pluck some cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said his evil companion, "for if your father should find out that you have taken them, he is too kind to hurt you." "Ah," said the brave little fellow, "that is the very reason why I would not touch them; for though my father would not hurt me, yet I should hurt him by my disobedience." *Anon.*

FEAR—Natural.

Fear in itself is a thing not sinful. For is not fear a thing natural, and for men's preservation necessary, implanted in us by the provident and most gracious Giver of all good things, to the end that we might not run headlong upon those mischiefs wherewith we are not able to encounter, but use the remedy of shunning those evils which we have not ability to withstand? *Hooker.*

FEAR—Needless.

Human beings often undergo much needless fear, because they are afraid to search out all the facts. For fear of finding the fact worse than they fear, they often fear what is much worse than the fact. They go on through life thinking they have seen a ghost, and miserable in the thought: whereas, if they had but screwed their courage to the point of examining, they would have found it was no more than a table-cloth drying upon a line between two poles. Oh that we could all for ever get rid of this moral cowardice! If you think there is something the matter with your heart, go to the doctor and let him examine. Probably there is nothing earthly wrong. And even if there be, it is better to know the worst than live on week after week in a vague wretched fear. Let us do the like with our affairs. Let us do the like with our religious difficulties; with our theological perplexities. The very worst thing you can do, is to lock the closet door when you think probably there is a skeleton within. Fling it wide open; search with a paraffin lamp into every corner. A hundred to one, there is no skeleton there at all. But from youth to age we must be battling with the dastardly tendency to walk away from the white donkey in the shadow, which we ought to walk up to. I

have seen a little child, who had cut her finger, entreat that it might just be tied up, without ever being looked at: she was afraid to look at it. But when it *was* looked at, and washed and sorted, she saw how little a thing it was for all the blood that came from it; and about nine-tenths of her fear fled away. *Boyd.*

It is curious to think how often these needless fears, which cause so much unnecessary anxiety and misery, are the result of pure miscalculation: and this miscalculation not made in a hurry, but deliberately. I have a friend who told me this. When he was married, he had exactly £500 a year, and no means of adding to that income. So, as he could not increase his income, his business was to keep down his expenditure below it. But neither he nor his wife knew much about household management; and (as he afterwards found) he was a good deal victimised by his servants. After doing all he could to economise, he found, at the end of the third month of his financial year, that he had spent exactly £125. Four times £125, he calculated, made £600 a year, which was just £100 more than he had got; so the debtor's prison appeared to loom in view; or some total change in his mode of life, which it seemed almost impossible for him to make, without very painful circumstances. And for weeks the thought almost drove him distracted. Day and night it never was absent. At length, one day, brooding over his prospects, he suddenly discovered that four times 125 made just 500, and not 600; so that all his fears were groundless. He was relieved, he told me: but somehow his heart had been so burdened and sunk by those anxious weeks, that though the cause of anxiety was removed, it was a long time before it seemed to recover its spring.

Now my friend had all his wits about him. There was nothing whatever of that causeless delusion which shades off into insanity. But somehow he thought that $125 \times 4 = 600$; and his conclusion was that ruin stared him in the face. *Ibid.*

FEAR—Needless.

I believe that when you are worrying yourself by imagining all kinds of evils as likely to befall you, it will do you a great deal of good to be allowed to see something of other people, who are always expecting something awful to happen, and with a morbid ingenuity devising ways of making themselves miserable. You will discern how ridiculous such people look; how irritating they are; how, so far from exciting sympathy, they excite indignation. My friend Jones told me that after several months of extremely hard headwork, which had lowered his nervous system, he found himself getting into a way of vaguely dreading what might come next; and of received his letters in the morning with many anticipations of evil. But happily a friend came to visit him, who carried all this about a hundred degrees farther; who had come through all his life expecting at least an earthquake daily, if not the end of the world. And Jones was set right. In the words of Wordsworth, "He looked upon him, and was calmed and cheered." Jones saw how like a fool his friend seemed; and there came a healthy reaction; and he opened his letter-box bravely every morning, and was all right again. Yes, let us see the Helot drunk, and it will teach us to keep sober. My friend Gray told me that for some little space he felt a growing tendency to scrubbiness in money matters. But having witnessed pinching and paring (without the least need for them) carried to a transcendent degree by some one else, the very name of economy was made to stink in his nostrils; and he felt a mad desire to pitch half-crowns about the streets wherever he went. In this case, the reaction went too far: but in a week or two Gray came back to the middle course, which is the safest and best. *Ibid.*

It was wise advice of Sydney Smith, when he said that those who desire to go hopefully and cheerfully through their work in this life, should "take short views:" not plan too far ahead; take the present blessing and be thankful for it. It was indeed the best of all possible advice; for it was but a repetition, in another form, of the counsel of the kindest and wisest: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: Sufficient unto the day is the evil thereof." Whenever I see man or woman, early old with anxiety, and with a face deeply lined with care, I think of certain words which deserve infinitely better than to be printed in letters of gold: and I wish that such a one, and that all I care for, were numbered among the people who have a right to take these words for their own:

"Be careful for nothing: but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." *Ibid.*

FEAR—Operation of.

Fear sometimes adds wings to the heels, and sometimes nails them to the ground, and fetters them from moving.

Montaigne.

FEAR—Signs of.

Fear shows itself by paleness of the cheeks, sinking of the spirits, trembling of the limbs, hurry and confusion of the mind and thoughts, agonies of nature and fainting. Many a person has died with fear. Sometimes it rouses all nature to exert itself in speedy flight, or other methods to avoid the approaching evil; sudden terror has performed some almost incredibles of this kind. *Dr. Watts.*

Thereat he smitten was, with great affright,
And trembling terror did his heart appal,
Nor wist he what to think of that same night,
Nor what to say, not what to do at all.
Ibid.

FEAR—Unavailing.

He that trembles at the very sight of his burden, with what courage will he be able to stand under it? Can the trembling of the lamb kept off or mitigate the rage of the wolf? He that continually torments himself with the fear of an approaching evil, does anticipate his misery, not avoid it. Every strong apprehension of an object is a certain approximation of it to the soul. Fear makes the evil that is feared present to a man, in respect of its trouble, before it can be present in respect of its existence: wherefore it is so far from keeping off a calamity, that it brings it before its time. It was not Hezekiah's fear of Sennacharib but his confidence in God that did protect him. *Dr. South.*

FEAR—Virtuous and Vicious.

There is virtuous fear, which is the effect of faith; and there is a vicious fear, which is the product of doubt. The former leads to hope as relying on God, in whom we believe; the latter inclines to despair, as not relying on God, in whom we do not believe. Persons of the one character fear to lose God; persons of the other character fear to find Him. *Pascal.*

FEAR OF GOD—Definition of the.

Fear of God is that holy disposition or gracious habit formed in the soul by the Holy Spirit, whereby we are inclined to obey all God's commands; and evidences itself—1. By a dread of His displeasure. 2. Desire of His favour. 3. Regard for His excellences. 4. Submission to His will. 5. Gratitude for His benefits. 6. Conscientious obedience to His commands. *C. Buck.*

FEAR OF GOD—Filial.

As a father may sometimes affright his children, by suddenly appearing before them in the armour with which he has been fighting his enemies; so sometimes when God manifests himself as a consuming fire—the armour with which He often clads Himself against His enemies—His own children become excited with fear for a time; but when he speaks to them in a Father's voice, they at once recognise Him, and their fear gives place to increased confidence and love. *John Bate.*

FEAR OF GOD—When Sinful.

Fear is sinful when—1. It proceeds from unbelief or distrust of God. 2. When it ascribes more to the creature than is due; or when we fear our enemies without considering they are under God. 3. When we fear that in God that is not in Him, or that He will break His promises, &c. 4. When our fear is immoderate, so as to distract us in duty. *C. Buck.*

FEAR OF GOD—Slavish.

When Adam through disobedience brought guilt upon his conscience, he dreaded to see or to think of God, and sought to hide himself from His holy presence. It is so with Adam's children; sin produces guilt, guilt produces a slavish fear of God, and this fear moves them to the use of means to shut out the thoughts of God from their souls, or to seclude themselves in places which they imagine He cannot discover. *John Bate.*

FEAR AND LOVE.

Fear and love are necessary to constitute that frame of mind wherein the essence of piety or true godliness doth consist. *Fear* is necessary to keep God in our eyes; it is the office of love to enthrone him in our hearts. Fear cautions or avoids whatever may offend; love yields a prompt and liberal service. Fear regards God as a witness and a judge; love cleaves to Him as a Friend and a Father. Fear makes us watchful and circumspect; love renders us active and resolute. In short, fear and love go hand-in-hand, and mutually assist each other. Love keeps fear from being servile and distrustful; and fear keeps love from being forward and secure; and both spring from one root, viz., faith in God as a Being possessed of infinite perfection, and related to us as our Creator and Governor, our Redeemer and Judge. *Cope.*

FEARFUL AND FEARLESS.

Here is depicted plainly to the eye,
The wicked fleeing when no foe is nigh.
The thunder echoing in its deep-toned peals,
Alarms his conscience and awakes his heels.
The wind low whistling through the hollow tree,
A call from justice is, from which they flee;

The rolling torrent in its murmur loud,
Appears the shout of the pursuing crowd;
Each object looming through the gloom of night,
His fear increases, and augments his flight.
Not so the righteous; see him walk along,
Bold as a lion, as a mountain strong.
Courageous heart, he fears no rude surprise,
He trusts in Jesus and all else defies.
Holmes.

FEELING—Faith Before.

In philosophy a man begins by experience, after which comes knowledge and belief; as when a man hath put his hand to the fire, and feels it to be hot, he comes to know thereby that fire burns; but in divinity, we must believe though we have no feeling: first comes faith, and after comes sense and feeling. *W. Perkins.*

FEELING—Comes of Faith.

Faith does not spring out of feeling, but feeling out of faith. The less you feel the more you should trust. You cannot feel aright till you have believed. As all true repentance has its root in faith, so all true feeling has the same. It is vain for you to attempt to reverse God's order of things.
Dr. Bonar.

FEELING—No Rule of Experience.

Feeling is not always a fit rule to judge our states by, that God hath rejected us, because we are crossed in outward things, whereas this issues from God's wisdom and love. How many imagine their failings to be fallings, and their fallings to be fallings away; infirmities to be presumptions; every sin against conscience, to be the sin against the Holy Ghost, unto which misapprehensions weak and dark spirits are subject. And Satan, as a cunning rhetorician, here enlargeth the fancy, to apprehend things bigger than they are. Satan abuseth confident spirits another contrary way; to apprehend great sins as little and little as none. Some also think that they have no grace, because they have not so much as grown Christians; whereas there be several ages in Christ. Some, again, are so desirous and enlarged after what they have not, that they mind not what they have! Men may be rich though they have no millions, and be not emperors. *Sibbes.*

FEELING—Want of.

Had the woman of Sychar any feeling when He spoke to her so lovingly? Was it the amount of conviction in Zaccheus that made the Lord address him so graciously, "Make haste, for to-day I must abide at thy house?" The balm of Gilead will not be the less suitable for you, nor the physician there less affectionate and cordial, because, in addition to other diseases, ye are afflicted with the benumbed palsy. Your greater need only gives Him an opportunity of showing the extent of His fulness, as well as the riches of His grace. Come to Him, then, *just because you do not feel.* "Him that cometh I will in no wise cast out." Whatever you may feel, or may not feel, it is still a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. *Dr. Bonar.*

FEELINGS—Depending on.

To depend upon feelings in religion is unsafe and dangerous. A man may as well think of holding fast to the clouds, building upon running sand or relying on the wind. The clouds, the sand, the wind, are no more changeable and uncertain than are feelings. A change in circumstances, or a change in health, or a change in friends will often produce an equal change in feelings. Our religion should be like the sun, cloud or no cloud, go on in its shining course; like the earth, wind or no wind, roll on in its orbit; we should "stand by faith;" "live by faith;" and "hold fast the profession of our faith." *John Bate.*

FELLOWSHIP—Christian.

Christian society is like a bundle of sticks, laid together, whereof one kindles another. Solitary men have fewest provocations to evil; but again, fewest incitations to good. So much as doing good is better than not doing evil will I account Christian good fellowship better than an hermetish and melancholy solitariness. *Bp. Hall.*

FELLOWSHIP—Church.

1. The *nature* of Church fellowship is the communion that the members enjoy one with another—(1) In duties (Rom. xii, 6; 1 Cor. xii, 1; 1 Thess. v, 17, 18; Jas. v, 16). (2) In ordinances (Heb. x, 24; Acts ii, 46). (3) In graces, love, joy, &c. (Heb. x, 24; Mal. iii, 16; 2 Cor, viii, 4). (4) In interests spiritual and sometimes temporal (Rom. xii, 4, 13; Heb. xiii, 16). (5) In sufferings (Rom. xv, 1, 2; Gal. vi, 1, 2; Rom. xii, 15).

2. The *end* of Church fellowship is—(1) The maintenance and exhibition of a system of sound doctrine (2 Tim. i, 13; 1 Tim. vi, 3, 4; 1 Cor. viii, 5, 6; Heb. ii, 1; Eph. iv, 21). (2) The support of the ordinances of Gospel worship in their purity and simplicity (Deut. xii, 31, 32; Rom. xv, 6). (3) The promotion of holiness in all manner of conversation (Phil. i, 27; ii, 15, 16; 2 Pet. iii, 11; Phil. iv, 8).

3. The *duties* of Church fellowship are—(1) Earnest study to keep peace and unity (Eph. iv, 3; Phil. ii, 2, 3; iii, 15, 16).

(2) Bearing of one another's burdens (Gal. vi, 1, 2). (3) Earnest endeavours to prevent each other's stumbling (1 Cor. x, 2, 3; Heb. x, 24—27; Rom. xiv, 13). (4) Stedfast continuance in the faith and worship of the Gospel (Acts ii, 42). (5) Praying for and sympathising with each other (1 Sam. xii, 23; Eph. vi, 18).

4. The *advantages* of Church fellowship are—(1) Peculiar incitements to holiness (Ecc. iv, 11). (2) There are some promises applicable to none but those who attend the ordinances of God, and hold communion with the saints (Ps. xcii, 13; Isa. xxv, 6; Ps. cxxxii, 13—16; xxxvi, 8; Jer. xxxi, 12). (3) Such are under the watchful eye and care of their pastor (Heb. xiii, 7). (4) Subject to the friendly reproof or kind advice of the saints (1 Cor. xii, 25). (5) Their zeal and love are animated by mutual and reciprocal conversation (Mal. iii, 16; Prov. xxvii, 17). (6) They may restore each other if they fall (Ecc. iv, 10; Gal. vi, 1). (7) Can more easily promote and spread the Gospel. *Buck.*

FELLOWSHIP OF SAINTS.

More sweet than odours caught by him who sails
Near spicy shores of Araby the blest—
A thousand times more exquisitely sweet
The freight of holy feeling which we meet,
In thoughtful moments—wafted by the gales
From fields where good men walk,
Or bowers wherein they rest.
Wordsworth.

The saints on earth, when sweetly they converse,
And the dear favours of kind heaven rehearse;
Each feels the other's joys, both doubly share
The blessings which devoutly they compare;
If saints such mutual joy feel here below,
When they each other's heavenly foretastes know,
What joys transport them at each other's sight
When they shall meet in empyreal height!
Anon.

FELLOWSHIP AND SOCIETY.

Both these terms are employed to denote a close intercourse; but *fellowship* is said of men as individuals, *society* of them collectively; we should be careful not to hold *fellowship* with any one of bad character, or to join the society of those who profess bad principles. *G. Crabb.*

FELLOWSHIP OF SOULS.

Fellowship of souls does not consist in the proximity of persons. There are millions who live in close personal contact, dwell under the same roof, board at the same table, and work in the same shop, between whose minds there is scarcely a point of contact, whose souls are as far asunder as the poles. Whilst, contrariwise, there are those separated by oceans and continents, aye, by the mysterious gulf that divides time from eternity, between whom there is a constant intercourse, a delightful fellowship. In truth we have often more communion with the distant than the near. *Dr. Thomas.*

FIDELITY—Christian.

There have been men on this earth of God's, of whom it was simply true that it was easier to turn the sun from its course than these from the paths of honour. There have been men like John the Baptist who could speak the truth which had made their own spirits free, with the axe above their neck. There have been men redeemed in their inmost being by Christ, on whom tyrants and mobs have done their worst, and when, like Stephen, the stones crashed in upon their brain, or when their flesh hissed or crackled in the flames, were calmly superior to it all.
F. W. Robertson.

Faithful found
Among the faithless, faithful only he
Among innumerable false, unmoved,
Unbroken, unseduced, unterrified,
His loyalty he kept, his love, his zeal,
Nor number, nor example, with him wrought,
To swerve from truth, or change his constant mind,
Though single. *Milton.*

FIDELITY TO CHRIST—Triumphant.

A heathen king had a pious bishop brought before him, and demanded that he should renounce his belief, and bow down before the idols. But the bishop refused, and said, "No, king; that will I never do." Rage seized the king, and he cried out, in ire, "Dost thou not know that thy life is in my hands, and that I can kill thee? A word from me, and it is done." "That I well know," answered the bishop; "but first allow me to relate to you a parable, and beg you to answer me a question. Suppose that one of thy truest and most faithful servants fell into the power of thine enemies, and they, trying to shake his faith in thee, should seek to make him a traitor to thee and thy house; but not being able to destroy his faithfulness, should then strip him of his raiment, and chase him away with mockery; say, oh king, when he came thus naked to thee, wouldst thou not give him the costliest garments, and cover him with honour?"

The king replied, "Most assuredly I should; but what has this to do with the question?" And the bishop answered, "Now see. Thou canst strip me of my earthly body, but I have a Lord who will clothe me anew. Shall I, then, value my raiment more than my faith?" The king was silent. At last he spoke: "Go; thy life be spared!"

Anon.

FIDELITY TO THE CHURCH.

When the Steamship "Canadian" was sinking in the deep waters on the shores of America, a passenger, who barely escaped from an ocean grave, told me that the engineer kept faithful to his post, and that the cabin-boy was heard to say, He would not forsake the dear Canadian. These two facts may serve to show us, that in the time of the Church's greatest danger, arising from persecutions, dissentions, or anything else that seeks to destroy her, the ministry and membership should abide faithful to their post, and rather than forsake the Church to save their peace and ease, they should prefer abiding by the destiny which awaits her. *John Bate.*

FIDELITY IN DUTY—Rewarded.

Henry V on the evening of Agincourt found the chivalric David Camm still clasping the banner which through the fight his strength had borne, and his right arm defended. Often had the monarch noticed that pennon waving in the foremost van of the men of England who that day pierced, broke, and routed the proud ranks of France. The king knighted him as he lay. The hero died, but dying was ennobled! *S. Coley.*

Whitfield and a pious companion were much annoyed one night, at a public house, by a set of gamblers in the room adjoining where they slept. Their noisy clamor and horrid blasphemy so excited Whitfield's abhorrence and pious sympathy, that he could not rest.

"I will go to them, and reprove their wickedness," said he. His companion remonstrated in vain. He went. His words of reproof were apparently powerless upon them. Returning, he laid down to sleep. His companion asked him, rather abruptly:

"What did you gain by it?"

"A soft pillow," he said patiently, and soon fell asleep.

Yes, a "soft pillow" is the reward of fidelity—the companion of a clear conscience. It is a sufficient remuneration for doing right, in the absence of all other reward. And none know more truly the value of a soft pillow, than those parents whose anxiety for wayward children is enhanced by a consciousness of neglect. Those who faithfully rebuke, and properly restrain them by their Christian deportment and religious counsels, can sleep quietly in the day of trial. *Dr. Wise.*

FIDELITY TO THE FAITH.

St. Paul "kept the faith" at Antioch, even when the infatuated crowd attempted to drown his voice with their clamour, and "interrupted him, contradicting and blaspheming." He "kept the faith" at Iconium, when the "envious Jews stirred up the people to stone him." He "kept the faith" at Lystra, when the fate of Stephen became almost his, and he was dragged, wounded and bleeding, outside the ramparts of the town, and left there to languish, and, for ought they cared, to die. He "kept the faith" against his erring brother Peter, and "withstood him to the face, because he was to be blamed. He "kept the faith" when shamefully treated at Phillippi, and made the dungeon echo back the praises of his God. He "kept the faith" at Thessalonica, when "lewd fellows of the baser sort accused him falsely of sedition" He "kept the faith" at Athens, when, to the world's sages, he preached of Him whom they ignorantly worshipped as "the unknown God." He "kept the faith" at Corinth, when compelled to abandon that hardened and obdurate city, and to shake off the dust from his garment, as a testimony against it. "He kept the faith" at Ephesus, when he pointed his hearers not to Diana, but to Jesus Christ as their only Saviour. He "kept the faith" at Jerusalem, when stoned by the enraged and agitated mob—when stretched upon the torturing rack, and bound with iron fetters. He "kept the faith" in Cesaræa, before the trembling, conscience-stricken Felix, when he "reasoned of righteousness, temperance, and judgment to come." He "kept the faith" before Agrippa, and, by his earnestness, compelled the king to say, "Almost thou persuadest me to be a Christian;" and even in the closing hours of life, when the last storm was gathering over his head, when lying in the dark and dismal Roman cell, he wrote these triumphant words, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge shall give me at that day." *Macduff.*

FIDELITY IN PERSECUTION.

True men are calm and faithful in the greatest trials and before the fiercest foes. Josephus records a case in point, the speech of Eleazer before the tyrant Antiochus. Said the intrepid martyr, "Old age has not so impaired my mind, or enfeebled my

body, but when religion and duty call upon me, I feel a youthful and vigorous soul. Does this declaration awaken your resentment? Prepare your instruments of torture, provoke the flames of the furnace to a fiercer rage; nothing shall induce me to save these silver locks, by a violation of the ordinances of my country and of my God. Thou holy law! from whom I derive my knowledge, I will never desert so excellent a master. Thou prime virtue, temperance! I will never abjure thee. August and sacred priesthood! I will never disgrace thee. I will bear it to my ancestors a pure and unsullied soul, as free from stain as I stand in this place devoid of fear, amidst the parade of your threatening engines and implements of martyrdom."

E. L. Magoon.

FIDELITY TO THE TRUTH.

Valens, the emperor, a zealous Arian, went on a kind of visitation tour through his dominions, for the purpose of bringing his subjects to confess the same faith as himself; so he and his prefect came to Cesaræa. The prefect sent for Basil; and, after a little altercation, he asked him if he was not ashamed to profess a different creed from that of the Emperor. Basil intimated that he thought it better to stand alone by the side of truth, than with all the world on the side of falsehood. The prefect lost his patience, and began to talk of other weapons than those of argument. "Are you not afraid to oppose me?" he said to Basil. "Why should I fear?" said Basil, "what will happen?" The prefect, bloated with rage, and almost choked with passion, gasped out convulsively, "Confiscation, banishment, torture, death!" "Have you nothing else?" asked the undaunted bishop; "for nothing you have spoken has any effect on me. He that has nothing to lose is not afraid of confiscation. Save these threadbare, tattered garments, and a few books, I have nothing you can take; and as to banishment! you cannot banish me, for the earth is the Lord's, and the fulness thereof, whose stranger and pilgrim I am: and as to torture, the first stroke would kill me; and to kill me is to send me to glory." "No man ever spoke to me like that before," said the crest-fallen official. "Perhaps you never met with a Christian bishop before," was the reply. A widow, one of Basil's flock, threw herself under his protection, and he risked his life to ensure her safety. The Emperor, with a body of soldiers, went to the Church and demanded the Sacrament at Basil's hand; and he determined to die rather than dispense the emblems of Christ's death to one who repudiated His divinity. At last a day of clouds and storms was followed by a calm and tranquil sunset; Basil closed his eyes upon this scene of trouble, to open them upon the unbroken calm that slumbers on the everlasting hills. *F. J. Sharr.*

FIRMNESS—Definition of.

That profound firmness which enables a man to regard difficulties but as evils to be surmounted, no matter what shape they may assume. *W. Cockton.*

FIRMNESS—Moral.

George III was a man of firm mind, with whom one had pleasure in acting. He was very slow in forming his opinion, very diligent in procuring every information on the subject; but once convinced, he would act with the most unflinching firmness. His beautiful speech about the Roman Catholic question shows his character: "I can give up my crown and retire from power; I can quit my palace, and live in a cottage; I can lay my head on a block, and lose my life; but I can *not* break my oath." *Twiss.*

FLATTERY—Acceptance of.

Honey'd assent,
How pleasant art thou to the taste of man,
And woman also! flattery direct
Rarely disgusts. They little know mankind,
Who doubt its operation: 'tis my key,
And opes the wicket of the human heart.

Glenalvon.

'Tis an old maxim of the schools,
That flattery's the food of fools;
Yet now and then your men of wit
Will condescend to take a bit. *Swift.*

FLATTERY—Caution against.

We should feel as if our ears were stung with blasphemy, when we discover any attempt to transfer the crown of glory from the head of the Redeemer to that of any of His servants. *Simeon.*

Christian! thou knowest thou carriest gunpowder about thee. Desire them that carry fire to keep at a distance. It is a dangerous crisis, when a proud heart meets with flattering lips. *Flavel.*

FLATTERY—Deceit of.

Shrewd adventurers, in order to obtain what they desire, speak what they do not believe, and the basest flattery often obtains what substantial merit and sound reason would never procure. A member of the Grammont family one day found Cardinal Richelieu employed in jumping, and, with all the cunning flattery of a Frenchman and a courtier, offered to jump against him. He suffered the man of political power to jump higher, and soon

after found himself rewarded with a lucrative office. *E. L. Magoon.*

FLATTERY—Doings of.

Smooth talk proves often sweet poison. Flattery is the very spring and mother of all impiety; it blows the trumpet and draws poor souls into rebellion against God, as Sheba drew Israel against David; it put our first parents upon tasting the forbidden fruit; it put Absalom upon dethroning his father; it put Haman upon plotting the ruin of the Jews; it put Korah, Dathan, and Abiram, upon rebelling against Moses; it makes men call evil good, and good evil, darkness light, and light darkness. It puts men upon abusing God, slighting Christ, and vexing the Spirit; it unmans a man, it makes him call black white, and white black; it makes a man change pearls for pebbles, and gold for counters; it makes a man judge himself wise, when foolish; knowing, when he is ignorant; holy, when he is profane; free, when he is a prisoner; rich, when he is poor; high, when he is low; full, when he is empty; happy, when he is miserable. *Anon.*

The parasites of Darius deified him for a month, to make him the tool and victim of their malicious plot. Ziba's smooth words drew David into deep disgrace; and, by listening to lying prophets, Ahab became infatuated by flattery, and was soon involved in ruin. *Ibid.*

'Tis too much proved—that with devotion's visage,
And pious action, we do sugar o'er
The devil himself. *E. L. Magoon.*

FLATTERY—Evils of.

A man I knew who lived upon a smile,
And well it fed him; he look'd plump and fair,
While rankest venom foamed through every vein;
Living, he fawn'd on every fool alive;
And, dying, cursed the friend on whom he lived. *Young.*

When Alexander the Great had received from an arrow a wound that would not heal, he said to his parasites, You say that I am Jupiter's son, but this wound proves me a feeble man. Undeserved praise is always fatal in its effects on the vainglorious dupe. More danger lurks in adulation than in abuse, since it is the slaver that kills and not the bite. They who are voracious of vain compliments, drink from a Circean cup, which first exhilarates to madness and then destroys. *E. L. Magoon.*

FLATTERY—Power of.

All-potent Flattery, universal lord!
Reviled, yet courted; censured, yet adored!
How thy strong spell each human bosom draws,
The very echo to our self-applause!
'Tis thine to smooth the furrow'd brow of Pique,
Wrinkle with smiles the sour reluctant cheek,
Silence the wrathful, make the sullen speak,
Disarm a tyrant, tame a father's curse,
Wring the slow farthing from the miser's purse,
Subdue Lucretia, even when gold shall fail,
And make Apicius smile o'er cheese and ale. *Pope.*

The firmest purpose of a human heart,
To well-tim'd, artful flattery may yield. *Anon.*

FLATTERY—Prohibiting.

One of the first acts performed by George III after his accession to the throne, was to issue an order, prohibiting any of the clergy who should be called to preach before him, from paying him any compliment in their discourses. His majesty was led to this from the fulsome adulation which Dr. Thomas Wilson, Prebendary of Westminster, thought proper to deliver in the chapel royal; and for which, instead of thanks, he received from his royal auditor a pointed reprimand, his majesty observing "that he came to chapel to hear the praises of God, and not his own." *Arvine.*

FLATTERY AND DETRACTION.

As by flattery a man is usually brought to open his bosom to his mortal enemy; so by detraction and a slanderous misreport of persons, he is often brought to shut the same even to his best and truest friend. *Dr. South.*

FLESH—Conflicts of the.

You that carry flesh and blood about with you, and sinful natures, and do perceive the conflicts of the flesh against the spirit; weigh with yourselves what it is the flesh conflicts with you for; it is no less than for the immortal soul, as the Apostle Peter tells you, "I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." The flesh aims to damn the soul. It is in this conflict as Cæsar said in the battle he had once in Africa with the children and partakers of Pompey, that in other battles he was wont to fight for glory, but there and then he was obliged to fight for his life. Remember thy precious soul lies at stake in this conflict. *Christopher Love.*

FLESH—Definition of.

By flesh is to be understood, the corruption of man's nature by original sin; which corruption may be understood, either as a habit or as an act. If you consider the flesh as a habit, then it notes that primitive, radical, and original indisposition in man's nature to good. But if it be taken as an act, then it notes our corruptions against grace, and so I take it in this place (Gal. v, 17). *Christopher Love.*

FLOWERS.

"God's thoughts of Beauty taking form
To gladden mortal gaze."

Visible music; God's love-tokens; living poetry; Eve's playthings; earth's ornaments; Flora's children; Relics of Eden's bowers; a mother's bright reward; buds to bloom in the promised land; God's smiles come down to us; Stars of the earth; glowing praises; silent sermons; nature's jewelry; parables for the eye; commentaries on "Passing away" (James i, 10, 11); emblems of our own bright resurrection.

"Bright gems of earth, in which, perchance we see
What Eden was—what Paradise may be."
Anon.

FLOWERS—in Childhood.

Flowers are among the first objects that forcibly attract the attention of young children, becoming to them the source of gratifications which are among the purest of which our nature is capable, and of which even the indistinct recollection imparts a fleeting pleasure to the most cheerless moments of after life. *Kidd.*

FLOWERS—Early.

There is to me
A daintiness about these early flowers,
That touches me like poetry. They blow out
With such a simple loveliness among
The common herbs of pastures, and breathe
Their lives so unobtrusively, like hearts
Whose beatings are too gentle for the world. *N. P. Willis.*

FLOWERS—Everywhere.

Everywhere about us are they glowing,
Some like stars, to tell us spring is born;
Others, their blue eyes with tears o'erflowing,
Stand like Ruth amid the golden corn.

In all places, then, and in all seasons,
Flowers expand their light and soul-like wings,
Teaching us, by most persuasive reasons,
How akin they are to human things.

And with child-like, credulous affection
We behold their tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better land.
Longfellow.

Oh! the flowers look upward in every place,
Through this beautiful world of ours,
And, dear as a smile on an old friend's face,
Is the smile of the bright, bright flowers!
N. P. Willis.

FLOWERS—Goodness of God in.

Methinks, if there were no other proofs in the world of God's goodness, the flowers would supply them in abundance. Answer it to thyself, poor soul, that doubtest of His love, that darest not trust the voice in thine own heart telling thee that thy Father in heaven is *all* which that heart can adore. Why has He made these flowers? why does He send to thee these *little* joys, as gentle and unnoticed often as a mother's kiss upon a sleeping child? There is not, it would seem, a conceivable reason to be given for the existence of flowers (at least for their beauty and perfume), other than the intention to provide for a man a pure and most delicate pleasure. Geologists tell us that in the earlier epochs there are few traces of flowers; such as there were being small, and probably of the secondary colours, mere vessels for the ripening of the seeds. Only when the human era approached the order of the rosaceæ appeared, the fruit-trees with their luxurious burdens, and all our brightest and sweetest flowers, till "the wilderness rejoiced and blossomed as the rose."
Miss Cobbe.

Flowers are the smiles of God's goodness.
Wilberforce.

FLOWERS—Universal Love of.

How the universal heart of man blesses flowers! They are wreathed round the cradle, the marriage altar, and the tomb. The Persian in the far-east delights in their perfume, and writes his love in nosegays; while the Indian child of the far west claps his hands with glee as he gathers the abundant blossoms. The cupid of the ancient Hindoos tipped his arrows with flowers, and orange-flowers are a bridal crown with us—a nation of yesterday. Flowers garlanded the Grecian altar, and hung in votive wreath before the Christian shrine. *Mrs. Child.*

FOLLY—Definition of.

Folly consists in the drawing of false conclusions from just principles, by which it is distinguished from madness, which

draws just conclusions from false principles. *Locke.*

FOLLY—Displaying.

If you are subject to any secret folly, blab it not, lest you appear impudent; nor boast of it, lest you seem insolent; for every man's vanity ought to be his greatest shame, and every man's folly ought to be his greatest secret. *J. Beaumont.*

FOLLY AND INNOCENCE.

Folly and innocence are so alike,
The difference, though essential, fails to strike;
Yet Folly ever has a vacant stare,
A simpering countenance, and a trifling air;
But Innocence, sedate, serene, erect,
Delights us by engaging our respect.
Cowper.

FOOLS—Found out.

Men may live fools, but fools they cannot die. *Young.*

FOOLS—Presumption of.

For fools rush in where angels fear to tread. *Pope.*

FOOLS—Three.

I will show you three fools. One is yonder soldier, who has been wounded on the field of battle,—grievously wounded, well-nigh unto death. The surgeon is by his side, and the soldier asks him a question. Listen, and judge of his folly! What question does he ask? Does he raise his eyes with eager anxiety, and inquire if the wound be mortal; if the practitioner's skill can suggest the means of healing; or if the remedies are within reach, and the medicine at hand? No; nothing of the sort. Strange to tell, he asks, "Can you inform me with what sword I was wounded, and by what Russian I have been thus grievously mauled? I want," he adds, "to learn every minute particular respecting the origin of my wound." The man is delirious—his head is affected! Surely such questions at such a time are proof enough that he is bereft of his senses.

There is another fool. The storm is raging, the ship is flying impetuously before the gale, the dark scud moves swiftly overhead, the masts are creaking, the sails are rent to rags, and still the gathering tempest grows more fierce. Where is the captain? Is he busily engaged on the deck? Is he manfully facing the danger, and skilfully suggesting means to avert it? No, sir, he has retired to his cabin; and there, with studious thoughts and crazy fancies, he is speculating on the place where the storm took its rise. "It is mysterious this wind: no one ever yet," he says, "has been able to discover it." And so, reckless of the vessel, the lives of the passengers, and his own life, he is careful only to solve his curious question. The man is mad, sir: take the rudder from his hand: he is clean gone mad.

The third fool I shall doubtless find among yourselves. You are sick and wounded with sin; you are in the storm and hurricane of Almighty vengeance; and yet the question which you would ask of me this morning would be: "Sir, what is the origin of evil?" You are mad, sirs, spiritually mad. That is not the question you would ask if you were in a sane and healthy state of mind. Your question would be, "How can I get rid of the evil?" Not, "How did it come into the world?" but, "How am I to escape from it?" Not, "How is it that fire descended from heaven upon Sodom?" but, "How may I, like Lot, escape out of the city to a Zoar?" Not, "How is it that I am sick?" but, "Are there medicines that will heal me? Is there a physician to be found that can restore my soul to health?" Ah! you trifle with subtleties, while you neglect certainties. *C. H. Spurgeon.*

FORESIGHT—Divine.

It has been adduced as a striking illustration of the Divine foresight, that the season of the birth of the young of certain animals should be adjusted to the season of the year, and to the period of the food most conducive to its well-being; the preparation for the birth of the animal, and the preparation for the birth of its food (say the larvæ of insects), dating from very different points of time. *McCosh.*

FORETHOUGHT AND REFLECTION.

It is at once the disgrace and the misery of men, that they live without forethought. Suppose yourself fronting a mirror. Now what the objects behind you are to their images at the same apparent distance before you, such is reflection to forethought, As a man without forethought scarcely deserves the name of a man, so forethought without reflection is but a metaphorical phrase for the instinct of a beast.
S. T. Coleridge.

FORGIVENESS—Christian.

It has been reckoned a wise and witty answer which one of the philosophers returned to his friend, who advised him to revenge an injury that had been done to him: "What," says he, "if an ass kick me, must I needs kick him again?" And perhaps there is more wit than wisdom in that reply. It seems, indeed, to carry in it something of a true greatness of mind; but does it not at the same time discover a kind of haughty and contemptuous spirit?

The truth is, as a judicious writer observes upon it, "It is at best but a lame and misshapen charity; it has more of pride than of goodness. We should learn of the holy Jesus, who was not only meek, but lowly. We should contemn the injury, and pity the weakness; but should not disdain or despise the persons of our enemies.—'Charity vaunteth not herself, is not puffed up, doth not behave itself unseemly.'"

Mason.

FORGIVENESS—Divine.

Kind hearts are here, yet would the tenderest one
Have limits to its mercy, God has none;
But man's forgiveness may be true and sweet,
But yet he stoops to give it; more complete
Is love that lays forgiveness at thy feet
And pleads with thee to raise it; only heaven
Means crowned, not vanquished, when it says "Forgiven." *A. A. Procter.*

The Rev. Peter Jones, a converted Indian chief, from America, when in this country—after describing his pierced and wounded condition under conviction for sin as a stricken deer who left the herd to die—said of the sensations of new life experienced by him on the day of his salvation: "On that day the world seemed all fresh and new to me. It seemed like a new creation. I looked around, and the trees and the fields were so green—the lake was so blue—the sunshine so bright—the sky was so glad. Oh, that was a handsome day on which God for Christ's sake forgave my sins!" *Dr. Jobson.*

FORGIVENESS—Effects of.

In the garrison town of Woolwich, a few years ago, a soldier was about to be brought before the commanding officer of the regiment for some misdemeanor. The officer entering the soldier's name said, "Here is ——— again. What can we do with him! He has gone through almost every ordeal." The serjeant-major, M. B., apologised for intruding, and said, "There is one thing that has never been done with him yet, sir." "What is that, serjeant-major?" "Well, sir, he has never yet been forgiven." "Forgiven!" said the colonel; "here is his case entered." "Yes, but the man is not before you yet, and you can cancel it." After the colonel had reflected a few minutes he ordered the man to be brought before him; when he was asked what he had to say relative to the charges brought against him,—"Nothing, sir," was the reply; "only that I am sorry for what I have done." After making some suitable remarks, the colonel said, "Well, we are resolved to forgive you." The soldier was struck with astonishment; the tears started from his eyes; he wept. The colonel, with the adjutant and the others present, felt deeply when they saw the man so humbled. The soldier thanked the colonel for his kindness, and retired. The narrator had the soldier under his notice for two years and a half after this, and never, during that time, was there a charge brought against him, or fault found with him. Mercy triumphed; kindness conquered! The man was won! *Dr. Guthrie.*

FORGIVENESS—of Enemies.

"What can Jesus Christ do for you now?" said an inhuman slave master, when in the act of applying the lacerating whip to an already half-murdered slave. "Him teach me to forgive you, massa," was his reply. *Philips.*

When on the fragrant sandal tree
The woodman's axe descends,
And she who bloomed so beauteously,
Beneath the weapon bends,
E'en on the edge that wrought her death,
Dying she breathes her sweetest breath,
As if to token in her fall
Peace to her foes, and love to all.

How hardly man this lesson learns,
To smile, and bless the hand that spurns;
To see the blow, to feel the pain,
And render only love again!
ONE had it—but He came from heaven,
Reviled, rejected, and betrayed;
No curse He breathed, no plaint He made,
But when in death's dark pang He sighed,
Prayed for His murderers, and died.

Edmonston.

FORGIVENESS—of Others.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.

Lord Herbert.

When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the sea-worm, that perforates the shell of the mussel, which straightway closes the wound with a pearl. *Richter.*

It is vain for you to expect, it is impudent for you to ask of God forgiveness on your own behalf, if you refuse to exercise this forgiving temper with respect to others. *Hoadley.*

You should forgive many things in others, but nothing in yourself. *Ausonius.*

To have the power to forgive,
Is empire and prerogative,
And 'tis in crowns a nobler gem
To grant a pardon than condemn.

Butler.

FORGIVENESS—of Others.

Kneel not to me:
The power that I have on you is to spare you;
The malice towards you, to forgive you; live,
And deal with others better.

Shakespeare.

FORGIVENESS—Rule of.

In the middle ages, when the great lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbour who had offended him. It chanced that on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that all his words had no effect, he said, "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?" The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ Himself taught to His disciples?"

"I will do it," replied the duke.

He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses, as we forgive them that trespass against us." There the duke was silent.

"My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, *if you dare say so?*—'Forgive us our trespasses, *as we forgive* them that trespass against us.'"

"I cannot," replied the duke.

"Well, God cannot forgive you, for He has said so. He Himself has given this prayer. Therefore you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you *as you pardon others*, is to ask Him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment."

The iron will of the duke was broken.

"No," said he, "I will finish my prayer:—"My God, my Father, pardon me: forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil!"

"Amen," said the chaplain.

"Amen," repeated the duke, who now understood the Lord's prayer better than he had ever done before, since he had learned to apply it to himself. *Anon.*

FORGIVENESS—An Ugly.

There is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him. *H. W. Beecher.*

FORMALISM—Acquiring.

It is so easy to be orthodox in creed and statement; so safe to rest in a merely traditional belief, that many a decorous Christian fails to perceive the sure though invisible connection between the *lip-confession* and the *life-denial* of a merely outward profession, and the broader form of denial by which all such profession is decided. Yet between Christ mocked and Christ rejected there is but a single step; and who shall say how easily it is taken, or how quickly we may pass from the hollow homage, the "Hail, Master," which mocks our Lord, to the smiting and buffeting of open outrage! *Anon.*

FORMALISM—Character of.

Formalism is the tendency of the mind to rest in the mere externals of religion, to the neglect of the inner life of religion itself. It is just as when a child runs his lesson rapidly over without heeding the import of the story which he reads. It is just as if our knowledge of a man was confined to his stature, to the shape and colour of his coat; so that when his name is mentioned in our presence, we immediately think of his size and dress, but nothing more. It is the folly of valuing the tree for its bark, instead of its goodly timber; the folly of choosing a book for its binding, irrespective of the nature of its contents; the folly of delighting in painted windows and adorned walls, regardless of the character of the society and the accommodation within. It is the very essence of formalism to set the outward institutions above the inward truths, to be punctilious in going the round of ceremonial observances while neglectful of those spiritual sacrifices with which God is well pleased, to substitute means in the room of ends, and to rest in the type and symbol without rising to the glorious reality. It will stand up for the skeleton creed though the life be as little influenced by it as by

a mummy; it will in the strength of its zeal put on armour, brandish weapons, guard the courts of the sanctuary from unhallowed intrusion, and shout lustily, "The temple of the Lord, the temple of the Lord are we;" while it lacks heart for fighting the good fight of faith, and wrestling with spiritual wickedness. The Church and the sacraments, the symbol and the lettered creed, fill the sphere of its vision, and draw forth its devotion, to the almost utter exclusion of those grand spiritual objects that are unseen and eternal. Such, in general, is the character of formalism. *T. Pearson.*

FORMALISM—Lifelessness of.

The artist may mould matter into forms of enrapturing beauty, and make us feel their elevating and purifying influences; but what is the marble Moses of a Michael Angelo, or the cold statue of his living Christ, compared to the embodiment of the Hebrew law and the spirit of Jesus in the sculpture of a holy life? What are all the forms of moral beauty in the Pharisee of religion, compared with the true and holy life of the heart of the devoted Christian? *Bp. Thomson.*

FORMALISM AND EVANGELISM.

Formalism says, we who fast so often, pray so fervently, and attend on the sacraments so punctually, are God's people. Evangelism replies, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." The one says, baptism is regeneration; only be baptized, come to the sacramental table, and ye shall be saved. The other says, "Neither circumcision availeth anything, nor uncircumcision, but a new creature." *T. Pearson.*

FORMS—Design of.

Forms were designed by Him who knoweth our frame to be the means by which we might ascend to the enjoyment of Himself. But when the mind halts in the symbol, instead of rising from it to the thing signified; when the man runs up and down the ladder, instead of reaching the eminence which commands the glorious prospect, he loses the enjoyment inseparable from intercourse with the blissful reality. *Ibid.*

FORTITUDE—Definition of.

Fortitude is sometimes taken in a large sense to denote that constancy of mind, which is conspicuous not only in undertaking of difficult enterprises, but likewise in bearing of hardships, and thus it includes patience. Sometimes it is taken in a stricter sense to denote that particular virtue whereby a man contemns dangers, and undauntedly sets upon some daring undertaking. *Limborch.*

Christian fortitude may be defined that state of mind which arises from truth and confidence in God; enables us to stand collected and undisturbed in the time of difficulty and danger; and is at an equal distance from rashness on the one hand, and pusillanimity on the other. *C. Buck.*

FORTITUDE—Different Names of.

Fortitude takes different names, according as it acts in opposition to different evils; but some of those names are applied with considerable latitude. With respect to danger in general, fortitude has been called *intrepidity;* with respect to the dangers of war, *valour;* with respect to pain of body, or distress of mind, *patience;* with respect to labour, *activity;* with respect to injury, *forbearance;* with respect to our condition in general, *magnanimity.* *Ibid.*

FORTITUDE—True.

It is true fortitude to stand firm against
All shocks of fate, when cowards faint and die
In fear, to suffer more calamity.
Massinger.

FORTITUDE AND COURAGE.

Courage resists danger, fortitude supports pain. Courage may be a virtue or vice, according to the circumstances; fortitude is always a virtue: we speak of desperate courage, but not of desperate fortitude. A contempt or neglect of danger may be called courage; but fortitude is the virtue of a rational and considerate mind, and is founded in a sense of honour and a regard to duty. *C. Buck.*

FORTUNE—Caprice of.

It is with fortune as with fantastical mistresses—she makes sport with those that are ready to die for her, and throws herself at the feet of others that despise her. *J. Beaumont.*

FORTUNE—Favorites of.

There are some men who are fortune's favorites, and who, like cats, light for ever upon their legs; Wilkes was one of these didappers, whom, if you had stripped naked and thrown over Westminster bridge, you might have met on the very next day, with a bag wig on his head, a sword by his side, a laced coat upon his back, and money in his pocket. *C. Colton.*

FORTUNE—Gifts of.

The old Scythians
Painted blind Fortune's powerful hands with wings,
To show her gifts come swift and suddenly,
Which, if her favorite be not swift to take
He loses them for ever. *Chapman.*

FORTUNE—Influence of.

The generality of men sink in virtue as they rise in fortune. How many hopeful young men, by a sudden accession of a good estate, have deviated into debauchery, and general looseness of life.
J. Beaumont.

FORTUNE—Ways of.

Will Fortune never come with both hands full,
But write her fair words still in foulest letters?
She either gives a stomach and no food,—
Such are the poor in health; or else a feast,
And takes away the stomach,—such the rich,
That have abundance and enjoy it not.
Shakespeare.

FRAUDS—Hiding.

Some frauds succeed from the apparent candour, the open confidence, and the full blaze of ingenuousness that is thrown around them. The slightest mystery would excite suspicion, and ruin all. Such stratagems may be compared to the stars: they are discoverable by *darkness*, and hidden only by *light*. *C. Colton.*

FREE-AGENT—Definition of.

When we say that man is a free-agent, we mean,

1. That, being a spirit, he originates action. Matter acts only as it is acted upon: a man acts from the spring of his own active power.

2. That although a man may be forced by fear to will and to do many things which he would neither will nor do if it were not for the fear, yet he never can be made to will what he does not himself desire to will, in full view of all the circumstances of the case.

3. That he is furnished with a reason to distinguish between the true and the false, and with a conscience, the organ of an innate law, to distinguish between right and wrong, in order that his desires may be both rational and righteous. And yet his desires are not *necessarily* either rational or righteous, but are formed under the light of reason and conscience, either conformable or contrary to them, according to the permanent, habitual dispositions of the man; *i. e.* according to his own character.
A. A. Hodge.

FREEDOM—True.

It is a freedom from the servitude of sin, from the seduction of a misguarded judgment, and the allurement of any ensnaring forbidden object; consisting in an unbounded amplitude and enlargedness of soul towards God, and indetermination to any inferior good; resulting from an entire subjection to the Divine will, a submission to the order of God, and steady adherence to Him. *John Howe.*

"He is free that lives as he will," from Cicero, insisted on by St. Augustine; that is, who neither wishes anything, nor fears anything; who in all things acquiesces in the will of God; who minds nothing but his own things, and accounts nothing his own but God; who savours nothing but God; who is moved only by the will of God. *A. A. Hodge.*

Rejoice in your liberty, but in your lawful liberty. True freedom consists with the observance of law. Adam was as free in Paradise as in the wilds to which he was banished for his transgression. I hold that true freedom and the observance of law are perfectly consistent with each other. *W. L. Thornton.*

FREE-WILL IN MAN.

It is a contradiction to let man be free, and force him to do right. God has performed this marvel of creating a being with free-will, independent, so to speak, of Himself—a real cause in His universe. To say that He has created such a one, is to say that He has given him the power to fail. Without free-will there could be no human goodness. It is wise, therefore, and good in God, to give birth to free-will. But once acknowledge free-will in man, and the origin of evil does not lie in God.
F. W. Robertson.

FRETFULNESS—Cure for.

I think silence is the most effectual cure for fretfulness. I think a man who is fretful is like a cloudy day that cannot rain; in a little while it will clear off, for it cannot rain. So a man that is fretful and peevish may look ugly; but if he holds his mouth tight, and gives no expression to it, after a while it will clear up—the mind will get in another quarter. There can be no doubt but the indulgence and expression of these feelings cultivates them, while with a disposition to restrain them they would grow weaker and weaker. *Anon.*

FRETFULNESS—Folly of.

Two gardeners, who were neighbours, had their crops of early peas killed by frost; one of them came to condole with

the other on this misfortune. "Ah!" cried he, "how unfortunate we have been, neighbour! do you know I have done nothing but fret ever since. But you seem to have a fine healthy crop coming up already; what are these?" "These!" cried the other gardener, "why, these are what I sowed immediately after my loss." "What! coming up already?" cried the fretter. "Yes; while you were fretting, I was working." "What! don't you fret when you have a loss?" "Yes; but I always put it off until after I have repaired the mischief." "Why, then you have no need to fret at all." "True," replied the industrious gardener; "and that's the very reason." *Arvine.*

FRIEND—Definition of a.

What is a friend but one whom I can trust; one who, in sorrow's hour, will mingle his tears with mine; one on whose support I can reckon when my back is at the wall? *Dr. Guthrie.*

FRIEND—Loss of a.

The loss of my friend, as it shall moderately grieve me, so it shall another way much benefit me, in recompence of his want; for it shall make me think more often and seriously of earth and of heaven. Of earth, for his body which is reposed in it; of heaven, for his soul which possesseth it before me: of earth, to put me in mind of my like frailty and mortality; of heaven, to make me desire, and (after a sort) emulate his happiness and glory. *Bp. Hall.*

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
That hath not here an end:
Were this frail world our only rest,
Living or dying, none were blest.

There is a world above,
Where parting is unknown;
A whole eternity of love,
Form'd for the good alone:
And faith beholds the dying here
Translated to that happier sphere.
Montgomery.

FRIENDS—Dying.

Our dying friends are pioneers, to smooth
Our rugged pass to death; to break those bars
Of terror and abhorrence, nature throws
Cross our obstructed way; and, thus to make
Welcome, as safe, our port from every storm.
Each friend snatch'd from us, is a plume
Pluck'd from the wing of human vanity,
Which makes us stoop from our aërial heights,
And, damp'd with omen of our own decease,
On drooping pinions of ambition lower'd,
Just skim earth's surface, ere we break it up. *Young.*

FRIENDS—False.

Their friendship is a lurking snare,
Their honour but an idle breath,
Their smile, the smile that traitors wear,
Their love is hate, their life is death.
Anon.

FRIENDSHIP—Adversity in.

Many will court you while you have much to give; when you need to receive, the number of your friends will be diminished, but their quality will be improved. Your misfortune, like a blast of wind upon the thrashed corn, will drive the chaff away, but the wheat will remain where it was. How very sweet sometimes is the human friendship that remains when sore adversity has sifted it! *Arnot.*

FRIENDSHIP—Boon of.

Hail, Friendship; since the world began,
Heaven's kindest, noblest boon for man;
All other joys with meteor fire
Quench'd in the mists of time expire;
But thou, unhurt by fortune's blast,
Shin'st brightest, clearest, at the last!
The dreary heart, unwarmed by thee,
Broods o'er a sullen destiny;
Heaven's fairest gift would fail to bless
That cold and wintry haunt of cheerless selfishness. *Holford.*

FRIENDSHIP—Christian.

When Christianity came to renew our nature, and to restore our laws, and to increase her privileges, and to make her aptness to become religon, then it was declared that our friendships were to be universal as our conversation; that is, actual to all with whom we converse, and potentially extended unto those with whom we did not. For he who was to treat his enemies with forgiveness and prayers, and love and beneficence, was indeed to have no enemies, and to have all friends. *Bp. Taylor.*

FRIENDSHIP—Definitions of.

Friendship consists properly in mutual offices, and a generous strife in alternate acts of kindness. *South.*

Aristotle defineth friendship to be a love of another, not for any good we get, but merely for the parties' sake who is beloved. *Anthony Burgess.*

FRIENDSHIP—Fickleness of.

What is sweeter than a well-tuned lute, and what more delightful than a friend—one who can cheer us in sorrow, with his

wise and affectionate discourse! Nothing, however, is sooner untuned than a lute; and nothing is more fickle than human friendship. The tone of the one changes with the weather, that of the other with fortune. With a clear sky, a bright sun, and a gentle breeze, you will have friends in plenty; but let fortune frown, and the firmament be overcast, and then your friends will prove like the strings of the lute, of which you will tighten ten before you find one that will bear the stretch and keep the pitch. *Gotthold.*

FRIENDSHIP—Fruit of.

A principal fruit of friendship is the ease and discharge of the fulness of the heart, which passions of all kinds do cause and induce. We know diseases of stoppings and suffocations are the most dangerous in the body; and it is not much otherwise in the mind: you may take sarza to open the liver, steel to open the spleen, flour of sulphur for the lungs, castoreum for the brain; but no receipt openeth the heart but a true friend to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession. *Bp. Reynolds.*

FRIENDSHIP—Growth of.

But we'll grow auld togither, an' ne'er find
The loss o' youth, when love grows on the mind.
See yon twa elms, that grow up side by side—
Suppose them some years syne bridegroom an' bride;
Nearer an' nearer ilka year they've prest,
Till wide their spreading branches are increas'd;
An' in their mixture now are fully blest.
This shields the other frae the eastlin blast;
That in return defends it frae the wast.
Ramsay.

FRIENDSHIP—a Name.

And what is friendship but a name,
A charm that lulls to sleep?
A sound that follows wealth and fame,
But leaves the wretch to weep.
Goldsmith.

FRIENDSHIP—Selfish.

A number of mirrors are set around a little child. He looks into them all in turn, and admires each. What then? does he think the mirrors beautiful? No; he sees and admires only himself, although, in his childishness, he is not aware that the beauty which draws him is all his own. Alas! we often use our friends only as looking-glasses to see ourselves in. We imagine that we are loving them because we look towards them while we love; but it is the reflection of our own interests all the time that leads us captive. *Arnot.*

FRIENDSHIP—Sinful.

Friendship sealed by companionship in sin will not last long. It is not worth having. It deserves not to be known by that noble name. Friends that are glued together by the shine of their lusts will be torn asunder soon; and these foul exudations that seems now to bind them into one, will become the fuel to a flame of mutual hate, when first a spark of disagreement fall. They will bite and devour one another. The degree of their privacy to each other's wickedness will be the measure of their dislike and distrust. *Ibid.*

FRIENDSHIP—Tender.

One should think that tender friendship might become more intimate and entire, the older the parties grew; as two trees planted near each other, the higher they grow and the more widely they spread, intermingle more completely their branches and their foliage. *J. Foster.*

FRIENDSHIP—Universality of.

Friendship is like rivers, and the strands of seas, and the air; common to all the world. *Bp. Taylor.*

FRIENDSHIP, LOVE, AND TRUTH.

When Friendship, Love, and Truth abound
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the bliss of others.
Sweet roses grace the thorny way
Along this vale of sorrow;
The flowers that shed their leaves to-day
Shall bloom again to-morrow.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth.

On halcyon wings our moments pass,
Life's cruel cares beguiling;
Old Time lays down his scythe and glass,
In gay good humour smiling;
With ermine beard and forelock gray,
His reverent front adorning,
He looks like Winter turn'd to May,
Night softened into morning.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth!

From these delightful fountains flow
Ambrosial rills of pleasure:
Can man desire, can Heaven bestow,
A more resplendent treasure?
Adorn'd with gems so richly bright,
We'll form a constellation,
Where every star, with modest light,
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy Friendship, Love, and Truth!
J. Montgomery.

FRIENDSHIP OF THE WORLD.

You'll find the friendship of the world a show!
Mere outward show! 'Tis like the harlot's tears,
The statesman's promise, or false patriot's zeal,—
Full of fair seeming, but delusion all.
Savage.

The friendships of the world are oft
Confed'racies in vice, or leagues of pleasure.
Addison.

FRUGALITY IN HIGH LIFE.

Sully, the great statesman and minister to Henry IV, king of France, always retained at his table, in his most prosperous days, the same frugality to which he had been accustomed in early life. He was frequently reproached by the courtiers for this simplicity; but he used to reply to them, in the words of an ancient philosopher, "If the guests be men of sense, there is sufficient for them; if they be not, I can very well dispense with their company." *Anon.*

FRUIT—after many Days.

A great African explorer relates an anecdote, that when a lad he once shot an arrow in the air; so lofty was its flight that he lost sight of it, and failed to detect the place of its descent. Long time he searched in vain around the meadow, and at last went home mourning over the loss of his arrow. Years passed away. He became a man. After some thirty years he revisited the haunts of his boyhood. Walking round this meadow, he gazed upon the venerable oak, whose wide-spreading branches had frequently sheltered him in his boyhood from the rays of a sultry sun. Full of old memories, he paused until his eye rested upon a feather which protruded from a hollow in a tree. He drew it forth, and with it the identical arrow which years before he mourned as lost!

And is it not thus with the efforts of God's children? They speak in the ears of sinners, they give a tract, they utter an exhortation, or, if in the ministry, preach a sermon. They strive to watch the flight of the shaft. Vain endeavour! They cannot track it as it enters the mysterious regions of the mind; and they too often foolishly deem it lost. But it is not so. It has done its work; and either in future years of time or in eternity, that effort, like the long-lost arrow, shall come back to its owner, bringing with it a blessing, even the reward of duty faithfully performed.

While Dr. Coke was journeying in America, he once attempted to ford a river, but his horse lost its foothold, and he was carried down the stream. The doctor narrowly escaped drowning by clinging to a bough which overhung the river side. A lady in the vicinity gave him entertainment in his distress; sent messengers after his horse, and did him much kindness: when he left her roof he gave her a tract.

For five years the good doctor toiled on in the cause of Christ in England and in America. Whether his tract had been destroyed, or had pierced a human heart, he knew not—nay, had forgotten its gift. But one day, on his way to a conference of ministers, a young man approached him and requested the favour of a few minutes' conversation.

"Do you remember, sir, being nearly drowned in this river some five years ago?"

"I remember it quite well," replied the doctor.

"Do you remember the widow lady at whose house you were entertained after escaping from the river?"

"I do; and shall never forget the kindness she showed me."

"And do you also remember giving her a tract when you bade her farewell?"

"I do not; but it is very possible I did so."

"Yes, sir, you did leave a tract. That lady read it, and was converted. She lent it to her neighbours, and many of them were converted too. Several of her children were also saved; a society was formed, which flourishes to this day."

This statement moved the doctor to tears. But the young man, after a brief pause, resumed, saying,

"I have not quite told you all. I am her son. That tract led me to Christ. And now, sir, I am on my way to conference to be ordained to the work of the ministry."

Thus did the good Dr. Coke find his arrow in an unexpected hour; and thus will your shafts come back to you, Christian, in due season. Courage, therefore, drooping friend! Weep not over any apparent want of success. But as you have learned to labour, so learn also to wait. Only see to it that you toil on in faith, and wait in hope. Yea,

"Be you like yon old mountain oak,
Of sturdy mien—in purpose strong,
And prove thyself to be unchanged
In every sense from right to wrong.
Let not success unbalance mind;
In adverse times be honest, then—
Support the truth, and thou shalt march,
A monarch in the van of men."

W. Smith.

It is related of the Rev. John Wesley, that he was once stopped by a highwayman, who demanded his money. After

Wesley had given it to the man, he called him back, and said, "Let me speak one word to you; the time may come when you may regret the course of life in which you are engaged. Remember this: *The blood of Jesus Christ cleanseth us from all sins.*" He said no more, and they parted. Many years afterwards, when he was leaving a church in which he had been preaching, a person came to him and asked him if he remembered being waylaid at such a time, referring to the forenamed circumstances; and Mr. Wesley replied that he did. "I," said the individual, "was the man; that single verse on that occasion was the means of a total change in my life and habits. I have long since been attending the house of God and the Word of God, and I hope I am a Christian."

Arvine.

Nothing is lost—
No snow nor frost
That come to enrich the earth again.
We thank them when the ripening grain
Is waving over the hill and plain,
And the pleasant rain springs from the earth again.
All endeth in good—
Water and food.

Never despair;
Disappointment bear.
Though hope seemeth vain—be patient still;
Thy good intents God doth fulfil.
Thy hand is weak; His powerful will
Is finishing thy life-work still.
The good endeavour
Is lost—no never! *Anon.*

FUTURE—Caring for the.

Men fall into the great mistake, on this subject, of supposing that to look forward must mean to look *anxiously* forward. It is just as easy to look forward with hope as with sadness. And God's Word does not teach us that we are *not* to plan and forelook, but that we are not to plan and forelook with a spirit of anxious, mischievous, annoying fear. That is forbidden. Asceticism of every kind is against the Word of God. That is asceticism which leads a man to torment himself on account of the future—which leads a man to use the future as a whip to flagellate himself with. That is forbidden. It is not using the future: it is abusing it rather.

H. W. Beecher.

FUTURE—Ignorance of the.

None, indeed, can open the "seven-sealed book," or look forward over the dim and shadowy field stretching out illimitably before him. The astronomer discourses on the rate at which a sunbeam travels, and explains how the flashing lightning may be dispersed, and its terrible swoop evaded. He even indicates those spheres where storms never gather, and thunders never roll; but he cannot solve the anxious problems of our future, nor help us by his great wisdom to avoid its manifold evils, because they come unforewarned. Nor will the lives of those gone before avail us, seeing no two lives are marked by the same vicissitudes, or chequered by the same light and shades, the same joy and sorrow. In the eloquent words of a foreign divine, "We can become familiar with a landscape; we know where to find the waterfall, and the shady ledge where the violets grow in spring, and the sassafras gives forth its odours; but we can never become familiar with our life-landscape; we can never tell where we shall come upon the shady dell, or where the fountains will gush, and the birds sing. That is with God." And His name be praised that it is so! for a definite prescience thereof would, in most instances, cloud the whole course of life, poison every stream of enjoyment, and render existence a curse of no ordinary magnitude. *Edwin Davies.*

FUTURE—of Life.

The future is always fairy-land to the young. Life is like a beautiful and winding lane, on either side bright flowers, and beautiful butterflies and tempting fruits, which we scarcely pause to admire and to taste, so eager are we to hasten to an opening which we imagine will be more beautiful still. But by degrees, as we advance, the trees grow bleak; the flowers and butterflies fail, the fruits disappear, and we find we have arrived—to reach a desert waste. *Sala.*

FUTURE ILL EVENTS—Knowledge of.

We may add, concerning ill events, it is not only needless to foreknow them, but better to be ignorant. Think what a case we were in had we the prospect lying distinctly before us of all the evils that shall befall us through our whole life. "Such a day I shall have a terrible fit of the cholic or the stone; such a day my house will be burnt, or I shall be undone, and reduced to beggary; and such a day my husband, wife, or this or that pleasant child will die; at such a time I shall break a bone, or be in prison," &c. Were this knowledge a felicity? "Some may think," says Cicero, "it were of great concernment to us to know what shall happen. But," he adds, "Dicæarchus wrote a great book to show it is better to be ignorant." How unsuitable were the knowledge (of the future) we are apt to covet, to our impotency and imprudence! as monstrous as the head of a giant joined to the body of a child! The increase of such knowledge would certainly but increase our sorrow,

and be to us but an engine of torture, a Medusa's head—always affrighting us with its own ideas, that would be worse to us and more tormenting than snakes and serpents. Divine mercy in these respects keeps us ignorant. Thereto it is fit we should attribute it; not to ill-will, as the devil first suggested. *John Howe.*

G.

GAIN—Way to.

The true way to gain much is never to desire to gain too much. If you desire not to be too poor, desire not to be too rich; he is not rich that possesses much, but he that covets no more; and he is not poor that enjoys little, but he that wants too much. The contented mind wants nothing that he hath not; the covetous mind wants not only what he hath not, but likewise what he hath. *J. Beaumont.*

GENEALOGIES OF SCRIPTURE.

Starting up here and there like rugged cliffs, the genealogies claim more than a sterile grandeur; for bleak and barren though they seem, there is a well-spring at their foot. It is from these dreary crags that the fountain of Christ's manhood takes its rise; and as you follow the stream from Ur of the Chaldees to the manger of Bethlehem, you find how faithful the Promiser, and how watchful the Providence which through all the eventful centuries kept afloat, and guided on the ark of the Advent. *Dr. J. Hamilton.*

GENIUS—Characteristic of.

One of the strongest characteristics of genius is, *the power of lighting its own fire.* *J. Foster.*

GENIUS—Description of.

What is genius? 'Tis a flame
Kindling all the human frame;
'Tis a ray that lights the eye,
Soft in love, in battle high;
'Tis the lightning of the mind,
Unsubdued and undefin'd;
'Tis the flood that pours along
The full clear melody of song;
'Tis the sacred boon of heaven,
To its choicest favorites given.
They who feel can paint it well,
What is genius? Byron, tell!
Anon.

GENIUS—and its Responsibility.

As Love is the fulfilling of the law, not by neglecting, but by fulfilling it—by entering into it, and animating and pervading it, and infusing a living power into its forms, not by standing aloft, and looking down or trampling on it—so is Genius the fulfilling of the laws of the intellectual world, discerning them by an involuntary, and almost unconscious intuition, and embodying them in some creation of its own. In the moral order of things, on the other hand, genius is a perilous eminence, as precipitous as it is lofty. Being mostly united to acuter sensibilities, it receives all impressions, evil as well as good, more vividly; and from a latent consciousness that it ought to penetrate to the core of things, it submits reluctantly to the restraint of conventional usages and established institutions. Yet its superiority, instead of emancipating it from moral obligation, increases its responsibility. In this, as in other things, much will be required from him to whom much is given. The receiver of ten talents has to bring in ten more, and then to rule over ten cities. *Archdeacon Hare.*

GENIUS AND COMMON SENSE.

Genius, like the lark, is apt to despise its nest upon the earth, and waste its time in fluttering and quavering among the clouds; but common sense is the humbler fowl, which picks up the barleycorns, and crows and fattens at leisure. *Anon.*

GENIUS AND HOLINESS.

How beautiful is genius when combined
With holiness! Oh! how divinely swell
The tones of earthly harp, whose chords are touched
By the soft hand of piety, and hung
Upon religion's shrine, there vibrating
With solemn music in the ear of God.
Anon.

GENIUS AND INFIDELITY.

The most ethereal creations of fantastic fancy were shaped by a mind that could read the life of Christ, and then blaspheme the Adorable. The truest utterances, and some of the deepest ever spoken, revealing the unrest and the agony that lie hid in the heart of man, came from one whose life was, from first to last, selfish. The highest astronomer of this age, before whose clear eye Creation lay revealed in all its perfect order, was one whose spirit refused to recognise the Cause of causes. The mighty heart of Genius had failed to reach the things which God imparts to a humble spirit. *F. W. Robertson.*

GENIUS AND LABOUR.

Alexander Hamilton once said to an intimate friend: "Men give me some credit for genius. When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the efforts which I make the people are pleased to call the fruits of

genius. It is the fruit of labour and thought."

Mr. Webster once replied to a gentleman who pressed him to speak on a subject of great importance. "The subject interests me deeply, but I have not time. There, sir," pointing to a large pile of unanswered letters to which he must reply before the close of the session (which was then three days off), "I have no time to master the subject so as to do it justice." "But, Mr. Webster, a few words from you would do much to awaken public attention to it." "If there be so much weight in my word," said Mr. W., "it is because I do not allow myself to speak on any subject until my mind is imbued with it."

Demosthenes was once urged to speak on a great and sudden emergency, "I am not prepared," said he, and obstinately refused.

The law of labour is equally binding on genius and mediocrity. *Dr. Haven.*

GENIUS WITHOUT RELIGION.

Genius! What is it? Without religion, genius is only a lamp on the outer gate of a palace. It may serve to cast a gleam of light on those that are without, while the inhabitant sits in darkness.

H. More.

GENTLENESS—Description of.

Gentleness is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect, and that soul of speech which assure us that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light, and warmth, and fragrance altogether. It is the carpet, soft and deep, which, whilst it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the summer's glow and the winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths, and all its delicacy. It is everything included in that matchless grace, the *gentleness of Christ.* *Dr. J. Hamilton.*

GENTLENESS—in the Family.

In the family it is *gentleness* that is more needed than anything else. Any amount of restraint or discipline may be endured, so long as it is made apparent to the child that the soul of the parent is not overclouded by angry feeling. Restraint and firmness there must always be in the guidance of the inexperienced mind; but if the father finds that his reproofs and his discipline produce angry frowns and fierce retorts, let him ask himself, *Am I not angry?* Has not the mind of my own disturbed soul thus tossed the frail and moveable soul of my child? Am I gentle as God is gentle? If discipline come from a gentle and loving soul, the child's anger is short-lived, and in a calmer moment he will acknowledge it. Happy the parent whose son can say to him in after years, "Thy gentleness hath made me great."

Anon.

GENTLENESS—Power of.

By invincible, self-controlling gentleness, the mother at last wins back to virtue the son whom no threats, no severities, no storms and upbraidings of passion could subdue. Geologists tell us that the calm and silent influence of the atmosphere is a power mightier than all the noisier forces of nature. Rocks and mountains are worn down and subdued by it.

Anon.

GENTLENESS—in Speech.

Speak gently—it is better far
To rule by love than fear;
Speak gently—let not harsh words mar
The good we might do here.

Speak gently—love doth whisper low
The vows that true hearts bind;
And gently friendship's accents flow,
Affliction's voice is kind.

Speak gently to the little child,
Its love be sure to gain;
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young—for they
Will have enough to bear;
Pass through this world as best they may,
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run,—
Let such in peace depart.

Speak gently, kindly to the poor,
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word.

Speak gently to the erring—know
They may have toil'd in vain;
Perchance unkindness made them so,—
Oh, win them back again.

Speak gently—'tis a little thing
Dropped in the heart's deep well;—
The good, the joy that it may bring,
Eternity shall tell. *D. Bates.*

GERMAN PHILOSOPHY

A German philosopher has lost himself

in the windings of nature, as the traveller will lose himself among the trees and intertangled branches of a forest. There is a way through the wood which humbler men, which peasants know; but which the proud will not submit to inquire about, and they toil and wander amidst gorgeous scenes, and think that they are making progress, and they do turn aside many a branch which would interpose itself in the way, and they exert prodigious strength, and amazing ingenuity, but having never got the near way, or the right way, the paths in which they walk either conduct them into deepening thickets of error, or land them nearly at the point at which they started. *McCosh.*

GIFTS—Distinction of.

All flowers have their being from the earth by their roots, but they have influences from heaven much different. Men also are all of Adam's clay, but the gifts of God do manifest themselves in some so visibly, that it is wisdom to give them place, and but headiness to fight against them. The little boy (David), neglected, which fed the sheep, and whom the father would not so much as reckon amongst the number of his sons, that is he whom Samuel chose king by God's direction, who commands not to measure kings any more by their stature, but by their endowments from heaven. *N. Caussin.*

GIFTS—Diversity of.

We discover diversity of gifts by a reference to Whitfield and Handel. The one was in eloquence what the other was in sacred song; the one appealing, through the understanding, to the heart and conscience, calling on men everywhere to repent and turn to God; the other drawing out and bearing upward, as a sweet incense before the altar of the upper sanctuary, the devout aspirations of the new-born soul. There was an "air, a soul, a *movement* in the oratory of Whitfield," which created indescribable emotions in his vast assemblies. Handel equally electrified the multitudes in Westminster Abbey. His power of song, while he performed the Messiah, raised them to their feet. And yet greater wonders did Whitfield, when preaching the Messiah to the scores of thousands in Moorfields. *H. Read.*

GIFTS—Latent.

The flint contains fire, but it must be *struck* in order to find it; the loadstone contains attraction, but it must have the proper objects to bring it out; the organ and piano, &c., possess music, but they must be played by the right persons to bring out the music. So there are many Christians who contain gifts which have been bestowed by providence and grace, which lie unoccupied within them. They need development and use both for their own good and the good of the Church. Each one should "stir up" the gifts of God within him, and bring them forth in the right way, and at the right time, and in relation to the right objects. This would answer the end of their bestowment.

John Bate.

GIFTS—Power of.

A crown is safer kept by benefits than arms; these will silence the barking tongue. Gifts are the greatest usury, because a two-fold retribution is an urged effect that a noble mind prompts us to; and it is said we pay the most for what is given us.

J. Beaumont.

GIFTS OF GOD—Corrupted.

The rain as it falls from the firmament is never poisonous; but by the time it filters through strata filled with lead or copper, it may become so pernicious that whosoever drinks of the water dies. The juice of the grape, as it flows from the fermenting vat, is generous wine; but if the wine-skin which receives it is old and musty, or if it be poured into a jar of acidulous pottery, it soon grows sour and vapid. Gifts as they come from God are always good and perfect; but by the time that they have distilled through our murmuring spirits, they assume another character. *Dr. J. Hamilton.*

GIFTS OF GOD—Most Excellent of the.

Among all the gifts of God, the gift of His holy Word is the most excellent, and, if we take away the Word, what do we else but take away the sun out of the world? For what is the world without the Word; but even hell and the very kingdom of Satan, although there be in it never so many wise men—learned, wealthy, and mighty? For what can all these do without the Word? which alone bringeth life and comfort to the soul, peace and quietness to the conscience; which alone keepeth us in the favour of God; without the which there is no religion, and so no God; whereby also the world is preserved; for without the Word and Christ, the world could not stand the twinkling of an eye. Albeit, therefore, there be many and wonderful gifts of God in the world, given for the use of man, yet the only gift which containeth and preserveth all the others is the Word of God, which pronounceth and witnesseth to our consciences that God is our merciful Father; which also promiseth unto us remission of sins, and life everlasting. Now, if we should lack these comforts, what comfort were it, I pray you, for us to live? Yea, this life to us were no life at all. *Luther.*

GIFTS OF GOD TO MAN.

He has gifted us with the innocent pleasures of sense. He has annexed enjoyment to every action of the life; so that when body and mind are alike in health we can neither eat, drink, walk, talk, or sleep, without sensations of pleasure. He has gifted us with powers of imagination —made us susceptible of the rich poetry with which He has filled creation. He has given us the capacity for high thoughts and feelings. He has endowed us to expand, to analyse, to illustrate, to compare, to combine. He has gifted us with the principle of friendship. He has implanted in us the social nature. He has gifted us with the pleasures of hope, drawing comfort from every element of sorrow, and soothing each Marah of the heart's bitterness. He has gifted us with the pleasures of memory, embalming the recollection of the past in an amber that never fades away, and that is proof against the corrupting influences of time, thrilling again the spirit with the pleasures that once thrilled the heart of youth. He has gifted us, above all, with the pleasures of holiness, the blessed feeling of conscious pardon, the calm satisfaction of assured faith, the enriching comfort of the Holy Ghost—heaven around us, heaven within us, heaven beyond us, heaven above us, and the bright and cheering prospect of the enjoyment of that heaven for ever. *W. M. Punshon.*

GIFTS AND GRACES.

As many vapours, rising from the sea, meet together in one cloud, and that cloud falls down divided into many drops, and those drops run together, making rills of water, which meet in channels, and those channels run into brooks, and those brooks into rivers, and those rivers into the sea; so it either is or should be with the gifts and graces of the Church. They all come down from God, divided severally as He will to various Christians. They should flow through the channels of their special vocations into the common streams of public use, for Church or commonwealth; and ultimately return into the great ocean of His glory, from whence they originally came. *Bp. Hall.*

GIVING.

The sun gives ever; so the earth—
What it can give so much 'tis worth:
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays;
So, too, the air, it gives us breath—
When it stops giving comes in death.
Give, give, be always giving;
Who gives not is not living.
The more you give,
The more you live.

God's love hath to us wealth upheaped;
Only by giving it is reaped.
The body withers, and the mind,
If pent in by selfish rind,
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself;
Who gives not is not living.
The more we give,
The more we live. *Anon.*

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, joyfully give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing;
Give as He gave thee who gave thee to live. *Ibid.*

GIVING TO GOD—Examples of.

When Mr. Dee Stafford's property (Boston, U. S.) was worth £9000, he resolved it should never be any more. Though he had given largely for years before, he then resolved that all his income should be devoted to benevolent objects. This was literally and faithfully carried out. During the remainder of his life he gave over £14,000 to benevolent objects. His memoir shows also the way to give. It was not done indiscriminately, but as the result of personal examination, giving his time and his earnest Christian labour and sympathy, as well as his money. He was a very busy man, and a very happy man, because his hands were more and more full of work for Christ, till he died at the age of sixty-three. He gave his sons £2000 each, and the rest of his property he left to his wife, to be used according to her discretion in works of benevolence. *Anon.*

In Scotland I was attending a missionary meeting, and you know in Scotland it is the fashion to give money at the door coming in or going out. Going away from the meeting, a poor servant came and dropped in a sovereign. The deacon standing there said, "I am sure you can't afford to give that."

"Oh! yes, I can."

"You will have to go without clothes."

"Oh! no, I shan't."

"Do take it back," he said.

She replied, "I must give it."

The deacon then said, "Take it home

to-night, and if after thinking of it during the night, you choose to give it, you can send it."

The next morning I sat at breakfast, and there was a little note came, and it contained two sovereigns. The good deacon said, "You won't take it!"

I said, "Of course I shall, for if I send it back, she will send four next time."

Scott.

GIVING TO GOD—Heartily.

It is related of Andrew Fuller that, on a begging tour for the cause of missions, he called on a certain wealthy nobleman to whom he was unknown, but who had heard much of Fuller's talents and piety. After he had stated to him the object of his visit, his lordship observed that he thought he should make him no donation. Dr. Fuller was preparing to return, when the nobleman remarked that there was *one man* to whom, if he could see him, he thought he would give something for the mission, and that man was Andrew Fuller. Mr. Fuller immediately replied, "My name, sir, is Andrew Fuller." On this the nobleman, with some hesitation, gave him a guinea. Observing the indifference of the donor, Mr. Fuller looked him in the face with much gravity, and said. "Does this donation, sir, come from *your heart?* If it does not, I wish not to receive it." The nobleman was melted and overcome with this honest frankness, and taking from his purse ten guineas more, said, "There, sir, these come from *my heart.*" Men should give to the cause of missions cheerfully. They should do good with a good motive. "The Lord loveth a cheerful giver."

J. Whitecross.

GIVING TO GOD—Motives of.

When we do give, in what spirit and with what feeling is it? Oh, my brethren! put down what you give from vanity, that your name may appear creditably along with others; put down what you give from indolence, because you are entreated to do so, and in order to rid yourself of those troublesome applicants; put down what you are surprised into giving, and in reality give with regret, like one who submits to a disagreeable necessity when he is not skilful enough to avoid it; put down what you give through weakness, from no other motive than the purely negative one, that you had not the courage to refuse! put down what you give in ill-humour, secretly indulging angry feelings either against those who have appealed to you, or those on whose behalf the appeal has been made; then put down what you give cheerfully, and in the spirit of those words of Jesus, "It is more blessed to give than to receive." *Dr. F. Coulin.*

GIVING TO GOD—Reasons for not.

A voluntary collector for one of the great benevolent interests of the day, called lately, in pursuance of his duty, upon a gentleman with whom he was acquainted, a business man and a Christian, but one who had hitherto excused himself from making liberal contributions, on the plea that he "could not afford it." This plea, from a man of undoubted wealth, had probably seemed almost incredible to our friend the collector; but as he now sat in view of the sumptuous suite of parlours, awaiting the appearance of their proprietor, the truth flashed upon him. He felt that the plea had been sincere; the explanation was before him. On the gentleman's entrance, he mentioned the errand on which he had come, adding, "But I see, sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure as I see indicated by everything around me, can indeed leave you little, if anything, to spare for the cause of Christ. I must look elsewhere for support to our operations. Good morning, sir!" The collector left, but the arrow he had lodged did not. It was not long before the rich steward sought him with acknowledgments for the cutting reproof, which had made a profound and abiding impression upon his conscience. He had made up his mind that he could afford to give, and could not afford to squander. He presented the collector a cheque for £200, with the assurance that the style of his household should be no longer a scandal nor an incumbrance to his piety. *K. Arvine.*

GIVING TO GOD—Repaid.

The Rev. J. Wesley once being about to make a collection, observed that "the Lord was a good paymaster," which so wrought upon the feelings of a boy present, that he put a shilling in the plate, which was all he had. Some little time after, not finding his shilling come back again, he told his mother with some degree of sorrow about the circumstances, who cheered him, saying, "Never mind, the Lord *is* a good paymaster."

About twenty years afterwards he met Mr. Wesley, and told him, "At such a time you said so and so, and I did such a thing," then added, "And so *He is* a good paymaster, for I am this day worth twenty thousand pounds; and, I trust, have the grace of God in my heart." *Ibid.*

GIVING TO GOD—Ways of.

There is a pompous way of giving. There is giving such that everybody is attracted to see it. It is made to be a great thing. A man comes and asks you

to contribute something to this or that worthy cause. You put yourself in such an attitude that he is obliged to work his way by degrees. So he reminds you of how many good traits you have, and plays upon your vanity. You smile, and become more and more placated. He pats you, and flatters you; and at last brings you into a state in which you say, "Well, I don't know but I will," and you give your gift. But the injunction of the apostle is that everybody that gives shall give with simplicity. What is giving with simplicity? Why, it is giving just as if giving was so natural that when a man gave he did not think of changing his countenance, his manners, or his air at all; but did it quietly, easily, beautifully. When you are going round for proper help, some men give so that you are angry every time you ask them to contribute. They give so that their gold and silver shoot you like a bullet. Other persons give with such beauty that you remember it as long as you live; and you say, "It is a pleasure to go to such men." There are some men that give as springs do. Whether you go to them or not, they are always full; and your part is merely to put your dish under the ever-flowing stream. Others give just as a pump does, where the well is dry and the pump leaks. *H. W. Beecher.*

GOD—Acknowledging.

Among the Jews the wave-offering was waved horizontally to the four points, and the heave-offering heaved up and down, to signify that He was Lord of heaven and earth. *Bowes.*

GOD—Affections of.

We describe *desire* in God as an affection for obtaining the works of righteousness which have been prescribed to creatures endued with understanding, and for bestowing on them "the recompence of reward" (Ps. v, 3—5; lxxx, 13—16; Isa. xlviii, 18, 19). To this is opposed that affection according to which God abhors the works of unrighteousness, and the omission of a remuneration (Jer. v, 7—9). *Joy* is an affection arising from the presence of a thing that is suitable, such as the fruition of Himself, the obedience of the creature, the communication of His own goodness, and the destruction of His rebels and enemies (Isa. lxii, 5; Ps. lxxxi, 13; Prov. i, 24—26). *Grief*, which is its opposite, has its origin in the disobedience and the misery of the creature, and in the occasion given by His people for blaspheming the name of God among the Gentiles. Nearly allied to this is *Repentance*, which, in God, is nothing more than a change of the thing willed or done, on account of the act of a rational creature (Gen. vi, 6; Jer. xviii, 8—10). *Hope* is an attentive expectation of a good work due from the creature, and by the grace of God capable of being performed. *Despair* arises from the pertinacious wickedness of the creature, who is "alienated from the life of God," and hardened in evil, and who, after "he is past feeling," his conscience having been "seared with a hot iron," has "given himself unto lasciviousness, to work all uncleanness with greediness" (Jer. xiii, 23; Eph. iv, 18, 19). *Anger* is an affection of depulsion in God, through the punishment of the creature who has transgressed His law; by which He brings upon the creature the evil of misery for his unrighteousness, and takes the vengeance which is due to Himself, as an indication of his love of righteousness and His hatred of sin. When this is vehement, it is called "Fury" (Isa. lxiii, 3—5; Ezek. xiii, 13, 14; Isa. xxvii, 4; Jer. ix, 9; Deut. xxxii, 35; Jer. x, 24; xii, 13; Isa. lxiii, 6). *Arminius.*

GOD—for All.

No one claims propriety in the ocean to the exclusion of others. It is for all nations and people to use for their interests; nor is there any fear of exhausting its resources, were the whole world of humanity to make draughts upon it. It rolls its waves against every shore, and sends its tides into every land, as if to invite the inhabitants to her riches and facilities, and as if to show she was the property of all. So with the living God. No man can claim Him to the shutting out of others. He is the God of all; for their knowledge, their love, their obedience, their felicity; and should every intelligent being on the earth draw from His treasury of good to the endless satisfaction of his nature, there would still be an infinite plenitude left. And to convince all that He is their God, He gives to all life, breath, and all things. He fans them with His influence; draws them by His love; sends hosts of holy agents to bring them to Himself. By ten thousand attractions of love and mercy, He invites the world to plunge in His fulness and be satisfied. *John Bate.*

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lowly pine on the mountain top waves its sombre boughs and cries, "Thou art my sun." And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun." And the grain in a thousand fields rustles in the wind and makes answer, "Thou art my sun."

So God sits effulgent in heaven, not for a favoured few, but for the universe of life; and there is no creature so poor or so low that he may not look up with child-

like confidence and say, "My Father, Thou art mine." *H. W. Beecher.*

GOD—All-sufficiency of.

"I am God all-sufficient," said the Lord to Abraham (Gen. xvii, 1). Meditate upon this. He is sufficient for Himself, and for all others. Like His emblem, the sun, He has a fulness of light in Himself. And yet, with regard to the sun, were a thousand millions more creatures to crowd the earth, not one of them should want light and heat; and were a thousand more earths placed in the sweep of space, there are light and vitality sufficient for them all. The same remark applies to God. *R. Watson.*

When Antigonus was ready to engage in a sea fight with Ptolemy's armada, and the pilot cried out, "How many are they more than we?" The courageous king replied, "'Tis true, if you count their numbers, they surpass us; but for how many do you value me?" When our enemies come upon us like a flood, threatening to devour us with rage and fury, let us remember that though we are few and they are many, our God is the God of salvation, and He must be counted for more than all that are against us. *Anon.*

GOD—Armies of.

In heaven He hath armies: of *fire* to burn Sodom; of *floods* to drown a world; of *hailstones* to kill the Amorites; of *stars* to fight against Sisera; the *sun* which stood still in Gibeon, and the *moon* in the valley of Ajalon, whilst Israel slew their enemies. Yea, there are heavenly soldiers. "Suddenly there was with the angel a multitude of the heavenly host." One of those celestial soldiers slew in one night above a hundred thousand Assyrians.

Below He hath *seas* to drown Pharaoh; the *earth* to devour Korah; with fierce *lions*, fell *dragons*, hissing *serpents*, crawling *worms*, He can subdue His rebels.

In hell He hath an army of *fiends*, though bound in chains, that they should not hurt the faithful, yet let loose to terrify the wicked. There was an evil spirit to vex Saul; foul spirits in the Gospel made some deaf, others dumb, and cast many into fires and into waters. *T. Adams.*

GOD—Aspects of.

That God does assume a variety of aspects, the soul exercised in spiritual things well knows. It recognises Him as ever the same God, although under different developments of Himself; just as a man knows that a prism is the same prism, although it exhibits different colours under different circumstances, and at different times; or as a man knows that a building is one and the same, though at one time the most prominent object be its massive buttress, and at another its tapering spire. At one time, the prominent idea of God is that of a Father; and at another that of a Ruler: now He is the Refuge; and now the Shadow for the afflicted soul: as is man's need, so is God's development of Himself toward him. *P. B. Power.*

GOD—Blessedness of.

Blessedness is through an act of the understanding: is it not also through an act of the will? Such is our opinion; and we delineate it thus:—It is an act of the life of God, by which He enjoys His own perfection, that is fully known by His understanding, and supremely loved by His will; and by which He complacently reposes in His perfection with satisfaction (Gen. xvii, 1; Psa. xvi, 11; 1 Cor. ii, 9, 10). *Arminius.*

GOD—Care of.

"Do you see this lock of hair?" said an old man to me.

"Yes; but what of it? It is, I suppose, the curl from the head of a dear child long since gone to God."

"It is not. It is a lock of my own hair; and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your own hair so much?"

"It has a story belonging to it, and a strange one. I keep it thus with care because it speaks to me more of God, and of His special care, than anything else I possess.

"I was a little child of four years old, with long curly locks, which, in sun, or rain, or wind, hung down my cheeks uncovered. One day my father went into the wood to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching with interest the strokes of the heavy axe, as it went up and came down upon the wood, sending off splinters with every stroke, in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen just at the moment when the axe was coming down with all its force. It was too late to stop the blow. Down came the axe. I screamed, and my father fell to the ground in terror. He could not stay the stroke, and in the blindness which the sudden horror caused, he thought he had killed his boy. We soon recovered—I from my fright and he from his terror. He caught me in his arms, and looked at me from head to foot, to find out the deadly wound which he was sure he had inflicted. Not a drop of blood nor a scar was to be seen. He knelt upon the

grass, and gave thanks to a gracious God. Having done so he took up his axe, and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through and laid upon the wood. How great the escape! It was as if an angel had turned aside the edge at the moment it was descending on my head. With renewed thanks upon his lips he took up the curl, and went home with me in his arms.

"That lock he kept all his days, as a memorial of God's care and love. That lock he left to me on his death-bed. I keep it with care. It tells me of my father's God and mine. It rebukes unbelief and alarm. It bids me trust Him for ever. I have had many tokens of fatherly love in my threescore years and ten, but somehow this speaks most to my heart. It is the oldest and perhaps the most striking. It used to speak to my father's heart; it now speaks to mine."

What say you, my dear readers? Is not this an instance of delivering mercy on the part of our gracious God. And this God is the same kind Being who gave you life, and has watched over and cared for you until now. *Anon.*

It was a touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship? He was not sure that he could swim; but he said, "Though I sink I shall but drop into the hollow of my Father's hand; for He holds all these waters there." *Arnot.*

GOD—Clemency of.

Clemency is a virtue by which God so attempers the chastisements and punishments of the creature, even at the very time when He inflicts them, that, by their weight and continuance, they may not equal the magnitude of the sins committed; indeed, that they may not exceed the strength of the creature. *Arminius.*

GOD—Compassion of.

This is the infinite greatness of His mercy and love, whereby He relieves the miseries of His people. This perfection of Jehovah is conspicuously displayed in the gift of His Son; the revelations of His will; the bounties of His providence; the exercise of His patience; the promise of His mercy; the manifestation of His presence; and the provision of everlasting life. *C. Buck.*

GOD—Concern of.

Whoever well considers the state of the world, and human experience, cannot but conclude that God is more concerned to make man holy than happy; for many are able to rest in their sorrows, for the sake of their use and end, but no one finds rest in unholy delights. In sinful pleasure God follows man with a scourge; in sorrow, with balm. *J. Pulsford.*

GOD—Decrees of.

For men to judge of their condition by the decrees of God which are hid from us, and not by His Word, which is near us and in our hearts, is as if a man, wandering in a wide sea in a dark night, when the heaven is all clouded about, should yet resolve to steer his course by the stars which he cannot see, but only guess at, and neglect the compass which is at hand, and would afford him a much better and more certain direction.

Archbishop Tillotson.

GOD—Distance from.

We cannot tell how far is the nearest fixed star, and we know that the mass of mankind would conjecture it a few miles at most; could we approach *nearer*, we would, for the first time, learn *how far* we were! Surely it is so with our religious estimates of approximation to the light and glory of God; the earth-born crowd afar, if they think at all of the matter, never dream themselves so darkly, so remotely exiled; it is only he who struggles nearer and much nearer, that begins at length to perceive the true amount of the distance. *Archer Butler.*

GOD—Emblems of.

One of the most ancient hieroglyphic representations of God was the figure of an eye upon a sceptre, to denote that God sees and rules all things.

The *Egyptian* hieroglyphic was a winged globe and a serpent coming out of it; the globe to signify God's eternity, the wings His active power, and the serpent His wisdom.

The *Thracian* emblem was a sun with three beams; one shining upon a sea of ice and melting it; another upon a rock, and melting it; and a third upon a dead man, and putting life into him. *Bowes.*

GOD—Empire of.

We have passed from planet to planet, from sun to sun, from system to system. We have reached beyond the limits of this mighty solar cluster with which we are allied. We have found other island universes sweeping through space. The great unfinished problem still remains: Whence came this universe? Have all these stars which glitter in the heavens been shining from all eternity? Has our globe been rolling round the sun for ceaseless ages? Whence came this magnificent architecture, whose architraves rise in splendour

before us in every direction? Is it all the work of chance? I answer, No! It is not the work of chance! Who shall reveal to us the true cosmography of the universe by which we are surrounded? It is the work of an Omnipotent Architect.

Around us and above us rise sun and system, cluster and universe. And I doubt not that in every region of this vast empire of God, hymns of praise and anthems of glory are rising and reverberating from sun to sun, and from system to system,—heard by Omnipotence alone across immensity and through eternity!

O. M. Mitchel.

GOD—Enemies of.

As Solomon, in Jewish legend, compelled the wicked spirits to assist in the temple which he was building, so does God compel even His enemies, and *them*, when they are striving most fiercely against Him, to do His work, though they mean not so, and to contribute *their* stones to that heavenly temple of which He is the builder and the maker. *Archbishop Trench.*

GOD—Essence of.

The essence of God is that by which God exists; or it is the first [*momentum*] cause of motion of the Divine nature by which God is understood [*esse*] to exist.

Arminius.

GOD—Eternity of.

Eternity is a pre-eminent mode of the essence of God, by which it is devoid of time with regard to the term or limits of beginning and end, because it is of infinite being; it is also devoid of time with regard to the succession of former and latter, of past and future, because it is of simple being, which is never in [*potentia*] capability, but always in act. Gen. xxi, 33; Ps. xc, 2; Isa. xliv, 6; 2 Tim. i, 9.

Ibid.

What is the eternity of God? Existence without beginning or end. Who can comprehend it? Run your thoughts back, as far as the utmost stretch of the imagination, even millions of ages before creatures were made. God existed, and was as old as He is now, or as He will be, when millions of ages more are passed away. From everlasting to everlasting, He is God. *Dr. J. Campbell.*

God asks no rest, and requires no slumber, but holds straight on without weariness; wearing out the ages, Himself unworn; changing all things, Himself without variableness or shadow of turning! God is like the sun at noon, that casts down straight rays, and so throws down the shadows upon the ground underneath each tree; but He never, like the sun, goes westward towards his setting, turning all shadows from under the trees, and slanting them upon the ground. God stands in eternal fulness, like a sun that knows neither morning nor evening nor night, but only noon, and noon always.

H. W. Beecher.

GOD—Existence of.

Basil called the world a school wherein reasonable souls are taught the knowledge of God. In a musical instrument, when we observe divers strings meet in harmony we conclude that some skilful musician tuned them. When we see thousands of men in a field, marshalled under several colours, all yielding exact obedience, we infer that there is a general, whose commands they are all subject to. In a watch, when we take notice of great and small wheels all so fitted as to concur to an orderly motion, we acknowledge the skill of an artificer. When we come into a printing house, and see a great number of different letters so ordered as to make a book, the consideration hereof maketh it evident that there is a composer, by whose art they were brought into such a frame. When we behold a fair building, we conclude it had an architect; a stately ship, well-rigged, and safely conducted to the port, that it hath a pilot. So here. The visible world is such an instrument, army, watch, book, building, ship, as undeniably argueth a God, who was and is the tuner, general, and artificer, the composer, architect, and pilot of it. *Arrowsmith.*

A man that should meet with a Palace beset with pleasant gardens, adorned with stately avenues, furnished with well-contrived aqueducts, cascades, and all other appendages conducing to convenience or pleasure, would easily imagine that proportionable architecture and magnificence were within: but we should conclude the man was out of his wits that should assert and plead, that all was the work of chance, or other than of some wise and skilful hand. And so when we survey the bare out-works of this our globe, when we see so vast a body, accoutered with so noble a furniture of Air, Light, and Gravity; with everything, in short, that is necessary to the preservation and security of the globe itself, or that conduceth to the life, health, and happiness, to the propagation and increase of all the prodigious variety of creatures the globe is stocked with; when we see nothing wanting, nothing redundant or frivolous, nothing botching, or ill-made, but that everything, even in the very appendages alone, exactly answereth all its ends and occasions; what else can be con-

cluded but that all was made with manifest design, and that all the whole structure is the work of some intelligent being; some Artist of power and skill equivalent to such a work. *Derham.*

The mite has eyes, and turns aside if it meet with such objects as may be hurtful to it; place it on anything that is black, for the help of your observation, and if, whilst it is walking, you lay but the least bit of straw in its way, you will see it alter its course immediately; and can you think that the crystalline humour, the retina, and optic nerve, all which convey sight to the little animal, are the product of chance? *McCosh.*

One evening, when Bonaparte was on his voyage from Egypt, a group of officers were conversing together on the quarter-deck, respecting the existence of God. Many of them believed not in His being. It was a calm, cloudless, brilliant night. The heavens, the work of God's fingers, canopied them gloriously; the moon and the stars, which God had ordained, beamed down upon them with serene lustre. As they were flippantly giving utterance to the arguments of atheism, Napoleon paced to and fro upon the deck, taking no part in the conversation, and apparently absorbed in his own thoughts. Suddenly he stopped before them, and said, in those tones of authority which ever overawed, "Gentlemen, your arguments are very fine; but who made all those worlds beaming so gloriously above us? Can you tell me that?" No one answered. Napoleon resumed his silent walk, and the officers selected another topic for conversation. *Anon.*

An Arab, when one day the question was put, "How do you know there is a God?" turned with apparent indignation upon the questioner and replied, "How do I know whether a man or a camel passed my tent last night?" His own footprints are the best evidence of the existence and character of Jehovah. *Anon.*

GOD—Eye of.

How dreadful is the eye of God on him who wants to sin! Do you know about *Lafayette*, that great man who was the friend of Washington? He tells us that he was once shut up in a little room in a gloomy prison, for a great while. In the door of his little cell was a very small hole cut. At that hole, a soldier was placed day and night to watch him. All he could see was the soldier's *eye*, but that *eye* was always there! Day and night, every moment when he looked up, he always saw that *eye!* Oh! he says, it was dreadful! There was no escape, no hiding; when he lay down and when he rose up, that eye was watching him. How dreadful will the eye of God be upon the sinner, as it watches him in the eternal world for ever! *Dr. J. Todd.*

GOD—Faithfulness of.

Two rabbies approaching Jerusalem observed a fox running upon the hill Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what is written in the Lamentations fulfilled; because of the Mount Zion which is desolate, the foxes walk upon it." "And, therefore," said Rabbi Eliezer, "do I laugh; for when I see with mine own eyes that God has fulfilled His threatenings to the very letter, I have thereby a pledge that not one of His *promises* shall fail, for He is ever more ready to show mercy than judgment." *Anon.*

Of Sertorius it is said that he performed his promises by words only; and of the Emperor Pertinax, that he was rather kind spoken than beneficial to any. Not so the Almighty. *Trapp.*

GOD—a Father.

Christ especially revealed Him as a Father. In His first and last words Christ calls Him "Father." As a Father God thinks of us, loves us, works for us, cares for us, protects us, provides for us in the future. Father is the most endearing appellation in which He is made known unto us. "I should have been a French atheist," said Randolph, "had it not been for *one recollection*, and that was when my departed mother used to take my little hands in hers, and cause me on my knees to say, 'Our Father which art in heaven.'" "This little word, *Father*," says Gurnall, "lisped by faith in prayer by a real Christian, exceeds the eloquence of Demosthenes, Cicero, and all the famous speakers in the world." "My life," says Evans, "hangs by a single thread; but that thread is in a Father's hand." "I never fear," said a little child, "when my Father is with me."

"My Father God!" that gracious sound
Dispels my guilty fear;
Not all the harmony of heaven
Could so delight my ear." *John Bate.*

He is styled the "Father of glory;" everything that is glorious is in some way like Him, and bears His image. But He is as well the "Father of spirits" as the Father of glory; He is also the Father of

our Lord Jesus Christ; the Father of mercies; our Father which is in heaven; our heavenly Father. *John Bate.*

GOD—Favour of.

What a prodigy of favour is it to us that He hath passed by so many forms of His creatures, and hath not set us down in the rank of any of them, till we come to be "paulo minores angelis," "a little lower than the angels!" and yet from the meanest of them God can perfect His own praise. The deeps and the snows, the hail and the rain, the birds of the air and the fish of the sea, they can and do glorify God, and give Him praise in their capacity; and yet He gave them no reason, no immortal spirit, or capacity of eternal blessedness; but He hath distinguished us from them by the absolute issues of his predestination, and hath given us a lasting and eternal spirit, excellent organs of perception, and wonderful instruments of expression, that we may join in concert with the morning star, and bear a part in the chorus with the angels of light, to sing hallelujah to the great Father of men and angels.

Bp. Taylor.

GOD—Forgiveness of.

Readiness to forgive is a virtue by which God shews Himself to be exorable to His creatures, and which fixes a measure to the limits of anger, lest it should endure for ever, agreeably to the demerit of the sins committed. *Arminius.*

"For thou, Lord, art good, and ready to forgive" (Ps. lxxxvi, 5). 1. We have not to persuade or argue Him into the mind to forgive; He is *ready*, through what Christ has done. 2. He is ready to forgive *all* sins. 3. He is ready to forgive *all sinners*. 4. He is ready to forgive *freely*. 5. He is ready to forgive *now*.

John Bate.

GOD—Forsaking.

When the soul leaves God once, and looks downward, what is there to stay it from disquiet? Remove the needle from the pole-star, and it is always stirring and trembling, never quiet till it be right again. So, displace the soul by taking it from God, and it will never be quiet. The devil cast out of heaven and out of the Church, keeps ado; so do unruly spirits led by him. *Sibbes.*

GOD—a Friend.

A heathen sage said to one of his friends "Do not complain of thy misfortunes, as long as Cæsar is thy friend!" What shall we say to those whom the Prince of the kings of the earth calls His sons and His brethren? "I will never leave thee nor forsake thee!" Ought not these words to cast all fear and care for ever to the ground? He who possesses Him, to whom all things belong, possesses all things.

Dr. F. W. Krummacher.

GOD—Fulness of.

Though numberless drops be in the sea, yet if one be taken out of it, it hath so much the less, though insensibly; but God, because He is Infinite, can admit of no diminution, therefore are men niggardly, because the more they give, the less they have; but Thou, Lord, mayst give what thou wilt, without abatement of Thy store. Good prayers never came weeping home; I am sure I shall receive either what I ask or what I should ask. *Bp. Hall.*

A certain emperor coming into Egypt, to show the zeal he had to the public good, said to the Egyptians, "Draw from me as from your river Nilus;" but what can be drawn from a man but hopes, which swell like bubbles of water till they burst? It is from God that we must draw, for He is a fountain which perpetually distilleth, who quencheth the thirst of all the world, and hath in Himself but one want, which is that all men should still thirst for His bounty and have it. *Caussin.*

GOD—Gentleness of.

Gentleness or lenity is a virtue by which God preserves moderation concerning anger in taking vengeance, lest it should be too vehement—lest the severity of the anger should certainly correspond with the magnitude of the wickedness perpetrated.

Arminius.

What is the dew upon the flower, but God's gentle nurturing of the most delicate and refined results of vegetation? What is the falling rain, but gentle drops of heaven's love—distilling verdure upon the earth, and feeding the ear of corn to provide bread for man? Above all, what is light—penetrating, invigorating, inspiriting light—light, making the birds to sing with glee; light, making the beast of the field to bask in its warmth; light, making the insect happy, and the eagle to fix its gaze; light, unmeasured light, free to the slave, wealth to the pauper? It is the gentle beam of love kindled in the eye of God, and looking tenderness and care upon all created things. Yes; we are encompassed with the gentleness of God, fructifying the earth, and urging her onward to fresh beauty and renewed fertility.

J. C. M. Bellew.

GOD—Glorified.

He is seen, and therefore glorified in the order of creation. The sun, in its tireless

shining, the tides in their regular flow, the march of the solemn stars, the beautiful harvests, the mountains and mighty hills, all show forth His power, and in their eloquent silence redound to their Creator's praise. He is seen, and therefore glorified in the arrangements of Providence, in the perpetual presidency of the divine over human affairs. Revolution always issuing in reconstruction, the social compact and the familiar joy, the numberless compensations, which in their beneficent and equalising action, have almost the force and regularity of law. *W. M. Punshon.*

GOD—Glory of.

The glory of God is from His perfection, regarding extrinsically, and may in some degree be described thus:—It is the excellency of God above all things. God makes this glory manifest by external acts in various ways (Rom. i, 23; ix, 4; Psa. viii, 1). But the modes of manifestation, which are declared to us in the Scriptures, are chiefly two; the one, by an effulgence of light and of unusual splendour, or by its opposite, a dense darkness or obscurity (Matt. xvii, 2—5; Luke ii, 9; Exod. xvi, 10; 1 Kings viii, 11). The other, by the producing of works which agree with His perfection and excellence (Psa. xix, 1; John ii, 11). *Arminius.*

GOD—the Chief Good.

Without Thy presence earth gives no reflection;
Without Thy presence, sea affords no treasure;
Without Thy presence, air's a rank infection;
Without Thy presence, heaven itself no pleasure;
If not possessed, if not enjoyed in Thee,
What's earth, or sea, or air, or heaven to me?

The highest honour that the world can boast,
Are subjects far too low for my desire;
Its brightest beams of glory are at most
But dying sparkles of Thy living fire;
The proudest flames that earth can kindle, be
But nightly glow-worms if compared to Thee.

Without Thy presence, wealth is bags of care;
Wisdom but folly; joy, disquiet sadness;
Friendship is treason, and delights are snares;
Pleasures but pain, and mirth but pleasing madness,
Without Thee, Lord, things be not what they be,
Nor have their being when compared with Thee.

In having all things and not Thee, what have I?
Not having Thee, what have my labours got?
Let me enjoy but Thee, what further crave I?
And having Thee alone, what have I not?
I wish not sea nor land; nor would I be
Possessed of heaven, heaven unpossessed of Thee. *Quarles.*

GOD—Goodness of.

The goodness of the Essence of God is that according to which it is essentially in itself the Supreme and very good; from a participation in which all other things have an existence and are good; and to which all other things are to be referred as to their supreme end; for this reason it is called communicable (Matt. xix, 17; Jas. i, 17; 1 Cor. x, 31). *Arminius.*

All the elements are employed, the planets engaged, and the sun himself rises betimes, and labours all day long, to give verdure and freshness to the least spire of grass, to convey sap and nutriment to every little plant or twig.

There is not the least flower but seems to hold up its head, and to look pleasantly, in the secret sense of the goodness of its heavenly Maker.

When the spring comes the decrepid tree grows young and blossoms, the grass rises from the dead, and the flowers step forth as if the whole winter's interval had been but a sleep, and the places upon which they grew were indeed beds, without a metaphor.

The herb feeds upon the *juice* of a good soil, and drinks in the dew of heaven as eagerly, and thrives by it as effectually as the stalled ox that tastes everything that he eats or drinks. *Dr. South.*

Every part of nature seems to pay its tribute to man, in the great variety of kinds or tribes, as well as the prodigious number of individuals of each various tribe, of all creatures. There are so many beasts, so many birds, so many insects, so many reptiles, so many trees, so many plants upon the land; so many fishes, sea-plants, and other creatures, in the waters; so many minerals, metals, and fossils, in the subterraneous regions; that there is nothing wanting to the use of man, or any other creature of this lower world. The munificence of the Creator is such, that there is enough to supply the wants and conveniences of all creatures, in all places, all ages, and upon all occasions.

And this boundless variety is a most wise provision for the uses of this world in every age and in every place. God has

created nothing in vain. Some things are for food, some for physic, some for habitation, some for utensils, some for tools and instruments of work, and some for recreation and pleasure, either to man, or to some of the inferior creatures themselves.

It is evident that all the creatures of God (beasts, birds, insects, and plants) have, or may have their several uses even among men. For although in one place things may lie neglected, and out of use, yet in another place they may be of great use. So what has been rejected in one age has been received in another; as the new discoveries in physic, and alterations of diet, sufficiently witness.

Or if there be many things of little immediate use to man, in this or any other age, yet to other creatures they may afford food or physic, or be of some necessary use. How many trees and plants, nay even the very carcases of animals, the very dust of the earth, and the prodigious swarms of insects in the air and in the waters, of no apparent use to man, yet are food, or medicine, or places of retreat and habitation to birds, fishes, reptiles, and insects themselves; for whose happy and comfortable subsistence the bountiful Creator has liberally provided, as well as for that of man. *Derham.*

Parent of good, Thy bounteous hand
Incessant blessings down distils;
And all in air, or sea, or land,
With plenteous food and gladness fills.

All things in Thee live, move, and are;
Thy power infused doth all sustain;
Even those Thy daily favour share,
Who thankless spurn Thy easy reign.

Thy sun Thou bidd'st his genial ray
Alike on all impartial pour;
To all who hate or bless Thy sway,
Thou bidd'st descend the fruitful shower.
C. Wesley.

How as God given every creature a power most particularly to pursue and compass that which makes for the welfare of its being! Where He denies strength, he usually gives sagacity and quickness of sense; and withal implants in every one a certain instinct, that teaches and prompts it to make use of that faculty in which its chief ability is seated. The ox, a creature of none of the most ready senses, has them ready enough to know how to defend himself, and will not encounter his adversary or assailant, as the mastiff does, with his teeth. The little bird has not strength to grapple with the hawk or the eagle; but it has agility of body to carry it out of reach, and smallness too to convey it out of sight. Nay, and if we consider the poor helpless lamb, which has neither strength, nor wings, nor craft to secure itself by, but seems wholly offered by nature as a prey to anything that will prey upon it; yet its great usefulness for the occasions of man's life has entitled it to the care and protection of him whom it serves. So that the goodness of God has left nothing defenceless, but has sent everything into the world well accoutred and provided, according to the exigence of those necessities that its nature is like to expose it to. *Dr. South.*

As the sun sends forth a benign and gentle influence on the seed of plants, that it may invite forth the active and plastic power from its recess and secrecy, that by rising into the tallness and dimensions of a tree, it may still receive a greater and more refreshing influence from its foster-father, the prince of all the bodies of light; and in all these emanations, the sun itself receives no advantage, but the honour of doing benefits; so doth the Almighty Father of all the creatures: He at first sends forth His blessings upon us that we by using them aright should make ourselves capable of greater; while giving glory to God, and doing homage to Him, are nothing to His advantage but only to ours; our duties towards Him being vapours ascending from the earth, not at all to refesh the regions of the clouds, but to return back in a fruitful and refreshing shower; and God created us, not that we can increase His felicity, but that He might have a subject receptive of felicity from Him. *Bp. Taylor.*

GOD—in Grace.

He who garnishes the heavens beautifies the soul. He who renews the face of the earth, also restores the forfeited powers of the mind; for "not by works of righteousness which we have done, but according to His mercy hath he saved us by the washing of regeneration and the renewing of the Holy Ghost." As no human skill could beautify the earth with the treasures of spring, so no mortal power could have provided the robe of righteousness with which every soul must be clad ere it can enter heaven. Sooner could you weave the glorious web of summer beauty, than prepare a garb of acceptable righteousness.
Dr. J. Parker.

GOD—Greatness of.

If philosophy is to be believed, our world is but an outlying corner of creation; bearing, perhaps, as small a proportion to the great universe, as a single grain bears to all the sands of the sea-shore, or one small quivering leaf to the foliage of a boundless forest. Yet, even within this earth's narrow limits, how vast the work

of Providence! How soon is the mind lost in contemplating it! How great that Being whose hand paints every flower, and shapes every leaf; who forms every bud on every tree, and every infant in the darkness of the womb; who feeds each crawling worm with a parent's care, and watches like a mother over the insect that sleeps away the night in the bosom of a flower; who throws open the golden gates of day, and draws around a sleeping world the dusky curtains of the night; who measures out the drops of every shower, the whirling snowflakes, and the sands of man's eventful life; who determines alike the fall of a sparrow and the fate of a kingdom; and so overrules the tide of human fortunes, that whatever befall him, come joy or sorrow, the believer says, "It is the Lord; let Him do what seemeth Him good." *Dr. Guthrie.*

GOD—a Hiding-place.

1. A hiding-place is usually a strong place: God is a strong God, almighty.

2. A hiding-place is an invisible and obscure place, not known to everybody, a place that enemies have much ado to find: God is invisible, the unknown God to sinners and the heathen.

3. A hiding-place is a covering or shelter from many evils; from the scorching heat of the sun, the blustering storms of wind and hail: God is the hiding-place of His people in persecution, temptation, &c.

4. A hiding-place frees from fear, and much abates the hurries and discomposures of the mind. God, as a hiding-place, allays the fears of His people, and keeps them in constant peace.

5. A hiding-place doth disappoint the enemies who expect to devour those whom they seek: God disappoints the enemies of His people by preserving them from their power, &c. *Keach.*

GOD—Holiness of.

It appertains to the essence of God, to be divided from every other thing; and to be incapable of entering into the composition of any other thing. While some persons ascribe this property to the *simplicity*, and others to the *unity* of God's essence, several attribute it to both. But on reading the Scriptures, we find that holiness is frequently ascribed to God, which usually designates a separation or setting apart; on this account, perhaps, that very thing by which God is thus divided from others, may, without any impropriety, be called by the name of Holiness (Josh. xxiv, 19; Isa. vi, 3; Gen. ii, 3; Ex. xiii, 2; 1 Pet. ii, 2—9; 1 Thess. v, 23). *Therefore* God is neither the soul of the world, nor the form of the universe; He is neither an inherent form, nor a bodily form. *Arminius.*

The holiness of God is not to be conceived of as one attribute among others; it is rather a general term representing the conception of His consummate perfection and total glory. It is His infinite moral perfection crowning His infinite intelligence and power. There is a glory of each attribute viewed abstractedly, and a glory of the whole together. The intellectual nature is the essential basis of the moral. Infinite moral perfection is the crown of the Godhead. Holiness is the total glory thus crowned. *A. A. Hodge.*

GOD—Humility of.

In the one hundreth and thirteenth Psalm it is stated that God "humbleth himself to behold the things that are in heaven, and in the earth." If it is humility in Him to look upon the things of heaven in their purity, vastness, magnificence, and contiguity to His throne (for His throne is in the heavens), what humility must it be for Him to look upon the things of earth, under the fall, in their comparative littleness and in their distance from His throne (for the earth is His footstool); what deeper humility still, for Him to look upon man in his ignorance, corruption, and rebellion; deeper still for Him to take the nature of that man upon Him, and live for three and thirty years in that nature with man fallen, on the earth; deeper yet to see Him stooping to wash the feet of sinners, to submit to a malefactor's death. And what is most astounding of all is that—this profound humility is exercised for the most disinterested purposes. He thus humbleth Himself that "He may raise up the poor out of the dust, and lift the needy out of the dunghill; that He may set him with princes, even with the princes of His people," vers. 7, 8. Hear O heavens, and be astonished, O earth, at this! *John Bate.*

GOD—Immensity of.

Immensity is a pre-eminent mode of the essence of God, by which it is void of place according to space and limits: being co-extended *space*, because it belongs to simple entity, not having part and part, therefore not having part beyond part. *Arminius.*

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,

All gay with life, all eloquent with bliss;
What shall we call them?—Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether, burning bright?
Suns, lighting systems with their joyous beams?
But Thou to these art as the noon to night!

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost.
What are ten thousand worlds, compared to Thee?
And what am I, then? Heaven's unnumber'd host,
Though multiplied by myriads, and array'd
In all the glory of sublimest thought,
Is but an atom, in the balance weigh'd
Against Thy greatness,—is a cipher, brought
Against infinity! What am I? Nought!
Anon.

GOD—Immutability of.

Immutability is a pre-eminent mode of the essence of God, by which it is void of all change; of being transferred from place, because it is itself its own end and good, and because it is immense; of generation and corruption; of alteration; of increase and decrease. *Arminius.*

By His immutability we mean that it follows, from the infinite perfection of God, that He cannot be changed by anything from without Himself—that as to His essence, His will, and His states of existence, He is the same from eternity to eternity. Thus He is absolutely immutable in Himself. He is also immutable relatively to the creature, inasmuch as His knowledge, purpose, and truth, as these are conceived by us and are revealed to us, can know neither variableness nor shadow of turning (Jam. i, 17). *A. A. Hodge.*

GOD—Indefinable.

As the human mind is finite, and conceives by defining the limits of its thought, and as God is known to us to be infinite, it is evident that the human mind can never be capable of conceiving God adequately as He is, or of defining His being. *Ibid.*

GOD—Indescribable.

Simonides, the philosopher, being requested to describe God, asked a week to think of it; and after that, a month, and then a year; then, being still unable, he declined the task, declaring that the more he thought of so great a Being, the less he was able to describe Him. *Anon.*

GOD—Infinity of.

Infinity of Being is a pre-eminent mode of the essence of God, by which it is devoid of all limitation and boundary (Ps. cxlv, 3; Isa. xliii, 10), whether from something above it or below it, from something before it or after it. It is not bounded by anything *above it*, because it has received its being from no one. Nor by anything *below it*, because the form, which is itself, is not limited to the capacity of any matter whatsoever that may be its recipient. Neither by anything *before it*, because it is from nothing efficient; nor *after it*, because it does not exist for the sake of another end. *Arminius.*

GOD—Irresistible.

As you stood some stormy day upon a sea-cliff, and marked the giant billow rise from the deep to rush on with foaming crest, and throw itself thundering on the trembling shore, did you ever fancy that you could stay its course, and hurl it back to the depths of ocean? Did you ever stand beneath the leaden lowering cloud, and mark the lightning's leap, as it shot and flashed, dazzling athwart the gloom, and think that you could grasp the bolt and change its path? Still more foolish and vain his thought who fancies that he can arrest or turn aside the purpose of God, saying, "What is the Almighty, that we should serve Him? Let us break His bands asunder, and cast away His cords from us." Break his bands asunder! How He that sitteth in the heavens shall laugh! *Dr. Guthrie.*

GOD—Justice and Mercy of.

Justice and mercy are the two arms of God, which embrace, bear, and govern the whole world; they are the two engines of the great *Archimedes*, which make heaven descend upon earth, and earth mount to heaven. It is the bass and treble string of the great lute of Heaven which makes all the harmonies, and tuneable symphonies of this universe. Now, as Mercy is infinite, so is Justice. The Divine Essence holdeth these two perfections, as the two scales of the balance, always equally poised. *N. Caussin.*

It is the order of God to govern the world with two hands, which are justice and mercy. If you take away one of them, you maim Him. It is the condition of human and Divine things, where contraries are ever counterbalanced by contraries. *Ibid.*

GOD—a King.

Don't take God for a merchant; He is a king, and what He does, He does in a kingly way. Once there was a poor woman standing before the window of a royal conservatory which looked into the public street. It was in the dead of winter, and no flower was to be seen in the gardens, and no fruit on the trees. But in the hothouse a splendid bunch of grapes hung from the glass ceiling, basking in the bright winter sun. And the poor woman gazed at it till the water came into her mouth, and she sighed: "Oh, I wish I could take it to my sick darling!" She went home and sat down to her spinning-wheel, and wrought day and night until she had earned half-a-crown. She then went to the king's gardener and offered him that sum for the bunch of grapes; but the gardener received her unkindly, and told her not to come again. She returned home, and looked round her little cottage to see whether there was anything she could dispense with. It was a severe winter, yet she thought she could do without a blanket for a week or two, so she pawned it for half-a-crown, and went to the king's gardener and now offered him five shillings. But the gardener scolded her, and took her by the arm rather roughly and turned her out. It just happened, however, that the king's daughter was near at hand, and when she heard the angry words of the gardener and the crying of the woman, she came up and inquired into the matter. And when the poor woman had told her story, the noble princess said with a kind smile, "My dear woman, you were mistaken. My father is not a merchant, but a king; his business is not to *sell* but to *give*," whereupon she plucked the bunch from the vine and gently dropped it into the woman's apron. So the woman obtained as a free gift what the labour of many days and nights had proved unable to procure her. So it is with the salvation of the soul. It is the gift of God as a King.

Dr. Guthrie.

GOD—Knowledge of.

"He telleth the number of the stars; He calleth them all by their names." Astronomers inform us that one hundred millions of stars may be seen through the telescope in our sky, and that each of them is the centre of a system, and has, therefore, a sky of its own, incalculably deeper and broader than these vast heavens that encircle us. In this supposition there is involved a number of "stars" which no arithmetic can compute, and which baffles all imagination in the attempt to appreciate. But this, it would seem, after all, is as nothing compared with the immeasurable universe. Yet these stars, though they cover immensity thick as grass on earth's soil, or as sands on ocean's shore, are all known to God. "He telleth the number," &c. He knows the age, productions, size, velocity, influence, and tenants of each. "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names." He marshals them as the general his battalions, "He binds the sweet influences of Pleiades, and He looses the bands of Orion. He bringeth forth Mazzaroth in His season, and He guides Arcturus with his sons."

Dr. Thomas.

1. God knows all things from eternity, nothing (*de novo*) recently.

2. He knows all things immeasurably, without the augmentation and decrease of the things known and of the knowledge itself (Ps. cxlvii, 5).

3. He knows all things immutably, His knowledge not being varied to the infinite changes of the things known (James i, 17).

4. By a single and (*individus*) undivided act, not (*distractus*) being diverted towards many things but collected into Himself, He knows all things. *Arminius.*

The knowledge of God is called *simplex intuitus*, a direct beholding and looking on all things, as we do with our eye upon one particular object. Even as if a man's body were all an eye, he would see as well backward as forward, and the different positions of things would be no impediment to his sight; or as a man on a high tower, that seeth many passengers going by, one after another, though their motion be successive, yet the cast of his eye beholding them is in one moment. Hence the very heathen called God, *totus oculus.*

Anthony Burgess.

He seeth to the core as well as the skin; into the darkness as well as the light; into the thought as well as the word; into the most retired secrecies of the heart as well as the most public acts of the life. Even as an artificer that makes a watch, knows all its parts and operations, so God knows the heart and all its workings. As a man who might tell where an arrow would fall before it left the bow, so God can say precisely where such a desire, or thought, or intention, will end, and how it will proceed to the end, before it leaves the council chamber of the heart. He knows the thoughts afar off. The intents of the heart are known to Him. He knew all about Adam's sin, before Adam hid himself. He knew all about Gehazi, before Elisha spoke to him. It was God that told Elisha. He

knew all about the sin of David, of Ananias and Sapphira, of Achan, &c.. &c., before the sins were publicly discovered. His knowledge brought them to light. And so He knows all sins now; and by His knowledge they are exposed, in the use of means which He first sets in motion.

John Bate.

GOD—Our Knowledge of.

A young child, who has hitherto fancied that the rim of the sky rests on the earth a few miles away, and that the whole world lies within that circle, sails down the Forth there, and sees the river banks gradually widening, and the river passing into a frith. When he comes back, he tells his young companions how large the ocean is. Poor boy, he has not seen the ocean, only the widened river. Just so with all creature knowledge of God. Though all the archangels were to utter all they know, there would still remain an infinity untold. *Culcross.*

God is known to us by certain attributes or modes of being, the conception of which is possible to us, and which truly represent Him as far as they go. We conceive of each of these attributes as possessed by God in a degree to which we put no limits, and to which we know that no limits can be assigned. *A. A. Hodge.*

GOD—Life of.

To me this is the profoundest of all truths, that the whole of the life of God is the sacrifice of self. God is love; love is sacrifice—to give rather than to receive—the blessedness of self-giving. If the life of God were not such it would be falsehood to say that God is love; for, even in our human nature, that which seeks to enjoy all instead of giving all, is known by a very different name from that of love. All the life of God is a flow of this Divine self-giving charity, creation itself is sacrifice—the self-importation of the Divine Being. Redemption too is sacrifice, else it could not be love; for which reason we will not surrender one iota of the truth that the death of Christ was the sacrifice of God.

F. W. Robertson.

GOD—Long-suffering of.

Long-suffering is a virtue by which God suspends His anger, lest it should instantly hasten to the depulsion of the evil, as soon as the creature has by his sins deserved it.

Arminius.

GOD—Love of.

History's noblest deed and record of love is in the self devotion of one generous heathen, Pylades, who forfeited his life to save *his friend*;—but "*God* commendeth His love to *us*, in that, while we were, yet *sinners*, Christ died for us!" "You have not yet seen," says a great writer and profound thinker, "the greatest gift of all—the HEART of God,—the love of His heart—the heart of His love. And will He, in very deed show us that? Yes, unveil that cross, and see. It was His only mode of showing us His heart. It is infinite love labouring to reveal itself—agonising to utter the fulness of infinite love. Apart from that act, a boundless ocean of love would have remained for ever shut up and concealed in the heart of God. But now it has found an ocean-channel. Beyond this He *cannot* go. Once and for ever the proof has been given—'God is love.'"

Macduff.

It is the nature of every artificer to tender and esteem his own work; and if God should not love His creatures, it would reflect some disparagement upon His workmanship, that He should make anything that He could not own. God's power never produces what His goodness cannot embrace. God oftentimes, in the same man, distinguishes between the sinner and the creature; as a creature, He can love him, while as a sinner He doth afflict him.

Dr. South.

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

That Eye is fix'd on seraph throngs;
That Ear is fill'd with angel's songs;
That Arm upholds the worlds on high;
That Love is throned beyond the sky.

Bp. Heber.

GOD—for Man.

See we not that heaven is all for earth? Doth it cause one sprig of an herb to grow in itself? It giveth all it hath, and is perpetually content with what it is. So God is all for us, as if man were His God, saith St. Thomas. If we be miserable, He is not therefore disdainful; if He be high, He is not therefore far distant from our inferior condition. He is all, in all things; ever present; continually doing somewhat for our well-being. *N. Caussin.*

GOD—Mind of.

If the mind of God as discovered to us in His Word and works is so vast and deep, what must His mind be in all its undisclosed resources—in the infinity and eternity of its existence? *John Bate.*

GOD—Names of.

1. JEHOVAH.—It expresses self existence and unchangeableness. It is the incommunicable name of God, which the Jews superstitiously refused to pronounce, always substituting in their reading the word Adonai, *Lord*. Hence it is represented in our English version by the word LORD, printed in capital letters.

JAH.—Probably an abbreviation of the name Jehovah, is used principally in the psalms. It constitutes the concluding syllable of hallelujah, *praise Jehovah*.

God gave to Moses His peculiar name, I AM THAT I AM (Ex. iii, 14), from the same root, and bearing the same fundamental significance as Jehovah.

2. EL, *might, power*, translated *God*, and applied alike to the true God, and to false gods (Isa. xliv, 10).

3. *Elohim and Eloah*, the same name in its singular and plural forms; derived from the Hebrew word, signifying, *to fear, reverence*. "In its singular form it is used only in the latter books and in poetry." In the plural form it is sometimes used with a plural sense, for gods; but more commonly, as a *pluralis excellentiæ*, for God. It is applied to false gods, but preeminently to Jehovah, as the great object of adoration.

4. ADONAI, the Lord, *a pluralis excellentiæ*, applied exclusively to God, expressing possession and sovereign dominion; equivalent to κυριος, *Lord*, so frequently applied to Christ in the New Testament.

5. SADDAI, *Almighty*, a *pluralis excellentiæ*. Sometimes it stands by itself, (Job v, 17); and sometimes combined with a preceding El (Gen. xvii, 1).

6. ELYON, *Most High*, a verbal adjective signifying *to go up, ascend* (Ps. ix, 3; xxi, 8).

7. The term TZEBAOTH, *of hosts*, is frequently used as an epithet qualifying one of the above-mentioned names of God. Thus, *Jehovah of hosts, Jehovah, God of hosts* (Amos iv, 13; Ps. xxiv, 10). Some have thought this equivalent to God of battles; the true force of the epithet, however, is, "Sovereign of the stars, material hosts of heaven, and of the angels their inhabitants."

8. Many other epithets are applied to God metaphorically, to set forth the relation he sustains to us, and the offices he fulfils; as King, Lawgiver, Judge, Rock, Fortress, Tower, Deliverer, Shepherd, Husbandman, Father. *A. A. Hodge.*

GOD—in Nature.

The Hebrews had no notion of what we denominate "secondary laws," but believed that God acted directly upon matter, and was the immediate, efficient cause of the solemn order, and the varied and wonderful phenomena of nature. Dispensing thus with the whole machinery of cause and effect, as we employ those terms in philosophical language, their minds were brought into immediate contact with God in His manifold works, and this gave, both to devotion and the spirit of poetry, the liveliest inspiration and the freest scope of action. Heaven and earth were governed by His commands; the thunder was His "voice?" the lightning His "arrows." It is He who "causeth the vapour to ascend from the ends of the earth." When the famished city should call upon the corn, the wine, and the oil, and those should call upon the earth for nourishment, and the parched earth should call upon the heavens for moisture, and the heavens should call upon the Lord for permission to refresh the earth, then Jehovah would hear and supply. He gave the rain, and He sent the drought and famine. The clouds were not looked upon merely as sustained by a law of specific gravity, but God spread them out in the sky; these clouds were God's chariot, the curtains of His pavilion, the dust of His feet. Snow and hail were fearful manifestations of God, often sent as the messengers of His wrath. *F. G. Hibbard.*

Standing at Chamounix before the snow-crowned monarch of the hills, a poet breaks the awful silence thus:—

Ye ice-falls! Ye that from the mountains' brow
Adown enormous ravines slope amain—
Torrents, methinks, that heard an awful voice
And stopped at once, amidst their maddest plunge.
Motionless torrents! Silent cataracts
Who made you glorious as the gates of Heaven
Beneath the keen full moon? Who bade the sun
Clothe ye with rainbows? Who with living flowers
Of loveliest blue, spread garlands at your feet?
God! let the torrents, like a shout of nations
Answer, and let the ice-plains echo God!
God! sing ye meadow streams with gladsome voice.
Ye pine groves, with your soft and soul-like sounds!
And they too have a voice, ye piles of snow,
And in their perilous fall shall thunder God! *S. T. Coleridge.*

GOD—Omnipotence of

The omnipotency or infinity of His power consisteth in an ability to act, per-

form and produce whatsoever can be acted and produced, without any possibility of impediment or resistance, and in this respect He is represented to us an "Almighty God." And, therefore, such an omnipotency we ascribe unto Him, which is sufficiently delivered in the Scriptures; First, by the testimony of an angel, "For with God nothing shall be impossible" (Luke i, 37). Secondly, by the testimony of Christ himself, who said, "With men it is impossible, but not with God; for with God all things are possible" (Mark x, 27). Now He to whom all things are possible, and to whom nothing is impossible is truly and properly omnipotent. Thus whatsoever doth not in itself imply a repugnancy of being or subsisting, hath, in reference to the power of God a possibility of production; and whatsoever, in respect of the power of God, hath an impossibility of production, must involve in itself a repugnancy or contradiction. *Bp. Pearson.*

GOD—Omnipresence of.

To the Hebrews, the external universe is just a black screen concealing God. All things are full of, yet all distinct from, Him. The cloud on the mountain is His covering; the muttering from the chambers of the thunder is His voice; that sound on the top of the mulberry trees is His "going;" in that wind, which bends the forest or curls the clouds He is walking; that sun is His still commanding eye. Whither can they go from His spirit? whither can they flee from His presence? At every step and in every circumstance, they feel themselves God-inclosed, God-filled, God-breathing men with a spiritual presence lowering or smiling on them from the sky, sounding in wild tempest, or creeping in panic stillness across the surface of the earth; and if they turn within, lo! it is there also—an "eye" hung in the central darkness of their own hearts. Hence the muse of the Hebrew bard is not dame memory, nor any of her syren daughters, but the Almighty, all-pervading Spirit Himself, who is at once the subject, the auditor, and the inspirer of, the song.

Gilfillan.

What art Thou, mighty One? and where
Thy seat?
Thou broodest on the calm that cheers
the lands,
And Thou dost bear within Thy awful
hands
The rolling thunders and the lightnings
fleet;
Stern on Thy dark-wrought car of cloud
and wind
Thou guid'st the northern storm at night's
dread noon, [soon
Or on the red wing of the fierce mon-
Disturb'st the sleeping giant of the Ind.
In the drear silence of the polar span,
Dost Thou repose? or in the solitude
Of sultry tracks, where the lone caravan
Hears nightly howl the tiger's hungry
brood? [to trace,
Vain thought! the confines of His throne
Who glows through all the fields of bound-
less space. *H. K. White.*

A heathen philosopher once asked a Christian, "Where is God?" The Christian answered, "Let me first ask you, Where is He not?" *Arrowsmith.*

A man who was in the habit of going into a neighbour's corn-field to steal the ears, one day took his son with him, a boy of eight years of age. The father told him to hold the bag, while he looked if any one was near to see him. After standing on the fence, and peeping through all the corn rows, he returned and took the bag from the child, and began his guilty work. "Father," said the boy, "you forgot to look somewhere else." The man dropt the bag in a fright, and said, "Which way, child?" supposing he had seen some one. "You forgot to look up to the sky, to see if God was noticing you." The father felt this reproof of the child so much, that he left the corn, returned home, and never again ventured to steal; remembering the truth his child had taught him, that the eye of God always beholds us.

J. Whitecross.

"The Lord's throne is in the heavens and His kingdom ruleth over all." A man might as well think of going out of the dominion of Queen Victoria in removing from London to York, as the sinner think of hiding himself from God by going from light to darkness, from publicity to privacy, or from one part of the earth to the other. If he go to the heavens He is there; to the depths of the sea He is there; to the ends of the earth He is there. *John Bate.*

If you were cast out of your country a thousand miles off, you are not out of God's precinct; His arm is there to cherish the good, as well as to drag out the wicked; it is the same God, the same presence in every country, as well as the same sun, moon and stars; and were not God everywhere, yet He would not be meaner than His creature, the sun in the firmament, which visits every part of the habitable world in twenty-four hours. *Charnock.*

GOD—Omniscience of.

The present moment! What scenes present themselves throughout the world in this actual point of time. The sun is

rising over peaceful villages and cultivated fields; his noontide glare quivers over sandy deserts; and the purple shades of evening are falling over forest and moor. One half of the world is in darkness. Upon such varied scenes does the eye of God rest. But among the many millions of the human race, scattered through so many countries and climates, not one human being is hidden. Man can hide himself from his fellows. He can bury himself in the darkness of night; withdraw into the recesses of buildings, the depths of forests, or the loneliness of deserts. But none can hide himself from God. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." This, then, is the grand truth which so much concerns us—that all human beings are continuously in the sight of the most high God. At one glance, He observes the prisoner in his cell, and the king in his palace; the crowds of great cities, the mariners in ships—"fragments of a world"—upon the silent waters; nobility and beauty in the gilded saloon, wretchedness and poverty huddled on the straw of miserable cellars. In that immediate and unbroken glance, the countries of the earth, the circumstances of each individual, as well as of each great nation, are all comprised. Here, where industry and peace have filled the land with busy cities and waving plenty; or again, where desolation has swept like the angel of death, and left in its track trampled harvests, deserted hearths, and untimely graves; in all the vast assemblage of human beings that now people the earth there is not one whose present position and lot are forgotten before the God and Father of us all.

Every action, likewise, that is now transpiring in the world is manifest. None is so important as to engross His attention, none so minute as to elude His observation. How innumerable are those acts! How vast the capacity that at one glance can sum up that number! Yet the Divine Mind, with infinite ease, embraces all, alike in their number and in their diversity. Deeds of piety and sin, justice and injustice, love and violence, benevolence and hatred; the countless variety of acts springing from desires, appetites, passions, with all their combinations and consequences, are "naked and opened unto the eyes of Him with whom we have to do."

J. W. P.

He seeth things done in light, and beholdeth that which is covered with darkness; He is privy unto men's thoughts; He knew the spiteful and malicious purposes of the scribes and pharisees; He espied Adam biting the forbidden fruit: He looked upon Cain shedding his brother's blood; He perceived the secret sins of Sodom; He understood the corruption of Gehazi, and make it manifest; He saw the double heart of Judas, who kissed his Master and betrayed Him; He beheld Siba when he falsely and traitorously accused Mephiboseth unto David. The cloaked adultery and murder which David had covered with clouds of policy could not be hidden from His eye; the lie of Ananias was written in capital letters before Him, plain to be read; the sleights and conveyances of the usurer cannot be covered with fig-tree leaves from the sight of the Almighty; there is neither bribe given nor taken but God looketh upon it; there is no treachery or treason that can be hid from Him. *Archbishop Sandys.*

GOD—Passibleness of.

There must be some kind of passibleness in God, else there could be no genuine character in Him. If He could not be pained by anything, could not suffer any kind of wound, had no violable sympathy, He would be anything but a perfect character. A cast-iron deity could not command our love and reverence. The beauty of God is that He has feeling, and feels appropriately toward everything done; that He feels badness as badness, and goodness as goodness—pained by one, pleased by the other. There must be so much, or such kind of passibility in Him, that He will feel toward everything as it is, and will be diversely affected by diverse things, according to their quality. If wickedness and wrong stirred nothing in Him different from what is stirred by a prayer, if He felt no disaffection toward a thief which He does not feel toward a martyr, no pleasure in a martyr, faithful unto death, which He does not in His persecutors. He would be a kind of no-character. We can hardly conceive such a being. *Dr. Bushnell.*

GOD—Patience of.

Patience is that by which God patiently endures the absence of a good that is loved, desired, and hoped for, and the presence of an evil that is hated; and which spares sinners, not only that He may through them execute the judicial acts of His mercy and justice, but that He may likewise lead them to repentance; or may punish with the greater equity and more grievously, the contumacious. (Isa. v, 4; Ez. xviii, 23; Matt. xxi, 33-41; Luke xiii, 6-9; Rom. ii, 4, 5; 2 Pet. iii, 9.)

Arminius.

GOD—Patience of.

Suppose a man should come into a curious artificer's shop, and there with one blow dash in pieces such a piece of art that had cost many years' study and pains in the contriving thereof, how could he bear with it, how would he take on to see the workmanship of his hands so rashly, so wilfully destroyed? He could not but take it ill, and be much troubled thereat. Thus it is, that as soon as God had set up and perfected the frame of the world, sin gave a subtile shake to all, it unpinned the frame, and had like to have pulled all in pieces again; nay, had it not been for the promise of Christ all this goodly frame had been reduced to its primitive nothing again. Man by his sin had pulled down all about his ears, but God in mercy keeps it up; man by sin provokes God, but God in mercy passeth by all affronts whatsoever, O the wonderful mercy; O the omnipotent patience of God! *Spencer.*

GOD—Perfection of.

From the simple and infinite combination of all His attributes, when they are considered with the mode of pre-eminence, the perfection of God has its existence. It may fitly be described thus:—"It is the interminable, the entire, and, at the same time, the perfect possession of essence and life" (Matt. v, 48; Gen. xvii, 1; Exod. vi, 3; Acts xvii, 25; James i, 17). This perfection of God infinitely exceeds the perfection of all the creatures, on a threefold account. For it possesses all things in a mode the most perfect, and does not derive them from another. But the perfection which the creatures possess, they derive from God, and it is faintly shadowed forth after its archetype. Some creatures have a larger portion (of this derived perfection) than others; and the more of it they possess, the nearer they are to God and have the greater likeness to Him (Rom. xi, 35, 36; 1 Cor. iv, 7; Acts xvii, 28, 29; 2 Cor. iii, 18; 2 Pet. i, 4).

Arminius.

GOD—our Portion.

As the scattered rays of light are all included in the focus, as the fountain contains the streams, as the object reflected is prior to and nobler than the different reflections of it—so all finite and created good is contained in Him who is the supreme good; all earthly excellence is but the partial emanation, the more or less bright reflection of the Great Original. To have a portion, therefore, in God, is to possess that which includes in itself all created good. The man who is in possession of some great masterpiece in painting or sculpture, need not envy others who have only casts or copies of it. The original plate or stereotype is more valuable than any impressions or engravings thrown off from it; and he who owns the former owns that which includes, is capable of producing all the latter Surveying the wonders of creation, or even with the word of inspiration in his hand, the Christian can say, "Glorious though these things be, to me belongs that which is more glorious far. The streams are precious, but I have the Fountain; the vesture is beautiful, but the Weaver is mine; the portrait in its every lineament is lovely, but that Great Original, whose beauty it but feebly depicts, is mine, my own. 'God is my portion, the Lord is mine inheritance.' To me belongs all actual and all possible good, all created and uncreated beauty, all that eye hath seen or imagination conceived; and more than that, for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath prepared for them that love Him. All things and beings, all that life reveals or death conceals, everything within the boundless possibilities of creating wisdom and power is mine; for God, the Creator and Fountain of all is mine."

Dr. Caird.

GOD—Power of.

How much is contained within a small acorn cup! When a little child holds an acorn in his hand, it holds not a small nut only, but a forest; for folded within its tiny shell lie trees, and their children trees—even a whole forest.

How wonderful was the command of God! "Let the earth bring forth the tree yielding fruit *whose seed is in itself.*" It is a miracle to make a tree; but how much more wonderful a miracle to give to the tree the power of producing other trees in long succession for countless years!

A watch is, perhaps, one of the most beautiful and wonderful things ever made by man, but what would you think of a watch which, if put in the ground, could produce many more watches? Does not this comparison show us how much greater God's work is than man's? *Anon.*

It is a power to create, to preserve, or to destroy; a power to bless or to curse; to save or to condemn; to consign to hell or to exalt to heaven. It is a power which can fling a world from its hand, or can make an insect to flutter in the sunbeam; a power that can start a globe of light in its course, or give life to the glow-worm of a summer's eve; that can bespangle the firmament with beautiful starry worlds, or scatter flowers of loveliness and fragrance upon the face of the earth. *John Bate.*

GOD—Power of.

On August 1, 1846, St. George's church, recently built at Leicester, was entirely destroyed by the effects of a thunder-storm. The steeple was burst asunder, and parts of it were blown thirty feet; while the vane-rod and top part of the spire fell perpendicularly down, carrying with it every floor in the tower. Mr. Highton, in comparing the power of this discharge of lightning with some known mechanical force, states, that 100 tons of stone were blown a distance of thirty feet in three seconds; consequently a 12,220 horse-power engine would have been required to resist the effects of this single flash. *Timbs.*

If such is the power of a single flash, what must be the power of all the electricity at the Divine command? and what the power of Him who is the Sovereign Ruler of all things? *John Bate.*

You have marked the spring as it has unfolded its mantle, and hung it gracefully on the shoulders of the hills, and spread its gifts of flowers on the lap of the grateful earth; *that* is a manifestation of God's all transforming power. You have marked the blustering winter, as it has torn off that verdant robe, and blown out the floral lights; *that*, too, is a display of God's all-changing power. *Dr. J. Parker.*

We speak of the power of light, heat, water, wind, electricity, beauty, knowledge, holiness, law, life, death; but none of these isolated or even in combination as they operate throughout the universe, can give us an adequate idea of the power of Him from whom they came, and whose purposes they serve. We speak of the power of man in his science, mechanism, laws, armies, steamships, &c.; of the power of angels in all the ways revealed in Scripture; but these powers united with the former fall infinitely short of the power of God. The concentrated power of the whole universe, weighed with His, would be lighter than vanity. *John Bate.*

The power of God in its exercise is under the government of His wisdom, love, truth, and goodness—attributes equal with His power. *Ibid.*

GOD—Reasons of.

An amiable and intelligent child never reasons thus:—"My father's plans are inscrutable to me; and, therefore, I cannot tell whether the steps he may next take will be for my benefit, or for my hurt: since I cannot understand his reasons for occasionally subjecting me to pain and privation, I cannot be sure whether he may not hereafter, for some reason unintelligible to me, devote me undeservedly to destruction; and therefore I have no ground for trusting to his kindness." Such, I say, are *not* the thoughts that occur to a well-disposed child; who, notwithstanding his inability to explain to himself, in all cases, the reasons of his being sometimes exposed to pain or inconvenience, feels nevertheless an undoubting and a reasonable confidence that his parents love him and seek his benefit, and understand better than he does, how to promote it.

Such a child will be ready to say, "My father bids me do so and so; and his will is reason enough for *me*. Doubtless there *are* good reasons, though unknown to me, for his command; and these he may perhaps explain to me hereafter; but in the mean time it is my duty to obey."

And such a child would never presume to pronounce that his father *had* no reason at all for his command, except that such was his pleasure. This would evidently be to attribute to him *caprice*. On the contrary, he doubts not that there *is* good reason both for giving the command, and for withholding the explanation of it. That such is the father's will, would be no good reason, to the father, for *giving* the command; though it *is* a sufficient reason, to the child, for obeying it. For the child, therefore, to insist on it that his father *had* no reason except his will, for what he does, because he has not thought fit to make the reason known, would be not dutiful humility, but the height of rash presumption. So also an earthly king, who is not responsible to any of his subjects for the commands he gives, may sometimes see fit to issue commands without stating his reasons; and it would be insolent rashness for any one to conclude that he had *no* reasons at all, but acted from mere tyrannical caprice. And we also, if we would imitate the example of dutiful children, or loyal subjects, are bound to trust that our Heavenly Father and King, has good reasons, even when not revealed to us, for all His dealings with mankind. *Archbishop Whately.*

GOD—Recognition of.

In all companies and in all places remember the presence of God; walk continually as if under the view of His all-seeing and observing eye; often considering that God is every where present, and then you will study to be every where holy.

God is every where present by His power. He rolls the orbs of heaven with His hand, He fixes the earth with His foot, He guides all the creatures with his eye, and refreshes them with His influence; and makes the powers of hell to shake with

His terrors. There is not one hollowness in the bottom of the sea, but He shows Himself to be Lord of it, by sustaining there the creatures that come to dwell in it; and in the wilderness, the bittern and the stork, the lion and the elephant, live upon His provisions, and feel the force of His almightiness.

Let everything you see represent to your spirit the presence, the excellency, and the power of God. In the face of the sun you may see God's beauty; in the fire you may feel His heat warming; in the water His gentleness to refresh you; it is the dew of heaven that makes your field give you bread; in all things it is the bounty of God that ministers to your necessities.

This consideration of the Divine presence is apt to produce joy and rejoicing in God; we delight in being of the same household with God; He is with us in our natural actions to preserve us, in our recreations to restrain us, in our public actions to applaud or reprove us, in our private to observe us, in our sleep to guard us, in our watchings to refresh us; and if we walk with God in all His ways, as He walks with us in all ours, we shall find perpetual reasons to enable us to keep that rule of His, "Rejoice in the Lord always."

Bp. Taylor.

GOD—Reflected.

The beautiful rays coming from the face of God, and shining in such loveliness around us, are reflected and refracted when they come in contact with the human heart. Each heart is apt to receive only such as please it, and to reject the others. Hence the many-coloured aspects, some of them hideous in the extreme, in which God is presented to different nations and individuals. Hence the room for each man fashioning a god after his own heart. An evil conscience, reflecting only the red rays, calls up a god who delights in blood. The man of fine sentiment, reflecting only the softer rays, paints from the hues of his own feelings a god of mere sensibility, tender as that of the hero of a modern romance. The man of glowing imagination will array in gorgeous but delusive colouring, and in the flowing drapery of majesty and grandeur, beneath which, however, there is little or no reality. The observer of laws will represent Him as the embodiment of order, as blank and as black as the sun looks when we have gazed upon him till we are no longer sensible of his brightness. *McCosh.*

GOD—a Refuge.

A heathen could say, when a bird (scared by a hawk) flew into his bosom for refuge, "I will not kill thee, nor betray thee to thine enemy, seeing thou fliest to me for sanctuary." Much less will God either slay or give up the soul that takes sanctuary in His name. *Gurnall.*

GOD—Reminders of.

There's nothing bright above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see
Some feature of the Deity. *Anon.*

GOD—Repentance of.

When God is said to repent, He doth not change His will, but wills a change.

When God repents of ill,
He wills a change, He changeth not His will. *Venning.*

GOD—no Respecter of Persons.

With God there is no free man but His servant, though in the galleys; no slave but the sinner, though in a palace; none noble but the virtuous, if never so basely descended; none rich but he that possesseth God, even in rags; none wise but he that is a fool to himself and the world; none happy but he whom the world pities. Let me be free, noble, rich, wise, happy to God. *Bp. Hall.*

GOD—Riches of.

Suppose you should go and visit a man who was so rich, that he had his trees covered with silk of the most beautiful colours, and even his most common things covered with gold and silver, and adorned by the most curious art. Would you not think him a rich man? And if he were known to be a good man, and true to his word, and he should tell you that he would be your friend, and always take care of you, would you have any fear that he would not do it?

God is richer than all this. He is so rich that He can put more of what is beautiful upon a single lily or tulip, than the great king Solomon could put on all his clothing. The hoarse, homely peacock carries more that is beautiful upon his tail, than the richest king could ever show. And even the poor butterfly, which is to live but a few hours, has a more glorious dress, than the proudest, richest man that ever lived. God can dress this poor worm up so, because He is rich. If then, He can take such care of the lilies, the birds and insects, and make them more beautiful than man can ever be, will He not take care of us, if we obey Him?

Suppose you had a rich father—so rich that he had a hogshead full of gold, and a great barn full of silver; do you think that if you were to be a good child he would ever refuse to take care of you? But God has more gold and silver laid up

in the ground, which men have not yet dug up, than would make a mountain—it may be, thousands of mountains. Can He not take care of you?

Suppose your father had more oxen, and horses, and cattle, than you could count over in a day, or in a week—would he not be able to take care of his child, and give him everything he needs? Yes. But God has "cattle upon ten thousand hills," and "every beast of the forest" is His, and His are "all the fowls of the air." Can He not give you food from all these cattle, and clothe you, and give you beds, from the feathers of all these fowls? Yes; He is able to do it all.

Suppose your father was so rich that he had ten thousand men to work for him every day, all at work, and all paid to their mind, and all happy in working for him. Would you have any fears that he could not take care of you, and do you good? But God has more servants than these. He has all the good people on earth in His employment, and all the angels in heaven. He pays them all. And if you need anything, He can send one, or a million, of these His servants to you, to help you.

Dr. J. Todd.

GOD—Righteousness of.

Righteousness or justice in God, is an eternal and constant will to render to every one his own (Ps. xi, 7). To God Himself that which is His, and to the creature what belongs to it. We consider this righteousness in its Words and in its Acts. In all its *Words* are found veracity and constancy; and in its Promises, fidelity (2 Tim. ii, 13; Numb. xxiii, 19; Rom. iii, 4; 1 Thess. v, 24). With regard to its *Acts*, it is twofold, Disposing and Remunerative. The former is that according to which God disposes all the things in His actions through His wisdom, according to the rule of equity which has either been prescribed or pointed out by His wisdom. The latter (remunerative righteousness) is that by which God renders to His creature that which belongs to it according to his work through an agreement into which He has entered with it (Heb. vi, 10, 17, 18; Ps. cxlv, 17; 2 Thess. i, 6; Rev. ii, 23).

Arminius.

GOD—a Rock.

What are the reasons for which our God is compared to a rock? First, then, a rock is stedfast: its stability, as contrasted with the flowing waters of the sea, or the shifting sands of the desert, is the first thing that strikes us; and with regard to God,

"Firm as a rock Thy promise stands;"

"With Him is no variableness, neither shadow of turning." Next, a rock is often chosen as the site of a stronghold, from the security it gives. Men build their castles upon a rock, for purposes of defence; the wise man built his house upon the rock for safety in the storm; "the Lord is my rock and my fortress." Again, in Palestine we find that the rock often contained a cave or cleft, used as a hiding-place: "Enter into the rock, and hide thee in the dust." In such a cleft Moses was hidden: "I will put thee in a clift of the rock, and will cover thee with my hand while I pass by" (Exod. xxxiii, 22). A rock became also a shelter in another sense: "the shadow of a great rock in a weary land,"—"lead me to the rock that is higher than I." And the rock that gave security was also a source of refreshment: for "He opened the rock, and the waters gushed out," so that "they drank of that spiritual rock that followed them, and that rock was Christ."

Cameron.

GOD—Seeing.

When I behold all the requisites in organs, where music is in perfection, I stay not on the iron, lead, wood, the pipes, nor on the bellows; my spirit flieth to that hidden spirit which distributeth itself with so melodious proportionable divisions throughout the whole instrument. So, when I contemplate the world, I stick not on the body of the sun, the stars, the elements, the stones, the metals, the plants, nor the living creatures; I penetrate into that secret Spirit which insinuateth itself thereunto, with such admirable power, such ravishing sweetness, and incomparable harmony.

N. Caussin.

GOD—a Shield.

1. A shield is for defence and safeguard of the body in time of battle: God is the defence and safeguard of His people in the conflicts of life.

2. A shield is not only to defend and preserve one part of the body, but every part: God defends the souls of His saints in their entirety.

3. A shield is used to keep that part of the body that is struck at by the enemy; it is a movable piece of armour, that a skilful hand can turn this way or that way, to take the blow or arrow, according as he sees it directed against him; so God by His truth, spirit, &c., protects His people.

Keach.

GOD—Silence of.

It sometimes seems as if God cared for nothing. The wicked are at ease. The good are vexed incessantly. The world is full of misery and confusion. The darling of the flock is always made the sacrifice. Some child, in the very midst of its glee, becomes suddenly silent—as a music box, its spring giving way, stops in the midst

of its strain, and never plays out the melody. The mother staggers, and wanders through day and night, as if these were mingled into one, and that shot through with preternatural influence of woe. But think not that God's silence is coldness or indifference. When Christ stood by the dead, the silence of tears interpreted His sympathy more wonderfully than even that voice which afterwards called back the footsteps of the brother from the grave, and planted them in life again. God's stillness is full of brooding. Not one tear shall be shed by you that does not hang heavier at His heart than any world upon His hand. *H. W. Beecher.*

GOD—Simplicity of.

Simplicity is a pre-eminent mode of the essence of God, by which He is void of all composition, and of component parts, whether they belong to the senses or the understanding. *Arminius.*

GOD—Sovereignty of.

Sovereignty consists simply in doing *according to pleasure.* God's sovereignty consists in His doing just *as He pleases.* We have distinct declarations of God's sovereignty in Ps. cxv, 3; and Rom. ix, 15. We are not told, so far as these passages are concerned, what the *character* of God's sovereignty is. We must refer to other passages to know whether the Divine Sovereignty is good or bad, righteous or tyrannical, merciful or severe. We have this question answered in Exod. xxxiv, 6, where Jehovah declares His own character as, "The Lord God merciful and gracious, long-suffering, and abundant in goodness and truth." This being the character of God, it is of necessity the character of His sovereignty. *T. H. Milner.*

GOD—Spirituality of.

God is a Spirit, as man is a spirit. There is no difference as to what may be termed the popular characters of spirit, between the spirit of man, and God, considered as a Spirit; for God made man in His own image. But there is one great and radical difference. Human and angelic spirits are finite; God, whom we worship, is Infinite. *R. Watson.*

If God were an infinite *body,* He could not fill heaven and earth, but with the exclusion of all creatures. Two bodies cannot be in the same space; they may be near one another, but not in any of the same points together. A body bounded He hath not, for that would destroy His immensity; He could not then fill heaven and earth, because a body cannot be at one and the same time in two different spaces; but God doth not fill heaven at one time, and the earth at another, but both at the same time. Besides, a limited body cannot be said to fill the whole earth, but one particular space in the earth at a time. A body may fill the earth with its virtue, as the sun, but not with its substance. Nothing can be everywhere with a corporeal weight and mass; but God, being infinite, is not tied to any part of the world, but penetrates all, and equally acts by His infinite power in all. *Charnock.*

GOD—Strength from.

A master gives his servant work to do, but he cannot give him strength to work; but God, as He cuts us out work, so He gives us strength. "My strength shall be made perfect in thy weakness." "Give Thy strength unto Thy servant."

T. Watson.

GOD—Testimonies of.

God's testimonies were David's counsellors better than ever was Polybius to Scipio, Agrippa to Augustus, Seneca to Nero, Anaxagoras to Themistocles, Plato to Dio, Alexander to Aristotle, or Negidius to Cicero. *J. Trapp.*

GOD—Thirst for.

As the lips burning with thirst drink of the fresh pure water flowing from the rock; so should the soul thirst after, and drink of, the flowing crystal streams, which proceed from the Infinite Fountain of Life.

John Bate.

GOD—Thoughts of.

In one sense we are everywhere surrounded with God's thoughts. Outer nature is a majestic volume of these. His sublime thoughts are the everlasting mountains—His lofty thoughts the distant stars—His terrible thoughts the lightning and tempest, the earthquake and volcano—His minute thoughts of discriminating care the tiny moss and lichen, the tender grass, the lily of the field, and pearly dewdrop—His loving thoughts, the blue sky, the quiet lake, the sunny glade, the budding blossoms and beauteous flowers—His joyful thoughts, the singing streams and sparkling waves—His unchanging thoughts, the rock in mid-ocean, on which the waves are in vain spending their fury. But it is not in these mute, undefined, often mysterious symbols, that sinners, redeemed by the blood of Christ, can discover the true Divine "Cardiphonia,"—the breathings and utterances of the very heart of a reconciled Father. "He hath magnified His *word* above all His names" (Ps. cxxxviii, 2). He "hath in these last days spoken unto us (given expression and utterance to His 'thoughts') by His Son" (Heb. i, 2). It is in Christ that each thought of God becomes "precious,"—a ministering angel of comfort and hope, a

deep pool of unfathomable grace and love, reflecting the image and the peace of heaven. He is the true ladder of Jacob, upon which thoughts upon thoughts of unutterable tenderness troop down from the upper sanctuary. *Macduff.*

GOD—Trust in.

The child leans on its parent's breast,
Leaves there its cares, and is at rest;
The bird sits singing by his nest,
And tells aloud
His trust in God, and is blest
'Neath every cloud.

He has no store, he sows no seed;
Yet sings aloud, and doth not heed;
By flowing stream, or grassy mead
He sings to shame
Men who forget, in fear of need,
A Father's name.

The heart that trusts for ever sings,
And feels as light as it had wings;
A well of peace within it springs;
Come good or ill,
Whate'er to day, to morrow brings,
It is His will!

Isaac Williams.

GOD—Truth of.

God could part with His Son, but not with His truth. Had the former been withheld, the latter would have been sacrificed. *John Bate.*

GOD—Understanding of.

The understanding of God is a faculty of His life, which is the first in nature as well as in order, and by which He distinctly understands all things and everything which now have, will have, have had, can have, or might hypothetically have, any kind of being; by which He likewise distinctly understands the order which all and each of them hold among themselves, the connections and the various relations which they have or can have. *Arminius.*

GOD—Unchangeableness of.

The ocean is a striking emblem of this attribute of God. There are evident changes in connection with man, beasts, creeping things, trees, flowers, hills, valleys, rivers; but the great ocean is as it was when first the Almighty poured it forth from His boundless hand. Man seems to have the power to change the appearance and relation of all things but the ocean. Can he level its mountains or raise its valleys? Can he alter its colours or remove its boundaries? Can he bridge its bosom and steam over the viaduct? Though he has been sailing over it these hundreds and thousands of years, east, west, north, south; and diving into its depths, and taking up its treasures; though myriads of people have gone into it as a grave, and untold bulks of merchandise have been swallowed up by its greedy deeps; yet where is the mark of any human hand? Can a single imprint of human power, skill, and genius be discerned on any part of its surface?

John Bate.

GOD—Unity of.

The unity of God is the basis of the peace of God—meaning by the unity of God the comprehensive manifoldness of God, and not merely the singularity in the number of God's being. When the Unitarian speaks of God as one, he means simply singularity of number. We mean that He is of manifold comprehensiveness—that there is unity between His various powers. Amongst the personalities or powers of His being there is no discord, but perfect harmony, entire union; and that, brethren, is repose, the blessedness of infinite rest, that belongs to the unity of God. "I and my Father are one."

F. W. Robertson.

How many Gods are there, was once said to a little boy. "One." How do you know there is only one? "Because there is no room for more, for the one God fills heaven and earth." *Anon.*

The unity of the essence of God is that according to which it is in every possible way so at one in itself, as to be altogether indivisible with regard to number, species, genus, parts, modes, &c. (Deut. iv, 35; 1 Cor. viii, 4.) *Arminius.*

GOD—Unsearchable.

Though the sun is the source and fountain of light, there is little good in gazing at the sun except to get blinded. No one ever saw the better for looking the sun directly in the face. It is a child's trick; grown up people know better. We use the light which the sun gives, to see by, and to search into all things—the sun excepted. Him we cannot explore, beyond what he reveals of himself in the light and heat which he sheds upon us, and in the colours by which he is reflected from the earth. There is no searching of the sun, our eyes are too weak. How much less can we search the sun's Creator, before Whom the myriads of suns are but as so many cloud-bodies! His revelation of Himself, in His works and in His word, in His Son and in our souls, is more than enough for us. Persons who dare to go, as they say, in a directer way to Himself, are like children looking at the sun, who instead of getting more light and better eyes, get less light and an infatuated eye. *J. Pulsford.*

GOD—Unsearchable.

O Thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all-devasting flight,
Thou only God! for there is none beside;
Being above all beings! mighty One
Whom none can comprehend, and none explore;
Who fill'st existence with Thyself alone,
Embracing all, supporting, ruling o'er;
Being whom we call God, and know no more!

In its sublime research, philosophy
May measure out the ocean deep; may count
The sands, or the sun's rays: but, God, for Thee
There is no weight nor measure. None can mount
Up to Thy mysteries; reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Anon.

GOD—Voice of.

God hath a voice that ever is heard
In the peal of the thunder, the chirp of the bird;
It comes in the torrent, all rapid and strong,
In the streamlet's soft gush as it ripples along;
It breathes in the zephyr, just kissing the bloom;
It lives in the rush of the sweeping simoon;
Let the hurricane whistle or warblers rejoice,
What do they tell thee but God hath a voice?
God hath a presence, and that ye may see
In the fold of the flower, the leaf of the tree;
In the sun of the noon-day, the star of the night;
In the storm-cloud of darkness, the rainbow of light;
In the waves of the ocean, the furrows of land;
In the mountains of granite, the atom of sand;
Turn where ye may, from the sky to the sod,
Where can ye gaze that ye see not a God?

Eliza Cook.

GOD—Watchfulness of.

As there is no babe cradled and rocked that has not its mother, in the ordinary course of life, to overhang it by night and by day, to kiss it as it sleeps, and to cover it with smiles and caresses when it wakes; so every creature that is born into life has a God whose ever-watchful soul broods tenderly over it by day and by night, and who interspheres it in His own radiant thought and feeling. *H. W. Beecher.*

GOD—Ways of.

God often lets His people reach the shore as on the planks of a shipwrecked vessel. He deprives us of the cisterns, in order to make us drink out of the fountains of waters. He frequently takes away our supports, not that we may fall to the ground, but that He may Himself become our rod and our staff. The embarrassments of His people are only the festive scaffoldings on which His might, His faithfulness, and His mercy celebrate their triumphs.

Dr. F. W. Krummacher.

Take a straight stick and put it into the water, and it will seem crooked. Why? Because we look upon it through two mediums, air, and water: there lies the *deceptio visus;* thence it is that we cannot discern aright. Thus the proceedings of God in His justice, which in themselves are straight, without the least obliquity, seem unto us crooked; that wicked men should prosper, and good men be afflicted; that the Israelites should make the bricks and the Egyptians dwell in the houses; that servants should ride on horseback and princes go on foot; these are things that make the best Christians stagger in their judgments. And why? but because they look upon God's proceedings through a double medium, of flesh and spirit; that so all things seem to go cross though, indeed, they are right enough. And hence it is that God's proceedings in His justice are not so well discerned,—the eyes of man alone being not competent judges thereof.

Anon.

GOD—Wisdom of.

The builder of an organ, it has been said, must be a wise man; and the non-mechanical part of the world will willingly concede the point. We wonder at a skill and forethought which can create from passive wood and metal, an instrument so elaborately planned, so subtly tuned to harmony. It is a grand example of man's dominion over matter. So with any other mechanical triumph; we not only admire, but on man's behalf we are proud of, the chronometer, the steam-engine, the thousand contrivances for abridging labour with which our manufacturing districts abound. But suppose there were a man who could construct one or all of these under quite different conditions; who, without altering by his own exertion the operation of one of the natural laws, could bid a steam-engine arise, or a watch grow into

shape; who, while he called into existence wheel, or lever, or pipe, and fitted them into orderly connection to achieve his ends, could yet show us that the natural forces, the properties involved in the things themselves, accomplished all; and could demonstrate to us for each useful or beautiful result a chain of causation, reaching to the heart of all things; were not that more wonderful—infinitely more? [All this wisdom and power belong to God.]

J. Hinton.

He who exhibited such matchless skill in the organisation of material bodies, and such exquisite taste in their formation, has superadded that etherial beauty which enhances their permanent qualities, and presents them to us in the ever-varying character of the spectrum. Without this the foliage of vegetable life might have filled the eye and fostered the fruit which it veils, but the youthful green of its spring would have been blended with the dying yellow of its autumn. If the objects of the material world had been illuminated with white light, all the particles of which possess the same degree of frangibility, and were equally acted upon by the bodies on which they fall, all nature would shine with a leaden hue, and all the combinations of external objects, all the features of the human countenance would have exhibited no other variety than that which they possess in a pencil-sketch, or a China-ink drawing. The rainbow itself would have dwindled into a narrow arch of white light, the stars would have shone through a grey sky, and the mantle of a wintry twilight would have replaced the golden vesture of the rising sun.

Sir David Brewster.

Actinism is a term signifying *ray-power*, which has been adopted for the purpose of expressing the chemical action of the sunbeam. According to the generally received views, the solar ray is regarded as exhibiting three forces: *light*, or luminous power; *heat*, or calorific power; and *actinism*, or chemical power: but whether these be regarded as distinct forces, or only as modified forms of one, the three phenomena are essentially dissimilar; hence the necessity of the term actinism, to distinguish the chemical (photographic) phenomena from heat and light.

Robert Hunt.

There are in the sunbeam three different principles—the chemical, the luminiferous, and caloric; and each of these has a special function to discharge in relation to the plants of the earth. The chemical principle has a powerful influence in germinating the plant; the luminous rays assist it in secreting from the atmosphere the carbon which it requires in order to its growth; while the heat rays are required to nurture the seed, and form the reproductive elements. Now it is a remarkable circumstance, that, according to Hunt, the first of these is most powerful, relatively to the others in spring, that it decreases in summer, while the second becomes more powerful; and that in autumn both are lessened, while the third increases in force—that is, each principle becomes potent at the very time when it is most required.

McCosh.

Respiration is breathing. All animals and vegetables breathe. Animals breathe by *lungs*, *gills*, or *trachea*. Vegetables breathe by *leaves*. The object of respiration, in animals, is to clear the system of innumerable small particles of waste carbon. During its circulation, the blood, getting charged with dark particles of carbon, is rendered unfit for nourishing the body. The heart sends this impure blood to the lungs. The oxygen of the fresh air, drawn into the lungs, unites with the dark particles of carbon, and brings them out; and the blood, thus purified, changes its colour from a dark blue to a bright red. Soot, charcoal, coke, and the blacklead used in pencils, are specimens of carbon. Oxygen, uniting with carbon, effects two important results; the production of heat, and the formation of a gas called carbonic acid. The heat keeps the body warm, but the gas, being injurious to animal life, is breathed out. All animals are constantly sending into the air this carbonic-acid gas. But mark what a beautiful arrangement. This gas, so hurtful to animals, is life-giving food for vegetables. Plants, by means of their leaves, take in carbonic acid, get out of it the solid particles of carbon, and send the oxygen back into the air. How wonderfully do those waste particles of carbon, which are an obstruction in the body, get transferred first into the air, and from the air into plants, and thus form nearly all the solid wood of our noble forest-trees! "ALL THY WORKS SHALL PRAISE THEE, O LORD."

Anon.

The amount of common salt in all the oceans is estimated by Schafhäutl at 3,051,342 cubic geographical miles; or about five times more than the mass of the Alps, and only one third less than that of the Himayala. The sulphate of soda equals 633,644·36 cubic miles, or is equal to the mass of the Alps. The chloride of magnesium, 441,811·80 cubic miles; the lime salts 109,339·44 cubic miles. He supposes the mean depth to be about 300 mètres, as estimated by Humboldt. Ad-

mitting with Laplace that the mean depth is from four to five miles, which is more probable, the mass of marine salt will be more than double the mass of the Himalaya. *Silliman.*

In the above we see the wisdom of God in providing such a purifying and preserving element in nature, and the goodness of God in providing such an article as salt for the healthful use of His creatures. *John Bate.*

GOD—Wisdom of.

God has not only created all things beautiful and wonderful in themselves; He has fitted them all to each other; He has made them all by weight and measure; He has formed them, as it were, with a balance in His hand, in such a way that if even one of them had been but a little greater or a little less in proportion to the others, this beautiful world would soon have fallen into ruins, and no living thing could have existed on it.

Do you wish examples of this? They are innumerable—the only difficulty is to choose which to tell you. Let us take the air as the first example. God created the atmosphere on the second day. It has been reckoned that it surrounds the world to the height of about fifty miles above our heads. It might seem to you a very trifling matter if it were a few miles more or less in height; and yet this would make a great difference to us. If it were a few miles less in height—as, for instance, at the top of Mont Blanc—the barometer would stand at sixteen inches, and men and animals would soon be suffocated. If, on the contrary, it were a few miles more in height, the barometer would stand at more than forty-seven inches; it would be insupportably hot wherever the rays of the sun could reach, and your lungs could not bear it long. You may judge of it by the Dead Sea, where the atmosphere is only a quarter of a mile higher, and where the barometer stands at twenty-nine and three-quarters, but where the heat is excessive, and the air very irritating to the lungs, as we are told in the account of Lieutenant Lynch's expedition. And if the atmosphere were higher still, the winds would be irresistible—our houses and our trees would be thrown down, we should take inflammation in the lungs, and the nature of all things around us would be entirely changed.

Take another example. On the third day God formed the seas and the dry land. If the dry land were a little harder than it is, we could not cultivate it—we could neither plough nor dig. The roots of the plants could not pierce the hard soil, and they would perish. If, on the contrary, the earth were softer than it is, we should sink in the soil, as we do in a ploughed field after rain; and neither houses, trees, nor plants could be kept firm in the ground. If the water of the sea were heavier, all the fishes would be borne up to the surface, and would be unable to swim in it; and they would die as they do in the Dead Sea, whose water is only a quarter heavier than distilled water. And if the water of the sea were lighter, the fish would be too heavy to swim, and would sink down and die at the bottom. If the water of the sea and of the lakes, which always contracts and becomes heavier as it becomes colder, did not cease to obey this law at about the fourth degree above freezing point, the bottom of most of the seas and of all the lakes would be a mass of ice for the greater part of the year; whilst, on the other hand, by this admirable arrangement, their depths never freeze.

You may think, perhaps, that it would be a matter of indifference to us whether our globe were a little larger or a little smaller than it is, since for so many years men lived upon it in total ignorance of its size. But there is a necessary proportion between the size and weight of the earth and the strength which God has given to our limbs and muscles. If, for example, we could be conveyed to the moon, and if it were like the earth in all respects except its size, we should there weigh five times less than we do upon earth. We might bound up like grasshoppers to a great height in the air, but we should be so unsteady on our limbs that the hand of a child could throw us over. And if our earth, on the contrary, were as large as the planet Jupiter, all other things remaining the same, each of us should feel as if we were forced to carry the weight of eleven people as heavy as ourselves. The weight of a man of ten stone would be 110 stone, and none of us could walk or stand upright—scarcely even move.

Ah, let us repeat what we said before,—"The work of the Lord is perfect, It is always good—very good."

Professor L. Gaussen.

GOD—in His Works.

While all things are of God, by God, and to God, and God is in all things, God is not all things nor are all things God. This is pantheism, and I wish to guard against this blunder of human philosophy. God is in His works as an author is in his book; as a builder is in his building; as a mechanic is in his mechanism, with this difference, God is the creator of the materials as well as the organizer and constructor of them in their multitudinous forms and relations. But whoever would affirm that the book was the author, or the author the

book?—that the building was the builder, or the builder the building?—that the mechanism was the mechanic, or the mechanic the mechanism? Because God is said to be in nature, it does not therefore follow that God is nature, or nature God. The Creator must have existed before His creation, as an author must have existed before his book, the builder before his building, and the mechanic before his mechanism. In the completion of His works, God was no more absorbed in and confounded with them, than at the completion of any work of man the author or workman thereof is absorbed in and confounded with it, so that an observer should regard them as inseparable and undistinguishable. No: God maintains an existence distinct from nature, though in nature, as its Conserver; and were all material things annihilated, He would still have a being, as a man may, though all his works may be utterly destroyed.

John Bate.

The painter's soul is no doubt thrown into his painting, and the sculptor's and architect's into their statues and buildings; but their souls meanwhile exist apart, and are capable of other acts besides these. In a sense, as true as it is grand, the soul of the Creator is streaming through the order and life of creation; but meanwhile He exists independent of and far above them.

McCosh.

GOD IN CHRIST—Adaptation of.

In His incarnate Son, the Lord Jesus Christ, God presents Himself to me in a form which meets my wants. The Infinite is brought within the limits of my narrow understanding; the Invisible is revealed to my sight; I can touch Him, hear Him, see Him, speak to Him. In the hand He holds out to save me, I have what my own can grasp. In that eye bent on me, whether bedewed with tears, or beaming with affection, I see Divine love in a form I feel, and can understand. God addresses me in human tones; God stands before me in the fashion of a man; and, paradox as it appears, when I fall at His feet to say with Thomas, "My Lord and my God," I am an image-worshipper, yet no idolater; for the Being before whom I bend is not a mere man, nor a graven image, nor a dead thing, but the living, loving, eternal, "express image" of the "Invisible God."

Dr. Guthrie.

GODLINESS—Form of.

The primal truth that God *is*, the self-existent, independent, and all perfect One,—is unhesitatingly assented to; but the practical testimony to that truth, which is given in enduring as seeing Him who is invisible, is withheld. The proofs of the being and character of God, drawn from the phenomena of mind and matter, convince the understanding; but, amid all the light that beams from these phenomena, the heart is alienated and darkened. That God is really a Person—not a merely infinite substance—a Person related to us as Father and Lord, Saviour and Judge, is not questioned; but there is no devout recognition of Him, as being in these relations, the glorious and gracious One with whom we have to do. The no less well-attested truth that God is ever present with and exercises a minute inspection and control over His creatures has a place willingly assigned to it among the things believed; but there is an utter absence of the manifested power of that truth in (as Scripture significantly expresses it) walking with God. The Bible doctrines of redemption, including and pre-supposing as they do, the guilt and depravity of man, the atonement of Christ and the regenerating influences of the Spirit, are essential parts of the creed; but that creed is like the dry lifeless skeleton, the body without the spirit. The man never thinks of questioning the dark doctrine of sin, but he is not penitent and humble under the conviction of his own sinful character. He musters up no argument against the work that expiates and the influences that sanctify, he no more doubts that they are truths in the Bible, that he doubts that the sun is in the heavens; but he is not found standing on that work, or living under the power of those influences, any more than if their existence and efficacy were restricted to some distant world. He would no more think of denying that man is responsible for his dispositions, opinions, and conduct, than of denying that he thinks, feels, and acts. Words implying moral agency, and accountability are ever flowing over his lips, and yet his habitual sentiments and conduct are such as could only be formed under an habitual forgetfulness of Him whose eyes behold and whose eyelids try the children of men. There is no infidelity in theory, but there is abundance of it in practice. In so far as the mere letter of a creed is concerned, all may be evangelical and correct; but the inner and outer man are as little influenced by it as by the abrogated notions of the Ptolemaic system. There is religion, but it is merely professional and verbal. "The sign is taken for the thing, the counter for the money." The structure is complete as regards shape, size, and bones; but the flesh and blood, the sparkling eye, and the agile limbs, are wanting. This is what the Scripture means when it speaks of men having a form of godliness, but denying the power thereof.

T. Pearson.

GODLINESS—Gain of.

The greatest gain in the world is godliness; it hath the promise of this life and of that which is to come. Whatsoever drops out of any promise of the Gospel, falls into the lap of a godly man; the promises are his, and therefore the good of the promise is his When the apostle had rebuked a sort of men that made godliness only a stalking-horse to get gain, he presently adds, but godliness is great gain, if a man be content with what he hath. Godliness itself is great gain, if we have no more, but godliness brings in gain, abundance of gain, besides itself. "Seek first the kingdom of God and the righteousness thereof, and all these things shall be added" (or cast in as an advantage) "to you" (Matt. vi, 35).

Caryl.

St. Paul's affirmation in regard to godliness is what cannot be made in regard to any other one thing in the whole world; "Godliness is profitable unto ALL things." What one thing in science, in education, in trade, in pleasure, &c., yields a profit of universal application? He who traffics in godliness derives a sure and constant interest which tells upon name, character, relations, business, prospects; in one word, which yields him gain for this world and for that which is to come. *John Bate.*

What is gain? The worldly man says money, the word of God says godliness. What can money do? Can it cure an aching head? Can it ease an aching heart? Can it scare away disease? Can it restore health to the sickly frame, or hope to the hopeless heart? Ah no! It may purchase a softer pillow to nurse the pain. It may secure a more experienced physician to battle with the disease. It may find a sunnier clime, in which the wasted frame may pine and languish, till it be laid to rest in its long home. But there the power of money ends. How is it with godliness? It cannot purchase the softer pillow. Yes it can. It can place the aching head, the aching heart on the pillow—the soft, the downy pillow of contentment. "Father, not my will, but Thine be done." It can secure the services of the great physician and the balm of Gilead—the hand that heals both soul and body. It can waft the wearied heart, that feels the pangs of suffering, the inroads of disease, or the approach of death, that heart it can waft into the sunnier regions of eternal day; and while the wasted body pines, the brightening spirit, hovering on the outskirts of heaven, tastes a peace that passeth all understanding, a joy unspeakable and full of glory. *R. B. Nichol.*

GODLINESS AND RIGHTEOUSNESS.

These terms are both used in a spiritual sense, and cannot, without an indecorous affectation of religion, be introduced into any other discourse than that which is properly spiritual. *Godliness*, in the strict sense, is that outward deportment which characterises a heavenly temper; prayer, reading of the Scriptures, public worship, and every religious act, enters into the signification of godliness, which at the same time supposes a temper of mind, not only to delight in, but to profit by such exercises. *Righteousness*, on the other hand, comprehends Christian morality, in distinction from that of the heathen or unbeliever; a *righteous* man does *right*, not only because it is *right*, but because it is agreeable to the will of his Maker, and the example of his Redeemer; *righteousness* is therefore to godliness as the effect to the cause. The godly man goes to the sanctuary, and by converse with his Maker assimilates all his affections to the character of that Being whom he worships; when he leaves the sanctuary he proves the efficacy of his godliness by his righteous converse with his fellow-creatures. It is easy, however, for men to mistake the means for the end, and to rest with godliness without righteousness. *G. Crabb.*

GODLY LIVES.

When we have Bible conversations, our lives, as rich diamonds, cast a sparkling lustre in the Church of God, and are, in some sense, parallel with the life of Christ, as the transcript with the original.

T. Watson.

GODLY SORROW.

The broken box of Mary, who poured the ointment on the feet of Jesus, was but the symbol of her now broken and contrite heart, out of which love and grief and hopes—perfumes more exquisite than spikenard—flowed freely. And Christ understood it all. He knew the secret of her grief, and she read her acceptance in His smile. That is a beautiful saying of St. Augustine, "If thou wouldst that the Most High should draw nigh to thee, be lowly. God is above all. Thou raisest thyself, and touchest not Him; thou humblest thyself, and, lo! He descendeth unto thee." Luther hit the mark when he said, "What are all the palaces of the world to a contrite heart; yea, heaven and earth, seeing it is the seat of the Divine Majesty?" *Anon.*

GODLY SORROW AND REPENTANCE.

Sorrow for sins is not repentance; not that duty which gives glory to God, so as to obtain of Him that He will glorify us. Repentence is a great volume of duty; and

godly sorrow is but the frontispiece or title page; it is the harbinger or first introduction to it; or, if you will consider it in the words of St. Paul, "Godly sorrow worketh repentance;" sorrow is the parent and repentance is the product.

Bp. Taylor.

GOLD—Better than.

Reader, are there not things more precious than gold and bank stocks? When the Central America was foundering at sea, bags and purses of gold were strewn about the deck as worthless, as the merest rubbish. "Life, life," was the prayer. To some of the wretched survivors, "Water, water; bread, bread;" it was worth its weight in gold, if it could have been bought. And oh! above all—far above all—the salvation of *your* soul is precious. It is not yet finally lost. *Is it saved?* *Anon.*

GOLD—Longing for.

Midas longed for gold, and insulted the Olympians. He got gold, so that whatever he touched became gold, and he, with his long ears, was little the better for it. Midas had insulted Apollo and the gods; the gods gave him his wish, and a pair of long ears, which also were a good appendage to it. What a truth in these old fables! *Carlyle.*

GOLD—Mottoes about.

A vain man's motto is, "Win gold and wear it;" a generous, "Win gold and share it:" a miser's, "Win gold and spare it;" a profligate's, "Win gold and spend it;" a broker's, "Win gold and lend it;" a gambler's, "Win gold and lose it;" a wise man's, "Win gold and use it."

Anon.

GOLD—Phases of.

Gold! gold! gold! gold!
Bright and yellow, hard and cold,
Molten, graven, hammer'd, and roll'd;
Heavy to get and light to hold;
Hoarded, barter'd, bought and sold,
Stolen, borrow'd, squander'd, doled; [old
Spurn'd by the young, but hugg'd by the
To the very verge of the church-yard mould;
Price of many a crime untold;
Gold! gold! gold! gold!
Good or bad a thousand fold!
How widely its agencies vary,—
To save—to ruin—to curse—to bless—
As even its minted coins express,—
Now stamp'd with the image of good Queen Bess,
And now of a bloody Mary. *T. Hood.*

GOLD—in the World.

Estimate the yard of gold at £2,000,000, which it is in round numbers; and all the gold in the world might, if melted into ingots, be contained in a cellar twenty-four feet square and sixteen feet high. All the boasted wealth already obtained from California and Australia would go into an iron safe nine feet square and nine feet high—so small is the cube of yellow metal that has set populations on the march, that roused the whole world to wonder.

The contributions of the people, in the time of David, for the Sanctuary exceeded £6,800,000. The immense treasure David is said to have collected for the sanctuary amounted to 889 millions of pounds sterling (Crito says 798 millions)—a sum greater than the British National Debt. The gold with which Solomon overlaid the "most holy place," only a room thirty feet square, amounted to more than thirty-eight millions sterling. *Timbs.*

GOOD AND GOODNESS.

Good and goodness are abstract terms, drawn from the same word; the former to denote the thing that is good, the latter the inherent good property of a thing. All good comes from God, whose goodness towards His creatures is unbounded.

The good we do is determined by the tendency of the action; but our goodness in doing it is determined by the motive of our actions. Good is of a twofold nature, physical and moral, and is opposed to evil; goodness is applicable either to the disposition of moral agents or the qualities of inanimate objects; it is opposed to badness. By the order of Providence the most horrible convulsions are made to bring about good; the goodness or badness of any fruit depends upon its fitness to be enjoyed. *G. Crabb.*

GOOD AND EVIL—Struggle of.

We may look at David and Goliath as they appear in contest, as illustrating the *forms, spirits, weapons,* and *destiny* of the great moral antagonists of our world—*good* and *evil.*

First, these two men give us a picture of the *forms* of good and evil. Evil in our world is like Goliath—of gigantic stature, immense energy, and imposing aspect. It is a colossus. Good in our world is like David in its appearance—small, weak, and insignificant; possessing nothing to which the world attaches the idea of strength or glory. So it appeared in Christ. "He was a root out of a dry ground."

Secondly, these two men give us a picture of the *spirit* of good and evil. The spirit of evil, like that of Goliath, is proud, contemptuous, malignant. The spirit of good, like that of David, is that of humble trust and dependence upon God.

Thirdly, these two men give us a picture of the *weapons* of good and evil. Evil like Goliath, has many and powerful

weapons to fight its battles. Like Goliath, it is full-armed. Armies and navies are on its side. The weapons of good are of the simplest kind; the sling and stone of David would symbolise them. "The weapons of our warfare," &c.

Fourthly, these two men give us a picture of the ultimate *destinies* of good and evil. Goliath, notwithstanding his great strength, proud vanities and mighty weapons, was slain, and his body given to the fowls of heaven, and the beasts of the earth. So it will be with evil. Like the image in the monarch's vision, the little stone of truth shall shiver it into atoms. The end of truth will be like that of David —triumphant and progressive in honour and influence in the empire of God.

Dr. Thomas.

GOOD NAME—Course of a.

As a rill from a fountain increases as it flows, rises into a stream, swells into a river, so, symbolically, are the origin and course of a good name. At first, its beginning is small; it takes its rise from home, its natural source, extends to the neighbourhood, stretches through the community, and, finally takes a range proportioned to the qualities by which it is supported—its talents, virtue, and usefulness, the surest basis of an honorable reputation.

W. Mackenzie.

GOOD NAME—Definition of a.

A good name is properly that reputation of virtue that every man may challenge as his right and due in the opinions of others, till he has made forfeit of it by the viciousness of his actions. *Dr. South.*

GOOD NAME—Destroying a.

He that tears away a man's good name, tears his flesh from his bones, and by letting him live, gives him only a cruel opportunity of feeling his misery, of burying his better part, and surviving himself.

Ibid.

GOOD NAME—Preserving a.

'Twas good counsel the moralist gave, when he said, Whatsoever commodity you lose, be sure yet to preserve that jewel of a good name. A good renown is better than a golden girdle, say some. And a man's eye and his good name can bear no jests, say others. And if I may but keep a good name, I have wealth enough, said the naturalist. O friends! as ever you would keep a good name, keep off from the very appearance of evil, for the very appearance of evil will both eclipse and wound a man's name and his conscience at once. Certainly a man were better not to live than to outlive his good name. A man's good name is like a piece of white paper, which if once blotted, will very hardly be got out again, so as to leave no point of it behind; it is like a fair structure a long time a rearing, but quickly ruined; or like a merchant's estate, long a getting, but lost in a moment. And therefore how much does it concern every Christian to keep his name as he would keep his life, and this he can never do, except he keep off from the appearance of evil. 'Tis his name only that shall be kept green and flourishing, like the rod of Aaron that was laid up in the tabernacle, who keeps off from the appearance of evil. He takes the best and wisest course under heaven to preserve his good name in the world, and to maintain the peace of his conscionce, who is most studious and industrious to abstain from all appearance of evil. *T. Brooks.*

GOOD NAME—once Tainted.

Garments that have once one rent in them, are subject to be torn on every nail; and glasses that are once cracked are soon broken; such is man's good name once tainted with just reproach. *Bp. Hall.*

GOOD NAME—Value of a.

Good name, in man and woman, is the immediate jewel of their souls.

Shakespeare.

GOOD-NATURE—Definition of.

Good-nature, by which I mean beneficence and candour. *Dryden.*

GOOD-NATURE—Influence of.

'Tis good-nature only wins the heart:
It moulds the body to an easy grace,
And brightens every feature of the face:
It smoothes the unpolished tongue with eloquence,
And adds persuasion to the finest sense.

Stillingfleet.

GOOD-NATURE AND GOOD-HUMOUR.

Good-nature and good-humour both imply the disposition to please and be pleased; but the former is habitual and permanent the latter is temporary and partial; the former lies in the nature and frame of the mind, the latter in the state of the humours or spirits. A *good-natured* man recommends himself at all times for his good-nature; a *good-humoured* man recommends himself particularly as a companion; *good-nature* displays itself by a readiness in doing kind offices; *good-humour* is confined mostly to the ease and cheerfulness of one's outward deportment in social converse; *good-nature* is apt to be guilty of weak compliances; *good-humour* is apt to be succeeded by fits of peevishness and depression; *good-nature* is applicable only to the character of the individual; *good-humour* may be said of

a whole company: it is a mark of *good-nature* in a man who will not disturb the *good-humour* of the company he is in, by resenting the affront that is offered him by another. *G. Crabb.*

GOODNESS—Immortality of.

There is nothing, no, nothing, innocent or good, that dies and is forgotten; let us hold that faith, or none. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it; and plays its part through them, in the redeeming actions of the world, though its body be burnt to ashes, or drowned in the deepest sea. There is not an angel added to the host of heaven, but does its blessed work on earth in those that loved it here. Forgotten! Oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear; for how much charity, mercy, and purified affection, would be seen to have growth in dusty graves.

C. Dickens.

GOODNESS—Nature of.

Goodness is love in action, love with its hand at the plough, love with the burden on its back. It is love carrying medicine to the sick, and food to the famished. It is love reading the Bible to the blind, and explaining the Gospel to the felon in his cell. It is love at the Sunday-class, or in the Ragged School. It is love at the hovel-door, or sailing far away in the missionary ship. But whatever task it undertakes, it is still the same—love following His footsteps, "who went about continually DOING GOOD."

Dr. J. Hamilton.

GOODNESS—Superficial.

There is a variety of mineral which, when held before the light, exhibits translucency only on its edges. They are dark in the centre; such are marble, flint, and hornstone. It is so with some men; the light of Christianity has shone upon them and modified much of their external conduct, and produced a considerable regard for piety, but within, the centre of their being, remains in the darkness of sin.

Professor Hitchcock.

GOODNESS—True.

True goodness is like the glow-worm in this, that it shines most when no eyes, except those of heaven, are upon it.

Hare.

GOOD WORKS—Antecedent of.

It is not in divinity, as the philosophers say in morality, by doing good works we are made good; no, we are by grace made good, then we do good: as the fountain must be before the stream, and the root or tree before the fruit. Thus our Saviour says, "Make the tree good, and the fruit will be good." Thus Abel's person is first accepted, then his performance.

Anthony Burgess.

GOOD WORKS—of the Christian.

If so be that a Christian doth good works, whereby he showeth love to his neighbour, he is not therefore made a Christian, or righteous, but he must needs be a Christian, and righteous, before; he doth good works, indeed, but they do not make a Christian; the tree bringeth forth and giveth fruit, and not the fruit the tree; so none is made a Christian by works, but by Christ. *Luther.*

GOOD WORKS—before Conversion.

All thy struggles against sin in thine own heart and life are nought. The proud Pharisee afflicted his body with fasting, and God struck his soul in the mean time with a sentence of condemnation (Luke xviii). Balaam struggled with his covetous temper to that degree, that though he loved the wages of unrighteousness, yet he would not win them by cursing Israel; but he died the death of the wicked (Numb. xxxi, 8). All thou dost, while in an unregenerate state, is for thyself; and therefore it will fare with thee as with a subject, who, having reduced the rebels, puts the crown on his own head, and therefore loseth all his good service, and his head too. *Boston.*

GOOD WORKS—Definition of.

Good works are works of piety, works of righteousness, works of charity; every work that comes from a good cause, commanded by a rule of goodness, performed in a good manner, to a good end, is a good work, whether the object matter be God or man.

Anthony Burgess.

GOOD WORKS—Endurance of.

Your actions, in passing, pass not away, for every good work is a grain of seed for eternal life. *Bernard.*

GOOD WORKS—declarations of Faith.

I must bestow my works so that they may be a certain sign, and as it were a seal graven with letters, whereby I may be assured that my faith is sincere; for if I feel in my heart that my works proceed from love, I am sure concerning the integrity and soundness of my faith. If I forgive, the same forgiveness doth assure me concerning the sincerity of my faith, doth declare my faith, and certify me that God hath also pardoned my sin, and doth daily more and more pardon me. So it fell out with Abraham, his work made his

faith known unto him. God indeed knew that he did believe, but it behoved that Abraham also should know, and show forth his faith; wherefore works following only freely as fruits of faith, are declarations of such a faith. *Luther.*

GOOD WORKS—without Faith.

Without faith, all that is done of us is but dead before God, although the work seem never so gay and glorious before man. Even as the picture graven or painted is but a dead representation of the thing itself, and is without life, or any manner of moving, so be the works of all unfaithful persons before God; they do appear to be lively works, and indeed they be but dead, not availing to the everlasting life; they be but shadows and shows of lively and good things, and not good and lively things indeed; for true faith doth give life to the works, and out of such faith come good works, that be very good works indeed; and without faith no work is good before God, as saith St. Augustine. *Homilies.*

GOOD WORKS—Product of Goodness.

As there are no fruits before there is a tree, so works cannot be good unless the person be first righteous and good. *Ibid.*

GOOD WORKS—Flow from Love.

Verily good works constitute a refreshing stream in this world, wherever they are found flowing. It is a pity that they are too often like oriental torrents, "waters that fail" in the time of greatest need. When we meet the stream actually flowing and refreshing the land, we trace it upward in order to discover the fountain whence it springs. Threading our way upward, guided by the river, we have found at length the placid lake from which the river runs. Behind all genuine good works and above them, love will, sooner or later, certainly be found. It is never good works alone; uniformly, in fact, and necessarily in the nature of things, we find the two constituents existing as a complex whole, "love and good works," the fountain and the flowing stream. *Arnot.*

GOOD WORKS—Manifesting.

Those which are planted in the Church must not conceal the grace they have received, no more than a tree doth his sap. We glory in the discovery of rich metals and precious stones, which nature hath buried in the sea; we suffer nothing of this great world to lie hid, we labour to bring it forth, to behold, to show it: so should we deal with the gifts and graces of the Spirit, which God hath treasured up in this little world of ours. True grace is diffusive; no tree can more strive to send forth fruit than it will, to show itself in good works. *Spencer.*

GOOD WORKS—No Merit in.

Should e'er Thy wonder-working grace
 Triumph by our weak arm,
Let not our sinful fancy trace
 Aught human in the charm:

To our own nets ne'er bow we down,
 Lest on the eternal shore
The angels, while our draught they own,
 Reject us evermore;

Or, if for our unworthiness
 Toil, prayer, and watching fail,
In disappointment Thou canst bless,
 So love at heart prevail. *J. Keble.*

GOOD WORKS—Partial.

As good fruit sometimes grows on trees that are partly corrupt or dead; so may good works sometimes be found in the lives of Christians who are not fully alive to their privileges and entirely sanctified by grace. But as the tree all healthy and alive, bears the most fruit, and is most prized by the owner, so that Christian who is most like Christ, produces the largest amount of good works, and is most beloved of God. "Herein is my Father glorified, that ye bear MUCH fruit." *John Bate.*

GOOD WORKS—Planning.

Contrive over night, the good works you are to do next day, if God spare you: on what points you are to meditate, what sin you are to vanquish, what virtue you are to practise, what business you are to do: that with a well-digested foresight you may give birth to everything in its own time. This is *Ariadne's* clew, which guides our actions in the labyrinth of time, without which all would go to confusion.
N. Caussin.

GOOD WORKS—Profit of.

As ciphers, added one by one in an endless row to the left hand of a unit are of no value, but on the right hand rapidly multiply its power, so, although good works are of no avail to make a man a Christian, yet a Christian's good works are both pleasing to God and profitable to men. *Arnot.*

GOOD WORKS—Trusting in.

As a man walking over a rotten covering on a pit's mouth will, in all probability, fall in and be killed, so the man who trusts in his good works to get to heaven will find that they are all rottenness, and will give way under him, and sink him into the punishment of hell. *John Bate.*

GOSPEL—Action of the.

It begins in the individual's heart, and

secretly, silently, but powerfully, and without force, or fraud, or noise, it spreads, till the whole nature is penetrated by its influence, and assimilated to a new character. It is silent as the dew of heaven, but as saturating also. Like a sweet stream, it runs along many a mile in silent beauty. You may trace its course, not by roaring cataracts, and rolling boulders, and rent rocks, but by the belt of verdure, greenness, and fertility, that extends along its margin. The fact is, all great forces are silent; strength is quiet: all great things are still; high brows are calm. It is the vulgar idea, that thunder and lightning are the mightiest forces because they are the most audible. Gravitation, which is unseen and unheard, binds suns and stars into harmony, and puts forth a force vastly greater than that of the lightning. The light, which comes so silently that it does not injure an infant's eye, makes the whole earth burst into buds and blossoms, and yet it is not heard. Thus, love and truth, the compound elements of the gospel leaven, are silent, but mighty in their action, mightier far than hate and persecution, and bribes and falsehoods, and sword and musket. Souls are won not by might, nor by power, but by my Spirit, saith the Lord of Hosts. *Dr. Cumming.*

GOSPEL—Ashamed of the.

Ashamed of the Gospel of Christ! Let the sceptic, let the wicked profligate, blush at his deeds of darkness, which will not bear the light, lest they should be made manifest; but never let the Christian blush to own the holy Gospel. Where is the philosopher who is ashamed to own the God of nature? Where is the Jew that is ashamed of Moses? or the Moslem that is ashamed of Mahomet? and shall the Christian, and the Christian minister, be ashamed of Christ? God forbid! No! let me be ashamed of myself, let me be ashamed of the world, and let me blush at sin, but never, never, let me be ashamed of the Gospel of Christ! *Dr. R. Newton.*

GOSPEL—Difficulties in the.

Whoever takes pains to survey the circle of the Sciences, will perceive that there is not one to which difficulties are not attached, and against which objections may not be raised. Those who profess a natural religion are involved in similar difficulties, and must throw it away as well as the Gospel if a full and satisfactory answer to every objection be essential to their belief; so that the Deist is, in this respect, more nearly on a level with the Christian than he is aware. *Anon.*

GOSPEL—Evidence of the.

The evidence which the Lord Jesus Christ proposed as proof of the Divinity of the gospel system, was its practical effect upon individuals who receive and obey the truth. "If any man will do his will, he shall know the doctrine, whether it be of God." If a sick man calls a physician, who prescribes a certain medicine, which, by his receiving it according to the directions, cures him, he then knows both the efficacy of the medicine, and the skill of the physician. Experience is evidence to the saints of the Divinity of the system. And its effects, in restoring the soul to moral health, is evidence to the world of the Divine efficacy and power of its doctrines. "By their fruits ye shall know them." *J. B. Walker.*

GOSPEL—Exaltation of the.

The Gospel exalts man, but exalts him that, like an exhalation, sun-drawn from the ground, and borne up to heaven, he may form a sparkling drop in the bow, which encircles the head that God crowns with glory, and man once crowned with thorns. *Dr. Guthrie.*

GOSPEL—not Gloomy.

The Gospel gloomy! It is an anthem from the harps of heaven, the music of the River of Life washing its shores on high and pouring in cascades upon the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth in a low tone of solemn gladness, uttered in Eden, by the Lord God Himself. This gave the key-note of the gospel song. Patriarchs caught it up, and taught it to the generations following. It breathed from the harp of the psalmists, and rang like a clarion from tower and mountain-top, as prophets proclaimed the year of jubilee. Fresh notes from heaven have enriched the harmony, as the Lord of hosts and His angels have revealed new promises, and called on the suffering children of Zion to be joyful in their King. From bondage and exile, from dens and caves, from bloody fields and fiery stakes and peaceful death-beds have they answered, in tones which have cheered the disconsolate, and made oppressors shake upon their thrones; while sun and moon, and all the stars of light, stormy wind fulfilling His word, the roaring sea and the fulness thereof, mountains and hills, fruitful fields and all the trees of the wood have rejoiced before the Lord, and the coming of His Anointed, for the redemption of His people, and the glory of His holy name. *Dr. Hoge.*

GOSPEL—Hope of the.

The Gospel's glorious hope:
Its rule of purity, its eye of prayer,

Its feet of firmness, on temptation's steep
Its bark that fails not, mid the storm of death. *Mrs. Sigourney.*

GOSPEL—Life of the.

1. It is Divine life—from God (Eph. iv, 18).

2. It is a Christian as well as a Divine life; a life that comes from Christ, as our Redeemer, as God-man and Mediator.

3. It is a pure and holy life.

4. It is an active, a laborious, and fruitful life.

5. It is a most generous sort of life; that disdains mean things, cannot feed upon earth and ashes.

6. It is a devoted life; sacred to God in Christ Jesus.

7. It is, finally, immortal, eternal life.

J. Howe.

GOSPEL—as Light.

The Gospel is "light." This marks its origin from heaven. It is no human device, but comes from God Himself.

It is "light." This denotes its truth. It is fitting that what is truth, without mixture of error, should be compared to the most simple substance in nature.

It is called "light" because of its penetrating and subtle nature. Kindle it up, and no shade is so gross that it cannot penetrate it; there is no imposture so well devised which it will not expose; there are no works of darkness which it will not drag to light and shame; there is no conscience so callous but this light will search it.

It is called "light," because of the discoveries which it makes. It is a "great light." It makes manifest the invisible God, in His awful and mild glories. It shows Him in His works, His providence, and His grace; it opens to view the path of peace which has been so long lost; it presents the model and the promises of holiness; displays the connection between the present state of probation and eternity; it plays round the darkness of the tomb, and illuminates the mansion of the grave with hope of a resurrection; it makes the future start to sight, and is both "the substance of things hoped for, and the evidence of things not seen."

But it is called "light" for another reason. It is life and health to the world; it shows us "the Sun of Righteousness," rising with "healing in his wings." The comparison is made to the parent bird, warming her young to life, and giving health and strength by brooding over them. Such is the sun to nature. It warms to life, purges the atmosphere of its vapours, and renews the health of the world. Such is the light of the Gospel. Where it prevails, spiritual life is inspired, and the moral disorders of the soul give place to health and vigour. *R. Watson.*

GOSPEL—Love in the.

Most medicines for the body are of a compound nature, with one ingredient strongest, so the Gospel is a compound of Divine elements, but the chief and leading one is—Love. The atmosphere is sometimes terrible with thunder and riven with lightning, impregnated with pestilence and charged with destruction; but it is generally and chiefly a means of health, filled with beautiful sounds, fragrant with sweetest odours, hung with golden drapery, the pathway of sunbeams, the womb of refreshing showers, the source of sparkling crystal dew, the parent of harvests, and the fountain of earthly life; so is the Gospel of the blessed God. *Dr. Guthrie.*

GOSPEL—Morality of the.

There is not a book on earth so favorable to all the *kind*, and all the *sublime* affections, or so *unfriendly* to *hatred* and *persecution*—to *tyranny*, *injustice*, and *every* sort of *malevolence* as the GOSPEL. It breathes nothing throughout but *mercy*, *benevolence*, and peace. Such of the doctrines of the Gospel as are level to human capacity, appear to be agreeable to the purest truth and soundest morality.

Beattie.

GOSPEL—Objections to the.

All objections, when considered and answered, turn out to the advantage of the Gospel, which resembles a fine country in the spring season, when the very hedges are in bloom, and every thorn produces a flower. *Bp. Horne.*

GOSPEL—Origin of the.

As the Nile, and all great rivers, originate far away, above the plains, the fields, the towns, and the cities of men, high up on the solitary, cloup-capped monuments of nature; so the river of the Gospel. He who would trace its origin, must pass far beyond the lowlands of human thoughts and doings. He must travel on higher than the lofty sources of the St. Lawrence, the Mississippi, the Amazon, the Nile. He must ascend higher than all mountains, all stars, all suns, all systems. Up there in the grand heaven of heavens, he shall find a Guide who will lead him to the magnifient throne of the universe; and thence shall he see the pure river of the water of life, clear as crystal, originating and flowing down to the moral wastes and wilds of this fallen world.

John Bate.

GOSPEL—Origin and Glory of the.

As to its origin and glory, the Gospel

may be compared to an angel "standing in the sun;" as to the territorial range of its commission, it may be compared to "an angel flying in the midst of heaven;" as to the gracious mysteries of salvation, to which it points, it may be compared to the angels looking into the ark of the Covenant; as to the pure and holy worship which it enjoins, and over which it presides, it may be compared to the angel standing beside the altar of incense; as to the hopes and inspirations which it warrants and sustains, it may be compared to an angel at heaven's gate, saying to us, poor dusty wayfarers, "Come up hither." But looking at the relations of the Gospel to men in the business of everyday life, we may regard it still as an angel (losing nothing of its ethereal beauty and celestial brightness); but then, it is an angel full of condescension and brotherly companionship; an angel mingling with us, and talking to us—helping, and guiding, and comforting us; an angel, recognising our earthly wants, and sympathising with us in our earthly trials, like the angel who came to Abraham under the trees of Mamre, and to Lot in his house at Sodom; like the angel who appeared to Ornan while he was threshing wheat; like the angel who appeared to Zechariah in the shop of the four carpenters; like the angel who touched Elijah asleep, and showed him a "cake baken on the coals, and a cruse of water at his head;" and like the angel who came to Peter in prison, and took off his chains and set him free! Thus does the religion of the Bible come home to us, and put itself on a level with us; entering fully into our temporal circumstances, temporal necessities, temporal duties and temporal trials. *J. Stoughton.*

GOSPEL—Pardon of the.

The Gospel comes to the sinner at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, "Go and sin no more, and I will not condemn thee;" it says at once, "Neither do I condemn thee; go and sin no more." *Dr. Bonar.*

GOSPEL—Paying for the.

You may pay for the book in which the Gospel is contained; for the church or chapel in which it is preached, for the minister who preaches it to you; in the same sense that you pay for the windows through which light shines into your houses, that you pay for spouts that convey the water from the roof, and for the cistern which holds it; but the Gospel itself, is as free as the light which shines, as the rain and dew which fall from above; as the air which you inhale; and as every other blessing of God. *John Bate.*

GOSPEL—Rejecting the.

A young lady was so strongly moved under the preaching of the Gospel that she often wept. Her pastor watched her with interest, hoping to see her brought to Christ. After a time, not seeing her at church, he inquired concerning her of her mother. That lady was a widow, and she replied weeping: "Ah, sir, I fear my daughter has met with companions who are leading her sadly astray."

The pastor did his best to restore the girl to right paths. His efforts were vain. She had given her heart to folly, and would no longer listen to the voice of duty.

But her sinful pleasures could not guard her against the assault of death. Not many weeks elapsed before this young woman, while busy over her sewing, suddenly dropped her needle and exclaimed: "Oh! I am dying!"

The inmates of the house placed her on the bed. Looking wildly about her, she said: "I see heaven and hell before me, I can't get to heaven, for HELL IS IN THE WAY!"

These were her last words. Terrible words, were they not? But would not the same words be applicable to you, O impenitent sinner, if you were on your death-bed? Would not hell be in YOUR way too? Would it not be "moved from beneath"—a stormy sea of fire—"to meet you at your coming?" You know it would. Why not go to Christ, then, for pardon. Had that young woman obeyed her conscience and her judgment, she would have gone to Christ, when His word made her heart soft. Would hell be in her way then? Would it be in your way if you were a pardoned instead of an impenitent sinner? You know it would not. On the contrary, you know that if you were a Christian the cross of Jesus would be a bridge uniting your death-bed to the gate of the celestial city, and securing you a safe and sure passage from earth to heaven. Why, then, do you delay? Why not repent at once? Why not flee to Christ? Why not end the ruinous strife you are carrying on against God by ceasing to rebel and by becoming a meek, happy disciple of Jesus? Why not? *Anon.*

GOSPEL—Simplicity of the.

To meet any mental deficiency in man, while the truth itself is simple, it is *taught in the Bible under such simple metaphors*, that none can say they cannot understand it. How simple is the metaphor of the brazen serpent, held up before the snake-bitten Israelites, while they are commanded to look and live. Who does not understand that a look at Christ who dies in the stead of men, will make them live? "If any

man thirst, let him come unto me and drink." Who does not understand the figure of a fountain flowing in the streets, that every thirsty passer-by may put his lips down and drink? "Behold the Lamb of God." Who does not understand the sacrifice? Here is a lamb killed for the sin of Israel, and so Christ dies for the sin of those who believe in Him. The act of faith is simple, the object of faith is plain; the metaphors make it clear, and he is without excuse who does not understand the Gospel of Christ. *C. H. Spurgeon.*

O how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!
No meretricious graces to beguile,
No clustering ornaments to clog the pile;
From ostentation as from weakness free,
It stands like the cerulean arch we see,
Majestic in its own simplicity.
Inscrib'd above the portal, from afar
Conspicuous, as the brightness of a star;
Legible only by the light they give,
Stand the soul-quick'ning words—Believe and Live! *Cowper.*

GOSPEL—Stability of the.

Like the treacherous signal-boats that are sometimes stationed by the wreckers off an iron-bound coast, the shifting systems of false religion are continually changing their places. Like them they attract only to bewilder, and allure only to destroy. The unwary mariner follows them with a trembling uncertainty, and only finds out where he is when he feels his ill-fated vessel crashing into a thousand fragments on the beach.

But how different from these floating and delusive systems is that unchanging Gospel of Christ which stands forth like the towering lighthouse of Eddystone, with its beacon blaze streaming far out over the midnight sea! The angry waves, through many a long year, have rolled in, thundering against that tower's base. The winds of heaven have warred fiercely around its pinnacle; the rains have dashed against its gleaming lantern. *But there it stands*, It moves not, it trembles not; for it is "founded on a rock." Year after year the storm-stricken mariner looks out for its star-like light as he sweeps in through the British Channel. It is the first object that meets his eye as he returns on his homeward voyage: it is the last he beholds, long after his native land has sunk beneath the evening wave.

So is it with the unchanging Gospel of Christ. While other systems rise and fall, and pass into nothingness, this Gospel (like its immutable Author) is "the same yesterday, to-day, and for ever." While other false and flashing lights are extinguished, this, the "true light," *ever* shineth.

The Christian goes to his Bible, and finds it always the same. The life-giving doctrines of the Cross, which first brought peace to his soul, are still his solace; the precepts of the Divine law are still his delight. They have never lost their ability to guide him, or their power to console him. Upon this Gospel his fathers pillowed their dying heads; upon this he means to rest in the trying hour; and he trusts that it shall be the precious heritage of his descendants long after his own corruptible body shall have mouldered into dust. *T. Cuyler.*

GOSPEL—Terror in the.

As a skilful painter fills the background of his picture with opposite colours, that he might give a more prominent view to the chief parts of his painting; so God has introduced the ascending smoke of hell's torments, and the black clouds of Sinai's fiery law in the Gospel, to give a brighter aspect to the Cross, which is the main scene in the Gospel picture; and to attract more powerfully the hearts of men. *John Bate.*

GOSPEL DOCTRINES—Harmony of.

Having scattered over an open field the bones of the human body, bring an anatomist to the scene. Conduct him to the valley where Ezekiel stood, with his eye on the skulls and dismembered skeletons of an unburied host. Observe the man of science how he fits bone to bone and part to part, till from those scattered members he constructs a framework, which, apart from our horror at the eyeless sockets and fleshless form, appears perfectly, divinely beautiful. In hands which have the patience to collect, and the skill to arrange these materials, how perfectly they fit! bone to bone, and joint to joint, till the whole figure rises to the polished dome, and the dumb skeleton seems to say, "I am fearfully and wonderfully made." Now, as with these parts of the human frame, so is it with the doctrines of the Gospel, in so far as they are intelligible to our understandings. Scattered over the pages of sacred Scripture, let them also be collected and arranged in systematic order and how beautifully they fit! doctrine to doctrine, duty to duty; till, all connected with each other, all members one of another, "they rise up into a form of perfect symmetry, and present that very system which, with minor differences but substantial unity, is embodied in the confessions, creeds, and catechisms of Evangelical Christendom." I have said so far as they are intelligible to us; for it is ever to be borne in mind, that while the Gospel has shallows through which a child may wade and walk on his way to heaven, it has deep, dark, unfathomed pools, which no eye can penetrate,

and where the first step takes a giant beyond his depth. *Dr. Guthrie.*

GOSPEL TRUTH—Harmony of.

Christ did not commit to the care of His Church any one class of truths and duties, or any number of classes of doctrines and obligations, but *all* of them. Christians are, therefore, to teach all the doctrines, and inculcate all the duties found in the Scriptures. There is no sectarianism in inspiration. The Holy Spirit is the Spirit of truth, and of the entire body of truth "as it is in Jesus."

Sectarianism divides the doctrine of the Spirit into its various hues, and sects and parties are formed by good men attaching themselves to one class of colours, whereas "the true light" is made up of all colours. We would never live in an atmosphere of rainbows; it might appear more beautiful than clear day-light, but it would not be so useful for the world. In a lens, no one class of rays gathered into a focus will burn an object; this is done only by a concentration of all the rays. It was by exhibiting the whole counsel of God, that Paul produced in his converts the kindlings of repentance towards God, and faith in our Lord Jesus Christ. If the churches think it proper to put forth the vivid hues of beauty and splendour, in their respective creeds and theological systems, let them also exhibit them with all the blendings and softenings, the harmony and the symmetry of the bow in the cloud, the sign of peace and good-will to the whole earth.

Dr. T. W. Jenkyn.

GOSPELS—The.

The Gospels are the garden enclosed, with its blossomed mounts and blazing parterres, and every several path leading up to that Tree of Life in the midst of the garden, conspicuous from every corner.

Dr. J. Hamilton.

GOSPELS—Characteristics of the.

1. In regard to their external features and characteristics:

The point of view of the first Gospel is mainly Israelitic; of the second, Gentile; of the third, universal; of the fourth, Christian.

The general aspect, and so to speak, physiognomy of the first, mainly is Oriental; of the second Roman; of the third Greek; of the fourth spiritual.

The style of the first is stately and rhythmical; of the second, terse and precise; of the third calm and copious; of the fourth, artless and colloquial.

The most striking characteristic of the first is symmetry; of the second compression; of the third, order; of the fourth, system.

The thought and language of the first are both Hebraistic; of the third, both Hellenistic; while in the second the thought is often Occidental, though the language is Hebraistic; and in the fourth the language is Hellenistic, but the thought Hebraistic.

2. In respect to their subject matter and contents:

In the first Gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture.

In the first we have often the record of events in their accomplishment; in the second, events in their detail; in the third, events in their connection; in the fourth, events in relation to the teaching springing from them.

Thus in the first we more often meet with the notice of impressions; in the second, of facts; in the third, of motives; in the fourth, of words spoken.

And, lastly, the record of the first is mainly collective, and often antithetical; of the second, graphic and circumstantial; of the third, didactic and reflective; of the fourth, selective and supplemental.

3. In respect to their portraiture of our Lord:

The first Gospel presents Him to us mainly as the Messiah; the second, mainly as the God-man; the third, as the Redeemer; the fourth, as the only begotten Son of God. *Bp. Ellicott.*

GOSPELS—Style of the.

The style of the Gospels is admirable in a thousand different views; and in this, amongst others, that we meet them with no invectives, on the part of the historians, against Judas or Pilate, nor against any of the enemies, or the very murderers of their Lord. *Pascal.*

GLUTTONY—Evils of.

It is no slight argument of the dishonour we incur by gluttony, that nothing is more carefully avoided in a well-bred company. Nothing would be thought by such more brutal and rude than the discovery of any marks of having eaten intemperately,—of having exceeded that proportion of food which is requisite for our nourishment.

The influence that our food has upon our health, its tendency to preserve or impair our constitution, is the measure of its temperance or excess.

He is alone temperate who eats not to gratify his taste but to preserve his life; who is the same at every table as his own; who when he feasts is not cloyed, and sees all the delicacies before him that luxury can accumulate, yet preserves a due abstinence in the midst of them.

To *govern* our appetite is necessary; but

there is no necessity that we should always *mortify* it. Life is no more to be passed in constant self-denial than in a round of sensual enjoyments. We should endeavour that it may not be, at any time, painful to us to deny ourselves what is improper for us; and, on that as well as other accounts, is it most fitting that we should frequently practise self-denial—that we should often forego what would delight us. But to do this continually cannot be required of us, because it is not reasonable to think that it should be our duty wholly to debar ourselves of that food which our palate is *formed* to relish, and which may be used without any prejudice to our virtue or our health.

Experience proves that nothing contributes more to the preservation of life than temperance; and they who describe the golden age, or the age of innocence, and near a thousand years of life, represent the customary food of it as the plainest and most simple.

The dissuasives from eating intemperately, that appear of the greatest weight, are these:

It is the grossest abuse of the gifts of Providence.

It is the vilest debasement of ourselves.

Our bodies owe to it the most painful diseases, and generally a speedy decay.

It frequently interrupts the use of our nobler faculties, and is certain, at length, greatly to enfeeble them.

The straits to which it often reduces us, occasion our falling into crimes which would otherwise have been our utter abhorrence. *Dean Bolton.*

GRACE—Activity of.

Grace infuseth a spirit of activity into a person; grace doth not lie dormant in the soul; it is not a sleepy habit, but it makes a Christian like a Seraphim, swift-winged in his heavenly motions; grace is like fire, it makes one burn in love to God.
T. Watson.

GRACE—Advanciveness of.

Grace comes into the soul as the morning sun into the world; there is first a dawning, then a mean light, and, at last, the sun in his excellent brightness.
T. Adams.

GRACE—Continual.

The acts of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul, from moment to moment, in order to my enjoying the consolations, and to my working the works of God. *Toplady.*

GRACE—Decline in.

If Satan cannot hinder the birth of graces, then he labours to be the death of graces. This is too ordinary to see a Christian lose his first love, and to fall from his first works. This love that was formerly an ascending flame, always sparkling up to heaven, is now like a little spark almost suffocated with the earth. The godly sorrow that was once a swelling torrent, like Jordan overflowing his banks, is now like Job's summer brook which makes the traveller ashamed! His proceedings against sin, once furious, like the march of Jehu against Ahab; but now, like Samson, he can sleep in Delilah's lap, while she steals away his strength. Before he could not give rest to his eyes, till God had given rest to his soul; but now he can lay down with sin in his bosom, and wounds in his conscience. At first his zeal did eat him up, but now his decayings have eaten up his zeal. *Anon.*

GRACE—Election of.

A gentleman of Arminian principles being about to pay a Cornish miner, who was a Calvinist, a certain sum of money, addressed him thus, "Malachi, is it decreed that I should pay thee this money?" The miner promptly replied, "Put it into my hand, and I'll tell you." Is it not to be wished that many professors of religion would imitate the conduct of this miner, and infer their "election of grace" merely by their actually possessing the blessing of grace? *Anon.*

GRACE—Falling from.

Those who maintain that it is not possible to "fall from grace," confound persons with things, brute matter with moral mind. The ocean perseveres in its everlasting flux and reflux by necessity; the stars persevere in their ceaseless revolutions by necessity; but does moral mind thus persevere in its goodness? The question involves the grossest solecism. Mind moves by motion, and motion is a self-creation: or more accurately still, *mind is self-moving;* if it cannot *pause, retrograde,* and *advance,* of itself, it is not moral mind. Where there is no *possibility* of sinning, there is no responsibility—no virtue . . . The Bible, too, in its admonitions and warnings, everywhere implies the possibility of the most advanced Christian falling away. *Dr. Thomas.*

It is possible to begin in the Spirit and to end in the flesh; it is possible to be seriously hindered; it is possible to come short of the promise of the grace of God. Clouds sometimes obscure the brightest evening and the sunniest morning. A

light atmospheric change may transform an Alpine ascent from a safe excitement into an imminent peril. The stream

"Which, smiling, left the mountain's brow
As if its waters none could sever,
May, ere it reach the plain below,
Break into floods which part for ever."

It is thus in the natural world, and so is it in the realm of grace. There are numberless causes, arising from the circumstances of external things, or from the inbred and unsubdued corruption of our own traitorous hearts, which may endanger the constancy of the Christian, and cause his goodness to be even as the morning cloud and as the early dew, goodly and sparkling in promise, but by the fierce heat of the sun very speedily exhaled. *W. M. Punshon.*

First he wounds his faith, after he strikes his love, then he blindeth his knowledge; then he shall have no delight to hear the word; after he shall grow to hate the preachers of the word; at last he shall even hate the word itself. This is the bleeding of the soul, or the spiritual consumption, when graces drop away, as the hairs fall from a hoary head before death.
Henry Smith.

GRACE—Free.

It does not depend on any power or merit in man; no, not in any degree, neither in whole, nor in part. It does not in any wise depend either on the good works, or righteousness of the receiver; not on anything he has done, or anything he is. It does not depend on his endeavours. It does not depend on his good tempers, or good desires, or good purposes and intentions. For all these flow from the free grace of God; they are the streams only, not the fountain. They are the fruits of free grace, and not the root. They are not the cause, but the effects of it. Thus is His grace free in all, that is, no way depending on any power or merit in man; but on God alone, who freely gave us His own Son, and "with him freely giveth us all things." *J. Wesley.*

GRACE—Growth in.

The being of grace must go before the increase of it; for there is no growth without life, no building without a foundation. Put a dry stick into the ground, and dress and water it as much as you will, it will continue the same till it rot. But set a living plant by the side of it, and though much less at first, yet it soon begins to shoot, and in time becomes a wide-spreading tree. *Lavington.*

A healthy child grows without thinking much about its growth. It takes its food and exercise, and finds that it is growing in the increase of its strength, and its capacity for exertion. And an analogous state is, I believe, the healthiest state of the spiritual new-born babe. While self-examination rightly managed, is very useful, a morbid desire of the satisfaction of knowing that we are improving is in danger of drawing the mind away from the constant employment of the means of spiritual nourishment and health. The best state of things is where, in the healthy vigorous state of the spiritual constitution, ready for every good work, we have the evidence in ourselves that we are growing; and when that is wanting, application to the sincere milk of the word will do a great deal more than poring into ourselves to find either proof that we are growing or not growing. *J. Brown.*

In descending by one of the passes of the Alps into the lovely valley of the Saarnen, the traveller may notice on the right hand of the path a pine tree, growing in extraordinary circumstances. Enormous masses of hoary rock lie scattered in the bottom of the ravine. They have fallen from the crags which form its stupendous walls; and it is on the top of one of these, a bare, naked block, that the pine tree stands. No dwarf, misshapen thing, like the birch or mountain ash on an old castle wall, where the wind or passing bird had dropped the seed; it is a forest giant, with rugged trunk, and top that shoots a green pyramid to the skies. At first sight one wonders how a tree, seated on the summit of a huge stone, raised above the soil, with no apparent means of living, could live at all, still more grow with such vigour as to defy the storms that sweep the pass, and the severe and long winters that reign over these lofty solitudes.

A nearer approach explains the mystery. Finding soil enough on the summit, where lichens had grown and decayed, to sustain its early age, it had thrown out roots which, while the top stretched itself up to the light, lowered themselves down to the naked stone, feeling for the earth and food. Touching the ground at length, they buried themselves in it, to draw nourishment from its unseen but inexhaustible supplies, to feed the feeble sapling into a giant tree. So, we thought, as we stood looking on this natural wonder, the believer grows. Tempest-tossed by many storms, but, like the pine tree, with its gnarled roots grown into mighty cables, firmly moored to the Rock of Ages, he also raises his head to the skies, and through his prayers draws spiritual nourishment and growth in grace from the inexhaustible supplies which lie hidden in Jesus Christ, and are provided for all such as love him. Often placed in

circumstances not less unfavorable to his growth than that naked stone to the growth of the pine perched on its summit, his prayers, like the roots that descended to the soil, and, penetrating it, brought up its riches to feed the tree, form a living communication between him and God. Thus his life is sustained; thus he grows in grace, green and fruitful where others wither, and living where others die.

Dr. Guthrie.

GRACE—Invincibility of.

Divine grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross, which our corrupt nature mixes with it.

Leighton.

GRACE—No Licentiousness in.

Certainly to argue from gospel mercy to sinful liberty, is the devil's logic. The more a man lives in the sight of gospel-grace, the more sin will be discountenanced, resisted, hated, and totally displaced. A man may as truly assert that the sea burns, or that the fire cools, or that the sun darkens the air, as he may assert that the sight, sense, or sweet of Gospel grace will breed security or carnality, looseness or wickedness in a gracious heart.

T. Brooks.

GRACE—A Little.

A little grace from Christ is better than none at all, just as a little money is better than no money. A computation has been made, showing how a single penny by a process of accumulation in use, by interest and compound interest, it might grow into a sum equal to the national debt. Even so the smallest amount of Divine grace, if properly appreciated and used will increase in the soul until all the "fulness of God" is possessed and enjoyed. "Grow in grace," according to its life and power, and you shall ultimately come to perfection and heaven. *John Bate.*

GRACE—Maintenance of.

As grace is at first from God, so it is continually from Him, and is maintained by Him, as much as light in the atmosphere is all day long from the sun, as well as at first dawning, or at sun-rising.

J. Edwards.

GRACE—Methods of.

Let us not think that the Infinite grace has followed the method for distributing His Gospel, which men have adopted to secure a supply of water for the city from the neighbouring lake. He has not mechanically laid water-pipes of altar, ritual, and liturgy, to transmit and diffuse it in unchanging ways to every soul. His are rather the methods in His Church, by which the bounteous rain is distributed and stored. It falls on the mountain slopes; it collects in rills; it combines into streams and rivers; it hides underground, and bubbles in fountains. Now it floods all its channels; now it leaves the old beds to cut new paths for its leaping music; and it will often burst up in fresh districts to gladden the ground with beauty. *T. S. King.*

GRACE—Necessity of.

1. It is necessary for conviction of sin. 2. For salvation from sin. 3. For the pardon of daily offences. 4. For the performance of daily duties. 5. For the resistance of temptation. 6. For the subduing of inbred corruption and the progress of the soul on to perfection. 7. For support in trouble. 8. For usefulness in the Church. 9. For comfort and victory in a dying hour.

John Bate.

GRACE—Operations of.

The grandest operations both in nature and in grace are the most silent and imperceptible. The shallow brook babbles in its passage, and is heard by everyone; but the coming on of the seasons is silent and unseen. The storm rages and alarms; but its fury is soon exhausted, and its effects are partial and soon remedied; but the dew, though gentle and unheard, is immense in quantity, and the very life of large portions of the earth. And these are pictures of the operations of grace, in the Church and in the soul. *R. Cecil.*

The world is preparing day by day for the millennium, but you do not see it. Every season forms itself a year in advance. The coming summer lays out her work during the autumn and buds and roots are forespoken. Ten million roots are pumping in the soil; Do you hear them? Ten million buds are forming in the axils of the leaves; Do you hear the sound of the saw or the hammer? All next summer is at work in the world, but it is unseen by us; and so "the kingdom of God cometh not with observation."

H. W. Beecher.

GRACE—Progress in.

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv, 18). It is not the glimmer of the glow-worm—nor the wasting ray of the taper—but the grand luminary of heaven "coming out of his chamber and rejoicing as a strong man to run a race." And a very beautiful sight it is to see a soul rising out of darkness, not stopping on the verge of the horizon, but

ascending higher and higher; not merely beginning its course and remaining amidst fogs, clouds, and mists, but shining brighter and brighter at every step with increasing knowledge, faith, and love. But is this shining light the picture of *our* path? There is no such command given as, "Sun, stand thou still:" therefore it rebukes a stationary profession. It is a rising and advancing, not a declining, sun: therefore it rebukes a backsliding state. There may be an occasional cloud, or even in some cases, as of David and Peter, a temporary eclipse. But when did the sun fail of carrying on its early dawn to a perfect day? Be thankful, then, for "the day of small things," despise it not. But be not satisfied with it. Religion must be a shining and a progressive light.

J. A. James.

GRACE—Qualities of.

Grace is a perpetually flowing fountain. It is compared to water, which serves to cool men when they are in a burning heat; so grace cools the soul when it has been even scorched and burnt up by the sense of Divine wrath and displeasure. Water is cleansing, so is grace. Water is fructifying; so is grace. And water is satisfying; it satisfies the thirsty, and so does grace. (John iv, 13, 14). *T. Brooks.*

GRACE—Rich in.

One that is rich in grace at all times, by night and day, continues in a perfect state, free and pure. . . . These degrees, if any man attain to, he is come to the perfect love of Christ, and to the fulness of the Godhead. For when the soul is thoroughly cleansed from all its corrupt affections and is united by ineffable communion to the Spirit, the Comforter, and is thoroughly mixed with the Spirit, then it is all light, all eye, all joy, all rest, all gladness, all love. As a stone in the bottom of the sea is everywhere surrounded by water, so these are everywhere drenched with the Holy Spirit, and made like unto Christ Himself. . . . Sin is rooted out by the coming of the Holy Spirit, and man receives the original formation of Adam in his purity. Through the power of the Spirit he comes up to the first Adam; yea, is made greater than he. . . . To those who say that it is impossible to attain to perfection, and the final and complete subjugation of the passions, or to acquire a full participation of the good Spirit, we must oppose the testimony of the Divine Scriptures, and prove to them that they are ignorant, and speak both falsely and presumptuously. *Macarius.*

GRACE—Saved by.

Mr. McLaren, and Mr. Gustart, were both ministers of the Tolboth church, Edinburgh. When Mr. McLaren was dying, Mr. Gustart paid him a visit, and put the question to him: "What are you doing, brother?" His answer was, "I'll tell you what I am doing, brother; I am gathering together all my prayers, all my sermons, all my good deeds, all my ill deeds; and I am going to throw them all overboard and swim to glory on the plank of *Free Grace.*" *J. Whitecross.*

GRACE—opposed to Sin.

Grace hath a real repugnancy and contrariety to all sin; and remember this once for all, that saving grace is not contrary to sin because it is open and manifest, nor to sin because it is private and secret, nor to sin because it is of this or that consequence, but to sin as sin, whether public or private, because both the one and the other are contrary to the law of God, the will of God, the glory of God, the nature of God, the designs of God, &c. As it is with true light, though it be but a beam, yet it is universally opposite to all darkness; or, as it is with heat, though there be but one degree of it, yet it is opposite to all cold. *T. Brooks.*

GRACE—Struggling with Sin.

A gracious heart that is weary of sin, will certainly and habitually fall a striving against it (Gal. v, 17). "The flesh lusteth against the Spirit and the Spirit against the flesh, for these two are contrary one to the other." Now contraries are naturally expulsive each of other. Such twins as a Jacob and an Esau; such a pair as Isaac and Ishmael, cannot live quietly together in the same womb; no, not live quietly together in the same house, but there will be a mutual prosecuting and persecuting each of other. Fire and water may as well agree in the same vessel, as grace and sin in the same heart. *T. Brooks.*

GRACE, GODLINESS, AND GLORY.

By a tie as inviolable, as unchangeable as God Himself, He has bound together these three things: the cradle of grace, the cross of godliness, and the crown of glory. Sooner shall heaven and earth pass away than this connection be dissolved. Yet it is a connection which men are daily deluding themselves to regard as fanciful. They proceed upon the assumption that when death shall have pushed them over the precipice of time into the ocean of eternity, by some chance accident they shall be borne onwards to the throne. It is a great and grievous delusion, to dispel which we cannot too frequently urge upon your attention this solemn doctrine of God's word, that the crown of glory can be reached only by being lifted up on the

cross of godliness; and that the cross of godliness is to be found nowhere save in the cradle of grace. *R. B. Nichol.*

GRACES—Christian.

The Christian graces, are like perfumes, the more they are pressed by affliction, the sweeter they smell; or like the stars, they appear best in the darkness of trouble.

J. Beaumont.

GRACES—Cultivation of the.

All our graces are to be cultivated to the neglect of none of them. If one side of a tree grows, and the other does not, the tree acquires a crooked form—is a misshapen thing. Nor are monsters among mankind made only by want of parts, as when the body wants a limb, or a face an eye, or a leg a foot, or the arm a hand; but also by some one part growing in excess of others. Analogous in its results to this is the unequal growth of Christian graces. Let fear, for example, that godly fear which is so strong a safeguard of the soul, grow out of due proportion to faith, and the result is a gloomy, despondent, unhappy Christian. Or, let that zeal which makes us like a flaming fire in the service of our God, grow more than knowledge, prudence, wisdom; and, like a machine without director or balance-wheel, generating into extravagance, carries men away into the regions of wild fanaticism.

Dr. Guthrie.

GRACES—Weak.

Weak souls, remember this,—as Joseph sent chariots to bring his father and his brethren to him, so God would have your weak graces to be as chariots to bring you to Himself, who is the Strengthener, Cherisher, and Increaser of grace!

T. Brooks.

GRATITUDE—Definition of.

Gratitude is properly a virtue, disposing the mind to an inward sense and an outward acknowledgment of a benefit received, together with a readiness to return the same, or the like, as the occasions of the doer of it shall require, and the abilities of the receiver extend to. *Dr. South.*

GRATITUDE—Easy and Cheap.

As gratitude is a necessary, and a glorious, so also is it an obvious, a cheap, and an easy virtue; so obvious, that wherever there is life there is place for it; so cheap, that the covetous man may be gratified without expense; and so easy, that the sluggard may be so likewise without labour.

Seneca.

GRATITUDE—a Law.

He that has nature in him must be grateful;
'Tis the Creator's primary great law,
That links the chain of beings to each other,
Joining the greater to the lesser nature,
Tying the weak and strong, the poor and powerful,
Subduing men to brutes, and even brutes to men. *Madan.*

GRATITUDE—Memorial of.

A very poor and aged man, busied in planting and grafting an apple-tree, was rudely interrupted by this interrogation: "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leaning upon his spade, replied, "Some one planted trees for me before I was born, and I have eaten the fruit. I now plant for others that the memorial of my gratitude may exist when I am dead and gone." *Anon.*

GRATITUDE—Nature Teaching.

If you consider the universe as one body, you shall find society and conversation to supply the office of the blood and spirits; and it is gratitude that makes them circulate: look over the whole creation, and you shall see that the band or cement that holds together all the parts of this great and glorious fabric is gratitude, or something like it: you may observe it in all the elements; for does not the air feed the flame? and does not the flame at the same time warm and enlighten the air? Is not the sea always sending forth as well as taking in? And does not the earth quit scores with all the elements, in the noble fruits and productions that issue from it? And in all the light and influence that the heavens bestow upon this lower world, though the lower world cannot equal their benefaction, yet, with a kind of grateful return, it reflects those rays that it cannot recompense; so that there is some return, however, though there can be no requital.

Dr. South.

GRAVE—Christ Conquers in the.

It is related of a German emperor of a former age, that, borne about in his open war-chariot completely armed, he put a whole hostile army to the rout, even when dying. In the quiet garden there is even more than this. It is true that, in the present instance, the adversaries act as if they were the victors, but inwardly they are the vanquished. The slumbering hero of Judah took from them the armour of careless confidence, and filled their souls with a cloud of terrific and oppressive forebodings. *Dr. Krummacher.*

GRAVE—since Christ.

No more a charnel-house, to fence
The relics of lost innocence,
A vault of ruin and decay;
Th' imprisoning stone is roll'd away;

'Tis now a cell, where angels use
To come and go with heavenly news,
And in the ears of mourners say,
"Come, see the place where Jesus lay;"
'Tis now a fane where Love can find
Christ everywhere embalm'd and shrin'd;
Aye gathering up memorials sweet,
Where'er she sets her duteous feet.
J. Keble.

GRAVE—Comfort at the.

O ye, who with the silent tear
And saddened step, assemble here,
To bear these cold, these loved remains,
Where dark and cheerless silence reigns;
Your sorrows hush, your griefs dispel,
The Saviour lives—and "all is well!"

Those eyes, indeed, are rayless now;
And pale that cheek, and chill that brow;
Yet could that lifeless form declare
The joys its soul is called to share,
How would those lips rejoice to tell,
"The Saviour lives—'and all is well!'"
Hine.

GRAVE—Equality in the.

When Isaiah had said that "all flesh was grass"—as though he would correct his speech, he adds, "and the glory of it is as the flower of the field." As if he should say, some men have more glory than others, and they are like flowers, the others are like grass—no great difference. The flower shows fairer, but grass stands longer. One scythe cuts both down; like the fat sheep and the lean, that feed in two pastures, but are killed in one slaughter. So, though the great man lives in his palace, and the poor man dwells in his cottage, yet both shall meet at the grave, and vanish together. *Henry Smith.*

GRAVE—First.

The dog which had watched Abel's flocks, guarded also his corpse, protecting it against beasts and birds of prey. Adam and Eve sat beside it and wept, not knowing what to do. But a raven, whose friend had died, said, I will go and teach Adam what he must do with his son! It dug a grave and laid the dead raven in it. When Adam saw this, he said to Eve, "Let us do the same with our child!" The Lord rewarded the raven, and no one is therefore allowed to harm their young; they have food in abundance, and their cry for rain is always heard.
A Hebrew Legend, from Kitto.

GRAVE—Rest in the.

The grave how still, how tranquil! Its inmates suffer no adversity, foment no strife, harbour no fear. They "know nothing." "Their thoughts perish." The rich and the poor meet together, the proud and the mean are laid beside each other, captives are as bold as conquerors, slaves are as attended as kings, neither is the advance nor repulse, disdain nor recrimination, the equality of mankind here adduces its proof, and the spirit of levelling here gluts its rage; without a distinction, an annoyance, a passion, they are all at rest. There is the one house appointed for all living; the bed on which all await their sure, their last, and, it may be, their only repose. Thither we may escape from the din and bustle of the world—its follies will not pursue us, its excitements will not agitate us, its votaries will not disturb us. There only can we be secured from the inroad of its cares, and be withdrawn from the jar of its discords. Thither we may escape from the passions which consume all earthly peace, the gnawing of envy, the canker of avarice, the sting of remorse, the tumult of vengeance, the pang of despair. The fever which parched our blood shall chill, the fierce throbbings of desire shall subside, and the uproar of contending lusts shall settle and hush into the quiet of our kindred earth. Thither we may escape from each skiey influence, the summer's drought and winter's cold will fall unheeded on our dwelling, spring will not mock by its budding, nor autumn sadden us by its decay. Thither we may escape from the keen inflictions of poverty; we shall all of us have the apparel, tenement, pillow, and service we want. Thither we may escape from the painful days and wearisome nights appointed to us; our eyes will not be held waking, nor will our sleep depart from us. Thither we may escape from slander and detraction; their rumour will not taint our peace nor reach our abode. Thither we may escape from insensibility, unkindness, and ingratitude; there can be no colder hearts than those which there perish in our bosoms, to beat and warm no more. *Dr. R. W. Hamilton.*

There is a calm for those that weep,
A rest for weary pilgrims found,
They softly lie, and sweetly sleep,
Low in the ground.

The storm that wrecks the wintry sky
No more disturbs their deep repose,
Than summer evening's latest sigh
That shuts the rose.

I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my toil.
J. Montgomery.

Rest, weary head!
Lie down to slumber in the peaceful tomb;
Light from above has broken through its gloom;

Here, in the place where once thy Saviour lay,
Where He shall wake thee on a future day,
Like a tired child upon its mother's breast,
Rest, sweetly rest. *Anon.*

GRAVE—Rest beyond the.

It is a moody thing to say, "there is rest!" Can this be all? It is a common lot. To all our race the grave throws open such dreary refuge. Thousands hide themselves in this sanctuary, loaded with most direful guilt, pursued with most execrated memory. And is there no *rest* to which the *spirit* of the Christian springs? Is there no *quiet* reserved for it but the unredeeming sleep of the guilty dead? Is this the end of his faith, the cessation of remembrance, the extinction of consciousness, the destruction of thought? Is this the consummation of his hope, reduced to the clay and clod? Shall not his spirit, when his flesh rests in his bed, walk in its uprightness? Shall he not, when he falls asleep in Jesus, awake in His image? Shall not he who died in the Lord be present with the Lord? Oh, beyond that dull, that common, that debasing stupor, "there remaineth a rest for the people of God." We will not point to the grave, and welcome, as our rest, the defence from trouble, and release from care, which it affords; we will look to the heavens for the Peace of our Sabbath, for the Security of our Refuge, for the endearment of our Home! *Dr. R. W. Hamilton.*

GRAVES—Not full.

Amid those dim catacombs, what victims have descended. The hero, who has wrested the dreadful distinction of entering hell, red from a thousand victories, is in the grave. The sage, who has dared to say that, if he had been consulted in the making of the universe he had made it better, is in the grave. The monarch, who has wept for more worlds to conquer and reign over, is in the grave. The poet, who, towering above his kind, had seemed to demand a contest with superior intelligences, and sought to measure his pen against the red thunderbolts of heaven, is in the grave. Where now the ambition of the first, the insane presumption of the second, the idle tears of the third, the idler laurels of the last? All gone, sunk, lost, drowned in that ocean of death, where no one ever yet broke the perpetual silence.

But, alas! these graves are not yet full. In reason's ear—an ear ringing ever with strange and mystic sounds—there is heard a voice, from the thousand tombs saying: "Yet there is room." The churchyard among the hills has a voice, and says, "There is room under the solitary birch which waves over me." The city cemetery has a voice, and says: "Crowded as I am, I can yet open a corner for thy dust; yet there is room." The field of battle says: "There is room, I have earth enough to cover all my slain." The depths of the ocean says: "Thousands have gone down within me, nay, one entire world has become the prey of my waters, still my caverns are not crowded, yet there is room." The heart of the earth has a voice, a hollow voice, and says: "I am empty; yet there is room." Do not all the graves thus compose one melancholy chorus and say, "Yet there is room, room for thee, thou maiden adorned with virtue and loveliness; room for thee, thou aged man; room for thee, thou saint, as surely as there was room for thy Saviour; room for thee, thou sinner, as surely as thy kindred before thee have laid themselves and their iniquities down in the dust; room for all, for all must in us at last lie down."

But is this sad cry to resound for ever? No! for we are listening for a mightier voice: "*All that are in their graves,*" &c.

Was it a sublime spectacle, when, at the cry, Lazarus, come forth, the dead man appeared, &c. What then shall be said of the coming forth of *all* that are in their graves? *G. Gilfillan.*

GRAVEYARD—God's Acre.

I like that ancient Saxon phrase, which calls
The burial-ground God's Acre! It is just;
It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust.

God's acre! Yes, that blessed name imparts
Comfort to those who in the grave have sown
The seed that they have garnered in their hearts,
Their bread of life, alas! no more their own.

Into its furrows shall we all be cast
In the sure faith that we shall rise again
At the great harvest, when the archangel's blast
Shall winnow, like a fan, the chaff and grain.

Then shall the good stand in immortal bloom,
In the fair gardens of that second birth;
And each bright blossom mingle its perfume
With that of flowers which never bloomed on earth.

With thy rude ploughshare, Death, turn up the sod,
And spread the furrow for the seed we sow;
This is the field and acre of our God,
This is the place where human harvests grow! *Longfellow.*

GRAVEYARDS—Resurrection-fields.

The Apostle Paul, in writing to the Corinthians (xv. 13), feels so assured that our bodies will be raised again, as to affirm, that if this were not the case, Christ Himself would not have risen. Who, therefore, will deny that graveyards may not justly be termed "Resurrection-fields." Yes; those who are bought with the blood of the Lamb, rest even in their graves under the Almighty's wing, and over their mouldering remains, a divinely sealed hope casts a radiant and transfiguring light. *Dr. Krummacher.*

GREAT MEN—Characteristics of.

All great men are characterised by three things: simplicity in manners, simplicity in speech, simplicity in spirit. *John Bate.*

GREAT MEN—Definitions of.

A great man is one who has done such works as none other man had done before him; who has in any way considerably exalted the standard of excellence which he found existing; who has heightened for us our idea of the capabilities of our common nature. To see things hitherto invisible to others, and so to embody them as that henceforth others shall see them too—to attempt things heretofore impossible to others, and so to realise them, as that henceforth others shall do them too—either of those things is the token of a great man. The greatest men have been able both to see and to do—they have combined in their characters, equally, insight and energy—elevation of mind, and decision of will. *Myers.*

A man who has a noble cause, and who subordinates, and even sacrifices himself to it—he is a great man. A man who does his duty in despite of all outward contradiction, and who reverences his conscience so greatly as that, to preserve it unharmed, he will face any difficulty and submit to any penalty, he is a great man. *Dr. Ferguson.*

GREAT MEN—Existence of.

You cannot produce the great man before his time; and you cannot make him die before his time; you cannot displace nor advance him, nor put him back; you cannot continue his existence and replace him, for he existed only because he had his work to do; he exists no longer, because there is no longer anything for him to do; and to continue him is to continue a useless part. *Cousin.*

GREAT MEN—belong to Men.

Though the great man rises above the level of common humanity, he is no more to be looked upon as distinct and separate from the masses beneath him, than the loftiest mountain that bathes its head in heaven, can be said to be independent of the earth from whose surface it rises in its sublimity and grandeur:

"Pay not thy praise to lofty things alone;
The plains are everlasting as the hills."
Dr. Ferguson.

Just as the traveller, whom we see on yonder mountain height, began his ascent from the plain, so the greatest man of whom our world can boast, is but one of ourselves standing on higher ground, and, in virtue of his wider intelligence, his nobler thoughts, his loftier character, his purer inspiration, or his more manly doing, claiming the empire as his right. *Ibid.*

GREAT MEN—Recreations of.

Socrates did not blush to play with the children.

Asinius Pollio would not suffer any business to occupy him beyond a stated hour; and after that time he would not allow any letter to be opened during his hour of relaxation, that they might not be interrupted by unforeseen labours.

Tycho Brahe diverted himself with polishing glass for all kinds of spectacles, and making mathematical instruments; an amusement too closely connected with studies to be deemed as one.

D'Andilly, the translator of 'Josephus,' after seven or eight hours of study every day, amused himself in cultivating trees; Barclay, the author of the 'Argenoes,' in his leisure hours was a florist; Balzac amused himself with a collection of crayon portraits; Pereire found amusement among his medals and antiquarian curiosities; and Politian in singing airs to his lute.

Descartes passed his afternoon in the conversation of a few friends, and in cultivating a little garden in the morning.

Granville Sharp, amid the severity of his studies, found a social relaxation in the amusement of a barge on the Thames, which was well known to the circle of his friends. There was festive hospitality with musical delight. It was resorted to by men of the most eminent talents and rank. His little voyages to Putney, Kew, and to Richmond, and literary intercourse they produced, were singularly happy ones. "The history of his amusements cannot be told without adding to the dignity of his character," observed Mr. Prince Hoare,

in his very curious life of this great philanthropist.

Some have found amusement in composing treatises on odd subjects. Seneca wrote a burlesque narrative of Claudian's death. Pierius Valerianus has written a eulogium on boards; and we had a learned one recently, with due gravity and pleasantry, entitled *Euloge de Perreuques*—a eulogium on wigs.

Erasmus, to amuse himself when travelling in a post-chaise, composed his panegyric on 'Moria; or, Folly;' which, authorised by the pun, he dedicated to Sir Thomas Moore. *Anon.*

GREAT MEN—True.

The great men of earth are the shadowy men, who, having lived and died, now live again and for ever through their undying thoughts. Thus living, though their footfalls are heard no more, their voices are louder than the thunder, and unceasing as the flow of tides or air.

Moses was not half living when he was alive. His real life has been since he died. The prophets seemed almost useless in their time. They did little for themselves or for the Church of that day; but when you look at the life they have lived since, you shall find they have been God's pilots, guiding the Church through all perils. From their black bosoms they sent forth the blast of His lightning and the roar of His thunder; and to-day, if the Church needs rebuke and denunciation, it is they who must hurl it. I could have killed old Jeremiah, if I could have got at his ribs; but I should like to see the archer that could hit him now. Martin Luther was mighty when he lived; but the shadowy Luther is mightier than a regiment of fleshly Luthers. When he was on earth, he in some sense asked the pope leave to be, and the emperor and the elector leave to be; he asked the stream and the wheat to give him sustenance for a day; but now that his body is dead,—now that that rubbish is out of the way,—he asks no leave of pope, or elector, or emperor, but is the monarch of thought, and the noblest defender of the faith to the end of time.

H. W. Beecher.

GREAT MEN—Working Tools of.

It is not tools that make the workman, but the trained skill and perseverance of the man himself. Indeed, it is proverbial that the bad workman never yet had a good tool. Some one asked Opie by what wonderful process he mixed his colours. "I mix them with my brains, sir," was his reply. It is the same with every workman who would excel. Ferguson made marvellous things—such as his wooden clock that accurately measured the hours—by means of a common penknife, a tool in everybody's hand; but then everybody is not a Ferguson. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat; and a prism, a lens, and a sheet of pasteboard enabled Newton to unfold the composition of light, and the origin of colour. An eminent foreign *savant* once called upon Dr. Wollaston, and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries; when the doctor took him into a little study, and, pointing to an old teatray on the table, containing a few watch-glasses, test-papers, a small balance, and a blow-pipe, said—"There is all the laboratory I have!" Stothard learnt the art of combining colours by closely studying butterflies' wings; he would often say that no one knew what he owed to these tiny insects. A burnt stick and a barn-door served Wilkie in lieu of pencil and canvass. Bewick first practised drawing on the cottage-walls of his native village, which he covered with his sketches in chalk; and Benjamin West made his first brushes out of the cat's tail. Franklin first robbed the thunder-cloud of its lightning by means of a kite made with two cross-sticks and a silk handkerchief. Watt made his first model of the condensing steam-engine out of an anatomist's old syringe. Gifford worked his first problem in mathematics, when a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the purpose; whilst Rittenhouse, the astronomer, first calculated eclipses on his plough-handle. *Anon.*

GREAT AND SMALL.

There is the infinitely Great Being, whom the united mind of the universe cannot comprehend, because of His infinity; there is the infinitely small creature which equally baffles the comprehension of mind. There is the atom too small for the microscope to discern, and the world too distant for the telescope to behold. The minnow plays in a shallow pool, and leviathan cleaves the depths of ocean; winged insects sport in the sunbeam, and winged angels sing before the throne. *John Bate.*

GREATNESS—Empty.

A person who had been up in a balloon was asked, whether he did not find it very hot when he got so near to the sun. This is a vulgar notion of greatness. People fancy they shall get near the sun, if they can but discover or devise some trick to lift them from the ground. Nor would it be difficult to point out sundry analogies between these bladders from the wind-vaults of Eolus, and the means and implements by which men attempt to raise themselves. All, however, that can be effected in this way is happily altogether

insignificant. The further we are borne above the plain of common humanity, the colder it grows; we swell out till we are nigh to bursting, and manifold experience teaches us that our human strength, like that of Antens, becomes weakness as soon as we are severed from the refreshing and renovating breast of our mighty mother.

Hare.

GREEDINESS—Punished.

A dog, crossing a little rivulet with a piece of flesh in his mouth, saw his own shadow represented in the clear mirror of the limpid stream; and believing it to be another dog who was carrying another piece of flesh, he could not forbear catching at it; but was so far from getting anything by his greedy design that he dropt the piece he had in his mouth, which immediately sunk to the bottom, and was irrecoverably lost.

APPLICATION.—He that catches at more than belongs to him, justly deserves to lose what he has. *Æsop.*

GRIEF—Benefit of.

Experience has decided that the early morning air is much more inspiring and vigorous than the evening. What is the law? Is not the atmosphere, like all other substances and tissues, spoiled of its energy by the action of light and heat? Does it not, like the vegetable and animal kingdom, require rest? After a night's rest it is recruited and young again.

Joy fatigues the spirit in the same way, which requires rest from delight, no less than the body requires rest from labour. Grief, like night, is salutary. It cools down the soul, by putting out its feverish fires; and if it oppresses her, it also compresses her energies. The load once gone, she will go forth with greater buoyancy to new pleasures. The night of death is a wise and merciful conclusion to the excitement of mortal life; with a calm, beautiful, wondrous strength, the regenerate spirit enters upon its new life. *J. Pulsford.*

GRIEF—Definition of.

Grief is the effect of wounded affection, the effect of discovered, but undeserved unkindness — it is the pang the fond mother feels, when she first learns that the child of her fervent prayers and cherished hopes, has become profane and profligate. It is the throbbing emotion of the generous heart, when thwarted or interrupted in the benevolent design it has conceived. *Dr. Hewlett.*

GRIEF—Effect of.

Guarino Veronese, ancestor of the author of the 'Pastor Fido,' having studied Greek at Constantinople, brought from thence on his return two cases of Greek manuscripts, the fruit of his indefatigable researches; one of these being lost at sea, on the shipwreck of the vessel, the chagrin at losing such a literary treasure, acquired by so much labour, had the effect of turning the hair of Guarino gray in one night.

Sismondi.

GRIEF—Rebuked.

A prudent and pious lady observing her husband dejected by some misfortune which had befallen him, to such a degree that he could not sleep at night for care, pretended in the morning to be still more disconsolate herself, and gave way to lamentations and tears. As she had spoken cheeringly to him the evening before, and exhorted him to dismiss his sorrow, he was astonished, and asked the cause of her sudden grief. Hesitating a little, she replied that she had been dreaming, and that it seemed to her that a messenger had come from heaven, and had brought the news that God was dead, and that all the angels were weeping. "Foolish woman," said the husband, "you know right well that God cannot die!" "Indeed," replied the wife; "and if that be so certain, how comes it that you are now indulging your sorrow as immoderately as if He really did no longer exist, or, at least, as if He were unable either to set measure and bounds to our affliction, or mitigate its severity, or convert it into a blessing? My dear husband, learn to trust Him, and to sorrow like a Christian. Think of the old proverb—

'What need to grieve,
If God still live.'" *Gotthold.*

GRIEF—Vicissitude of.

Grief is a flower as delicate and prompt to fade as happiness. Still it does not wholly die. Like the magic rose, dried, and unrecognisable, a warm air breathed on it will suffice to renew its bloom.

Madame De Gasparin.

GRUMBLERS—Characteristics of.

If all the grumblers in the world were summoned together by some thundering Calliope, what an army there would be. Since the days of Xerxes, nothing could compare with such a host. You will find them everywhere as thick as the frogs of Egypt. No trade, calling, or profession is free from them. Now we have a word to say to such men, and we hope they will not *grumble* at us for so doing. Let us describe them:—Grumblers are usually a very lazy set. Having no disposition to work themselves, they spend their time in whining and complaining both about their own affairs and those of their neighbours.

Grumblers are usually a year behind the age, and therefore when they undertake an enterprise, they find themselves so far down stream, that all the winds and tides of sympathy, so necessary to success, are against them.

Grumblers are usually very independent, "caring nothing for nobody." Determined to go it "blind," they find it a "wide berth" and a "hard road to travel" wherever their footsteps lead them.

Grumblers are easily scared. They always see double. A lion is in the way *sure*—no mistake about it. There is always "something about to happen." "Look out for breakers," is the great refrain of their every day song.

Grumblers have a most capacious appetite for favours, as well as food, and are therefore always on hand and "just in time to accept the gift of a very particular friend." Their favorite motto is "small favours thankfully received, and larger ones in proportion."

Grumblers are always very jealous of "character and influence in society," and generally "quite as good as anybody." They should therefore be treated with great consideration.

Grumblers are usually long-lived in the opinions of their friends, and should therefore be cured of their disease as soon as possible. *Anon.*

GUILT—Cowardice of.

The heaviness and guilt within my bosom
Takes off my manhood. *Shakespeare.*

GUILT—Defiling and Consuming.

Guilt upon the conscience, like rust upon iron, both defiles and consumes it, by degrees gnawing and creeping into it; as that does, till at length it has eat out the very heart and substance of the metal.
Dr. South.

GUILT—Degrees in.

When the balance shall be struck between small sins, so called, with great privileges, in the one scale—and crying sins with few responsibilities, in the other scale—who shall say that infinite justice may not see deeper guilt in the unkind word, the uncharitable suspicion, the selfish act, and other manifestations of an un-Christian spirit, in which Christians are too often tempted to indulge, than in the more glaring departure from the law of God of those who have but just begun to hear of a Saviour's love, and to know anything of its constraining power. *Anon.*

GUILT—Fears of.

Suspicion always haunts the guilty mind,
The thief doth fear each bush an officer.
Shakespeare.

GUILT—Fears of.

How is it with me when *every* noise appals me?
Guiltiness will speak, though tongues were out of use. *Ibid.*

H.

HABIT—Bad.

I know from experience that habit can, in direct opposition to *every* conviction of the mind, and but little aided by the elements of temptation (such as present pleasure, &c.), induce a repetition of the most unworthy actions. The mind is weak where it has once given way. It is long before a principle *restored* can become as firm as one that has never been moved. It is as in the case of a *mound* of a reservoir; if this mound has in one place been broken, whatever care has been taken to make the repaired part as strong as possible, the probability is that if it give way again, it will be *in that place.* *J. Foster.*

HABIT—in Death.

Lord Campbell, in his 'Lives of the Chancellors,' says that Lord Tenterden, the celebrated judge, expired with these words on his lips, "Gentlemen of the jury, you will now consider your verdict."
Anon.

HABIT—Definition of.

Habit is a power and ability of doing anything, acquired by frequent repetition of the same action. It is distinguished from custom. *Custom* respects the *action;* habit the *actor.* By *custom* we mean a frequent reiteration of the same act; and by *habit* the effect that custom has on the mind or body. *C. Buck.*

HABIT—Description of.

Habit may be illustrated by a beaten path; as the traveller is apt to fall into and follow this, so the thoughts and feelings are likely to pursue the track which they have often followed before. As the stream gradually wears the channel deeper in which it runs, and thus becomes more surely bound to its accustomed course; so the current of the mind and heart grows more and more restricted to the course in which habit has taught them to flow. It is these intellectual and moral habits that form many peculiarities of character, and chiefly distinguish one individual from another. They are, therefore, of the utmost importance. *S. G. Goodrich.*

HABIT—Facilities of.

Habit increases our facilities for work. The architect, the artist, the statesman, the author, the preacher—all feel their work more easy as they *repeat* their efforts.

What at first was difficult and imperfectly performed, by habit becomes easy, and is executed with all the gracefulness of finish. And thus, by habit, our labour in the great field of destiny becomes easier with every progressive stroke. *Dr. Thomas.*

HABIT—Formation of.

Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single beat. It is painfully and laboriously wrought. A thousand blows rough-cast it. Ten thousand chisel points polish and perfect it—put in the fine touches, and bring out the features and expression. It is the work of time; but at last the full likeness comes out; and stands fixed for ever and unchanging in the solid marble. Well! so does a man under the leadings of the Spirit, or the teachings of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand arts of thought, and will, and deed, shape the features and expression of the soul—habits of malice, and uncleanness, silently mould and fashion it, till at length it wears the likeness of God, or the image and superscription of the evil one. *Oxenden.*

HABIT—Law of.

This law is the magistrate of a man's life. It is not the pilot directing the vessel; it is the vessel abandoned to the force of the current, the influence of the tides, and the control of the winds.

Joseph Johnson.

HABIT—Strength of.

We all acknowledge the strength of habit. Its power increases with time. In youth it may seem to us like the filmy line of the spider; in age, like the fly caught in its toils, we struggle in vain. "Habit, if not resisted," says St. Augustine, "becomes necessity." The physical force of habit is thus clearly illustrated by Dr. Combe, "A tendency to resume the same mode of action at stated times is peculiarly the characteristic of the nervous system; and on this account regularity is of great consequence in exercising the moral and intellectual power. All nervous diseases have a marked tendency to observe regular periods, and the natural inclination to sleep at the approach of night is another instance of the same fact. It is this principle of our nature which promotes the formation of what are called habits. If we repeat any kind of mental effort every day at the same hour, we at last find ourselves entering upon it, without premeditation, when the time approaches.

Mrs. Sigourney.

Habit will reconcile us to everything but change, and even to change, if it recur not too quickly. Milton, therefore, makes his hell an ice-house, as well as an oven, and freezes his devils at one period, but bakes them at another. The late Sir George Staunton informed me that he had visited a man in India who had committed a murder, and, in order not only to save his life, but what was of much more consequence, his *caste*, he submitted to the penalty imposed; this was, that he should sleep for seven years on a bedstead, without any mattress, the whole surface of which was studded with points of iron resembling nails, but not so sharp as to penetrate his flesh. Sir George saw him in the fifth year of his probation, and his skin was then like the hide of a rhinoceros, but more callous; at that time, however, he could sleep comfortably on his "*bed of thorns*," and remarked, that at the expiration of the term of his sentence, he should most probably continue that system from choice, which he had been obliged to adopt from necessity. *C. Colton.*

HABITS—Bad.

Like flakes of snow, that fall unperceived upon the earth, the seemingly unimportant events of life succeed one to another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue. *Bentham.*

HABITS—Good.

There are four good habits—punctuality, accuracy, steadiness, and despatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our own credit and interest, and that of others, may be committed; without the third nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall. *Anon.*

HABITS—Literary.

Before Dr. Johnson commenced his 'Rambler,' he had collected in a commonplace book a variety of hints for essays on different subjects. "The same method of accumulating intelligence," says Sir John Hawkins, "had been practised by Addison." For the papers of the 'Spectator,' like other essays which have survived the

changes of time and the caprice of fashion, were simply the form in which their author chose to impart to the world thoughts which, for the most part, had long been shaping and clothing themselves with words in his own mind.

The famous John Hunter used to say, that it was only by putting his thoughts into writing that a man could tell the state of his own mind. He said it was "like a tradesman taking stock, without which he never knows either what he has or what he wants."

Lord Bacon left behind him notes of the same kind, entitled 'Sudden Thoughts set down for Use.'

Mr. Smiles, in his excellent work entitled 'Self-Help,' reminds us that Sir Isaac Newton wrote his 'Chronology' fifteen times over before he was satisfied with it, and Gibbon wrote out his memoir nine times. Sir M. Hales studied many years at the rate of sixteen hours a day, and when wearied with the study of law, he would recreate himself with philosophy and the study of mathematics. Hume wrote thirteen hours a day while preparing his 'History of England.' Montesquieu, speaking of one part of his writings, said to a friend, "You will read it in a few hours; but I assure you it cost me so much labour that it has whitened my hair."

It is related of Roscoe, that, at a very early period the idea had occurred to him of writing the history of Lorenzo de Medici. For many years other subjects better adapted to exercise the capacity of a youthful writer, had engaged his attention, and prevented him from prematurely engaging in this undertaking. But he was always preparing for it. While perusing the historians of Italy, more particularly Machiavelli and Ammirato, he carefully noted whatever threw any light on the life or character of Lorenzo; and his researches, though at first confined by the narrowness of his library, gradually extended, embracing both contemporary authorities, and all those writers who have since contributed to enrich the historical literature of Italy. Through the exertions of friends, manuscript documents were obtained from Florence; his own library, too, rapidly increased; and his labours, thus aided and rendered easier, proceeded with pleasure to himself, towards their completion. *Anon.*

HABITS—Various.

"Man," as one observes, "is a bundle of habits. There are habits of industry attention, vigilance, advertency; of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion; of apprehending, methodising, reasoning; of vanity, melancholy, fretfulness, suspicion, covetousness, &c. In a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature.

C. Buck.

HAPPINESS—Aiming for.

Our aim is happiness; 'tis yours, 'tis mine,
He said; 'Tis the pursuit of all that live,
Yet few attain it, if 'twas e'er attained;
But they the widest *wander* from the mark,
Who thro' the flowery paths of sauntering joy
Seek this coy goddess. *Armstrong.*

HAPPINESS—Attaining.

It is not so much by the symmetry of what we attain in this life that we are to be made happy, as by the enlivening hope of what we shall reach in the world to come. While a man is stringing a harp, he tries the strings, not for music, but for construction. When it is finished it shall be played for melodies. God is fashioning the human heart for future joy. He only sounds a string here and there to see how far His work has progressed.

H. W. Beecher.

All men that have rambled after happiness have failed; neither learning, nor fame, nor wealth, nor pleasure, taken separately or jointly, could ever give it, without acting up to the height and dignity of human nature, and getting a right set of principles for thought and practice; amongst which may be reckoned the love of justice, temperance, fortitude, and benevolence. *Antoninus.*

HAPPINESS—Definition of.

By happiness, I mean, not a slight, trifling pleasure, that probably begins and ends in the same hour, but such a state of well-being as contents the soul and gives it a steady, lasting satisfaction. *J. Wesley.*

HAPPINESS—Domestic.

Domestic happiness, thou only bliss
Of paradise, that has survived the fall!
Though few now taste thee unimpaired and pure,
Or, tasting long enjoy thee! too infirm,
Or too incautious, to preserve thy sweets
Unmixed with drops of bitter, which neglect
Or temper sheds into thy crystal cup.
Thou art the nurse of virtue; in thine arms
She smiles, appearing, as in truth she is,
Heaven-born, and destined to the skies again. *Cowper.*

HAPPINESS—Everywhere.

True happiness is to no spot confined;
If you preserve a firm and constant mind
'Tis here, 'tis everywhere. *Anon.*

HAPPINESS—Everywhere.

True happiness had no localities,
No tones provincial, no peculiar garb.
Where Duty went, she went; with Justice went,
And went with Meekness, Charity, and Love.
Where'er a tear was dried, a wounded heart
Bound up, a bruised spirit with the dew
Of sympathy annointed, or a pang
Of honest suffering soothed, or injury
Repeated oft, as oft by love forgiven;
Where'er an evil passion was subdued
Or Virtue's feeble embers fanned! where'er
A sin was heartily abjured and left;
Where'er a pious act was done, or breathed
A pious prayer, or wished a pious wish;
There was a high and holy place, a spot
Of sacred light, a most religious fane,
Where Happiness, descending, sat and smiled. *Pollock.*

HAPPINESS—in God.

The happiness of this mysterious nature of ours is never to be found merely in the possession of God's gifts, the work of His hand, or the bounties of His providence. The soul can find its true satisfaction only in rising beyond the gifts, and claiming the Giver as its own. When you covet the friendship or love of a fellow-man, it does not satisfy you that he bestows upon you only outward gifts—his money, his property, his books—what cares a loving, longing heart for these? Unless the man give you something more than these, give you *himself*, and become yours by the bond of deepest sympathy and affection, the rest are but worthless boons. So is it in the soul's relation with God. That after which, as by a mysterious and inborn affinity, every devout spirit yearns, it is not God's gifts and bounties, but Himself. The wealth of worlds would be to the heart longing after Deity, a miserable substitute for one look of love from the Great Father's eye. "My soul thirsteth for God" is the language in which Scripture gives expression to this deep want of our nature, and points to the ineffable satisfaction provided for it. "My soul thirsteth for God, for the living God." "As the heart panteth after the water-brooks, so panteth my soul after Thee, O God!" "If any man love Me, My Father will love him, and We will come unto him, and make Our abode with him;" "I in them, and thou in Me, that they may be made perfect in one." *Dr. Caird.*

HAPPINESS—Inward.

If solid happiness we prize,
Within our breasts this jewel lies,
And they are fools who roam;
The world has nothing to bestow,
From our own selves our joys must flow,
And that dear hut, our home. *Cotton.*

HAPPINESS—Inward.

Every human soul has the germ of some flowers within; and they would open, if they could only find sunshine and free air to expand it. I always told you, that not having enough of sunshine was what ailed the world. Make people happy, and there will not be half the quarrelling, or a tenth part of the wickedness there is.

Mrs. Child.

HAPPINESS—Revelation of.

What this is, the Bible alone shows clearly and certainly, and points out the way that leads to the attainment of it. This is that which prevailed with St. Augustine to study the Scriptures, and engaged his affections to them:—"In Cicero and Plato, and other such writers," says he, "I meet with many things acutely said, and things that excite a certain warmth of emotion, but in none of them do I find these words, *Come unto me, all ye that labour, and are heavy laden, and I will give you rest*" (Matt, xi, 28).

S. T. Coleridge.

HAPPINESS—Sensualities not.

Ariosto, in one of his romantic legends, tells us of a tree, many-branched and covered with delectable bunches; but whoso shook that tree to win the fruit found, too late, that not fruit, but stones of crushing weight came down upon his head. The sensualities, which fools call pleasure, are such a tree. They who seek its fruit become its victims. *S. Coley.*

HAPPINESS—Views of.

In what does the *summum bonum*, the supreme good, consist? Four different opinions on this question obtained among the ancients.

Plato answers—"We must find happiness by taking an interest in the things of life; we must love life, but remember that after death we shall live again."

Epicurus said—"Live; accept life without thinking of ever living again after death."

Zeno answers—"We must take no interest in this life; in a measure we must make ourselves independent of life, and not live at all. We must become even from the present a free power, a god; we must triumph over fate, emancipate our natures, free them from all restraints, sure as we are that after this life our connection with this world is for ever broken off."

St. Augustine, the Christian father, says, "Be not over-interested in this life; think, with Plato, that it is only a state contrary to the original nature of man, and like Zeno, that this chain will not last very long, not reproduce itself; but instead of seeking, like Zeno, a Saviour in yourself,

seek him in God alone, the wisdom which has become incarnate in Jesus Christ our Lord." *Dr. Haven.*

HAPPINESS—not in the World.

A few years ago there was published in Lausanne, Switzerland, a pamphlet, the object of which was to show that full happiness was not to be found in worldly things. The following is a summary of its statements:

Eight gentlemen, old friends, enjoying a good reputation as honorable and upright men, are travelling together. While on their excursion, they address to one another this question: "*Are you happy—fully happy?*" Each one of them speaking from the heart, with frankness, and without reserve; and the following are the answers which they successively gave:

The Banker.—I have acquired, by long and honest endeavours, a large and brilliant fortune. All my wants are easily satisfied without diminishing my capital or my income. I fear nothing for my terrestrial future. My funds are placed in stocks of a reliable and solid basis. The poor envy my lot, while the wealthy admire the success of my operations. I possess an amiable family. My wife and my children combine to spare me the least degree of trouble, and to render agreeable each day of my life. Nevertheless I am not happy; no, my friends, I am not fully happy. There is one thing which troubles me, which empoisons my joy, and which casts a funeral pall over the decline of my life; that one thing is the thought that all these goods, these riches, this dear family, these sweet affections, are transient, perishable, and that very soon I shall lose them for ever. My heart is sad and cast down.

The Colonel.—I have known the glory of arms, and the intoxicating triumphs of war. How has my heart swelled with pride, when, at the head of my soldiers, I have prostrated the battalions and scaled the ramparts of the enemy; or when, after the victory, I beheld my name cited with honour in the bulletins of the commander-in-chief! It seemed to me that no human destiny was more noble than my own. But now a terrible sentence re-echoes in my ears. One day, after a deadly combat, I walked over the field of battle. Seeing an officer weltering in his blood, I endeavoured to lift him up. "Thank you," said the dying one in a languid voice; and turning his head he continued, "Thank you; but it is too late! we must all die: think upon it, think upon it." And with his last sigh he uttered this solemn sentence, "We must all die!" It has fastened itself to my memory like an implacable fury, from which there is no deliverance. I have some moments of joy; but, alas! my friends, I am not fully happy.

The Diplomatist.—Honours have been heaped upon me in my long career. My country, to which I have rendered some service, has generously recompensed the zeal which I have employed for its interests and dignity. Public gratitude has met me at every step; and the testimony of esteem is greater than I could have expected ever to merit. The poor have been the object of my charities. I have fed them, and clothed them; and they have not been ungrateful. Notwithstanding, I want something: I know not well what it is; but my heart is empty. Often I feel myself inquiet, oppressed, discontented, without any apparent cause for sadness. I have vague desires after an ideal something which I cannot reach, and all my honours are insufficient to cure the secret malady of my heart. No, my friends, I am not truly happy.

The Poet.—In my youth the Muses were prodigal of their sweetest smiles. I love to pursue my delightful reveries in the cool retirement of the leafy woods, or on the flowery banks of the streamlet. I soared like an eagle above all the little interests and the frivolous passions of the world. My poetical inspirations were received with universal applause. My name was heard in the most obscure hamlets of my native land; and the fair and beautiful in the public places whispered as I passed, "It is *the poet.*" Many, very many, assured me that my glory was *immortal.* But what is *such an immortality?* If there are dreamers, or rather fools, who demand nothing more, I leave them to their folly. I aspire to another immortality. The vain incense of men does not satisfy me. I look at the *final result*—at the only true reality; and, having no positive assurance of that final result, gentlemen, I declare to you with candour, I am not fully happy.

The Man of the World.—For myself I have not such bitter complaints to make. I try to laugh at everything. My wisdom consists in looking on the bright side of things. It is true that I have sometimes the *ennui*, but what signifies that? I endeavour still to be gay. I go to the theatre, to balls, to concerts, and to all sorts of amusements which I find. The best philosophy is to amuse one's self as much as possible. "But," demanded the diplomatist, "when old age, sickness, adversity come upon you, what will become of your pleasures and amusements?" "Then," replied the worldling, with evident embarrassment, "I will submit to my destiny." "But," continued the diplomatist, "in this uncertainty are you fully happy?" "No," replied the gentleman of the world in a deep low voice; "and if you abso-

lutely wish that I should confess to you, I avow to you that I am not fully happy.

The Old Lawyer.—I have reached the age of threescore years and ten. Health, fortune reputation, domestic affections—all these I possess. When I was in the midst of business, overwhelmed with continual occupations, and not having a moment, I sighed after the time when I might take repose. "Ah!" I often said to myself, "what a sad life is that of the advocate! Always processes, always feverish excitement, and heavy labour. But patience and courage! I will acquire by my economies an easy fortune, and I will enjoy perfect contentment before the end of my career." Well, my friends, I have reached the object of my desires: no more pre-occupations; no more tangled and painful cares. I have as much leisure as any one can wish; but notwithstanding, contentment is not my heritage. The hours seem to me so long; when I have read my books and newspapers two or three hours, I have enough of them, and I do not know what to do the rest of the day. My existence is monotonous, withered; and I should be telling an untruth in saying that I am fully happy.

The Religious Professor.—For myself, I have sought my strength and my consolation in religion. I believe in the holiness of the law; I believe in the justice of God; I believe in the final judgment. But my conscience is not tranquil; I do not possess the peace of the Gospel. Death, which is stealing on, fills me with inquietude and fright. Every day I read my Bible, and pray with regularity. On the Sabbath my place is never empty in the house of God. I can assure you that I attend most faithfully to all the ordinances of the Church. Nevertheless, trouble and anguish accompany me everywhere; I always see in God a severe and an angry Judge; and the thought of appearing before His tribunal, with my innumerable sins, fills me with an insurmountable anxiety. No, I am not fully happy; I am not happy at all.

The Christian Physician.—My dear friends, your avowals have caused me no astonishment. The Bible and experience are united in teaching that neither fortune, glory, honours, genius, nor anything else of this world, can render us full happy. God has created our hearts for Himself; and, so long as they are not given to Him, they are filled with uneasiness and anguish. I have gone through the same experience as yourselves. In my youth I adopted the principles of materialism, and notwithstanding the success which I obtained in my profession I tasted no happiness. But by the grace of God, I have been snatched from those desolating doctrines. The reading of the Scriptures showed me that I was a sinner; and this conviction was my first step in the new way. Since then I have turned my eyes to "Christ, and Him crucified;" and a penitent trust in my blessed Saviour has given me a peace, a contentment, a joy, "which passeth all understanding." I fear nothing: I know the crown of righteousness is reserved for me in the heavens.—"You are then *fully* happy," said one of the company. "Yes, my friend. I confide in the love, in the fidelity of God, who has given for me His Son, His own Son, in order that I might be rendered happy in this world, and in that which is to come." "You, therefore, do not fear *the end*," said the Colonel. "No, my dear brother; for that which you call the end is for me *the commencement*." *Anon.*

HARMONY—Heavenly.

The tongue blessing God without the heart is but a tinkling cymbal; the heart blessing God without the tongue is sweet but still music; both in concert make that harmony which fills and delights heaven and earth. *Ibid.*

HARMONY AND LOVE.

The story of Amphion sets forth how, whatever we may have to build, be it a house, a city, or a church, the most powerful of all powers that we can employ in building it, is harmony and love. Only the love must be of a genuine, lasting kind, not a spirit of weak compromise, sacrificing principle to expedients, and abandoning truths for the sake of tying a love knot of errors, but strong from being in unison with what alone is true and lasting, the will and word of God. Else the bricks will fall out as quickly as they have fallen in. *Hare.*

HEALTH—a Help to Godliness.

A mower with a good scythe will do more in one day than another that hath a bad one can do in two; every workman knoweth the benefit of having his tools in order; and every traveller knows the difference between a cheerful and a tired horse. And they that have tried health and sickness know what a help it is in every work of God, to have a healthful body and cheerful spirits, and an alacrity and promptitude to obey the mind. *Baxter.*

HEARERS—Fastidious.

An influential country gentleman, and patron of a church, who, in his way, showed great kindness to a clergyman, was hearing the minister preach on a subsequent Sabbath. When the patron had reached home immediately after attending church, he said, "Here is gratitude for

you; here I and my family have shown this man the greatest kindness, and the return he makes when he gets into the pulpit, is to tell us that we are great sinners unless we repent. He preaches that our good works go for nothing before God. This sermon will do very well for a penitentiary, a Newgate; but before a genteel and respectable audience, to tell them that they are sinners, is the most extraordinary conduct that I ever met with."

J. Whitecross.

HEARERS—Critical.

A man that comes hungry to his meal, feeds heartily on the meat set before him, not regarding the metal or form of the platter wherein it is served; who, afterwards when his stomach is satisfied, begins to play with the dish, or to read sentences on his trencher. Those auditors who can find nothing to do but note elegant words and phrases, or rhetorical colours, or perhaps an ill grrce of gesture in a pithy and material speech, argue themselves full ere they come to the feast; and therefore go away with little pleasure, and no profit.

Bp. Hall.

HEARERS—Dead.

Preaching to some hearers is like throwing a ball against a wall; all that is said to them seems to rebound upon the preacher, without producing any sensible effect. It is like playing upon a piano whose strings are all broken; there is no musical response. How is this? They are dead to the impressions which the truth is calculated to produce within them.

John Bate.

HEARERS—Forgetful.

The only cause why you forget so fast as you hear, and of all the sermons which you have heard, have scarce the substance of one in your hearts, to comfort or counsel you when you have need, is because you went from sermon to dinner, and never thought any more of the matter; as though it were enough to hear; like sieves, which hold water no longer than they are in a river. What a shame is this to remember every clause in your lease, and every point in your father's will; nay, to remember an old tale so long as you live, though it be long since you heard it, and the lessons which ye hear now, will be gone within this hour, that you may ask, what hath stolen my sermon from me? *Henry Smith.*

HEARERS—Inattentive.

It is said of Demosthenes that, speaking to the Athenians on a very serious subject, and finding them to be inattentive, he paused, and told them that he had something of special importance to relate, which he was anxious that they should all hear. Silence being thus obtained, and every eye fixed upon him, he said that two men, having bargained for the hire of an ass, were travelling from Athens to Megara on a very hot day and both of them striving to enjoy the shadow of the ass, one of them said that he hired the ass and the shadow too; the other said that he hired the ass only and not the shadow. Having made this grave statement, Demosthenes retired; when the people pressed him with great eagerness to return and finish his tale. "O ye Athenians, said he, "will ye attend to me when speaking about the shadow of an ass; and will ye not attend to me when I address you on the most important affairs?"

This reproof does not apply exclusively to the "men of Athens." English people are deeply concerned in it; and the ministers of Christ who are accustomed to discourse upon subjects immensely more important than any that called forth the eloquence of the Athenian orator, have reason to urge the same complaint. Many persons have an ear for vanity, but none for the truth; they will listen to folly, but not to the words of wisdom. To the things of this world they will pay a fixed attention, but to Christ and His salvation they are criminally indifferent. *Thornton.*

HEARERS—Indifferent.

All this and more than this you have been told, and told again, even till you are weary of hearing it, and till you could make the lighter of it, because you had so often heard it; like the smith's dog, that is brought by custom to sleep under the noise of the hammers, and when the sparks do fly about his ears. *Baxter.*

HEARERS—Motives of.

As there were wise virgins and foolish virgins; so there are wise hearers, and foolish hearers. Some are so nice, that they had rather pine than take their food of any which is licensed by a bishop; as if Elias should refuse his food because a raven brought it to him and not an angel; some come unto the service to save forfeiture, and then they stay the sermon for shame; some come because they would not be counted atheists; some come because they would avoid the name of papists; some come to please their friends. One hath a good man to his friend, and lest he should offend him, he frequents the preacher's, that his friend may think well of him; some come with their masters and mistresses for attendance; some come with a fame; they have heard great speech of the man, and therefore they will spend one hour to hear him once, but to see whether it be so as they say; some come because they are idle, to pass the time they go to a

sermon, lest they should be weary of doing nothing; some come with their fellows; one saith, let us go to the sermon; content, saith he, and he goeth for company; some hear the sound of a voice as they pass by the church and step in before they be aware; another hath some occasion of business, and he appoints a friend to meet him at such a sermon, as they do at Paul's; all these are accidental hearers, like children which sit in the market, and neither buy nor sell. But, as many foxes have been taken when they came to take, so they which come to spy, or wonder, or gaze, or scoff, have changed their minds before they went home, like one which finds when he doth not seek.

Henry Smith.

HEARERS—Only.

There are some diseases that are called the reproaches of physicians; and there are some people that may be truly called the reproaches of ministers; and those are they who are great hearers, and talkers, and admirers of ministers, but never obey the doctrines delivered by them. *T. Brooks.*

HEARERS—Practical.

When a man says he received a blessing under a sermon, I beg to inquire what effect it has produced. The Roman soldiers proved the effect produced by Antony's sermon, when they flew to avenge the death of Cæsar. *J. Newton.*

A poor woman went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day, when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered. "But one thing," said she, "I remembered; I remembered to burn my bushel." A doer of the word cannot be a forgetful hearer. *K. Arvine.*

HEARERS—Presumptuous.

It is but too usual to see some persons, who at church feel their consciences searched and lanced, and the word even lashing their sin over the face; yet presently, like Samson, after go out and shake themselves a little, and forthwith become the very same men that they were before. They are as ready for their cups, for their rotten, obscene, and profane discourse; and in a word, for all kind of lewdness; as if the preacher had not reproved their vice, but produced new arguments to encourage it; and exhorted them to persevere diligently in those blessed paths, in which they are sure to have the devil for their leader, and their lust for their companion.

Dr. South.

HEARERS—Sleepy.

The late Rev. Mr. More, minister of the Gospel, Selkirk, while preaching from these words of Moses, "I beseech Thee, show me Thy glory," observing many of his hearers fast asleep, made a pause, on which they awoke. He then in a very solemn manner addressed them to the following effect:—"Do you think, my friends, had Moses been asleep, while the glory of God passed by him, that he would have seen it? The glory of God, in the dispensation of the Gospel, has just been passing by you, and yet you were all asleep." It need not be added that, during that day at least, he had a more attentive audience.

J. Whitecross.

A servant, coming from church, praiseth the sermon to his master. He asks him,—

"What was the text?"

"Nay," quoth the servant, "it was begun before I came in."

"What was then his conclusion?"

He answered,—

"I came out before it was done."

"But what said the preacher in the midst?"

"Indeed I was asleep in the midst."

Thus many there are that crowd to get into the church, but make no room for the sermon to get into them; commend the preacher to other men's ears, but commend it not to their own hearts. They hear a sound, but not sound doctrine. That is the least part of their attention.

Nathaniel Shute.

HEARERS—Tastes in.

One is like an Athenian, and he hearkeneth after news: if the preacher say anything of our armies beyond the sea, or council at home, or matters of court, that is his lure: another is like the Pharisee, and he watcheth if anything be said that may be wrested to be spoken against persons in high place, that they may play the devil in accusing of his brethren; let him write that in his tables too: another smacks of eloquence, and he gapes for a phrase, that when he cometh to his ordinary, he may have one figure more to grace and worship his tale: another is malcontent, and he never pricketh up his ears till the preacher come to gird against some whom he spiteth, and when the sermon is done, he remembereth nothing which was said to him, but that which was spoken against another: another cometh to gaze about the church, he hath an evil eye, which is still looking upon that from which Job did avert his eye: another cometh to muse, so soon

as he is set, he falleth into a brown study, sometimes his mind runs on his market, sometimes of his journey, sometimes of his suit, sometimes of his dinner, sometimes of his sport after dinner; and the sermon is done before the man think where he is: another cometh to hear, but so soon as the preacher hath said his prayer, he falls fast asleep, as though he had been brought in for a corpse, and the preacher should preach at his funeral. *Henry Smith.*

Two aged women of a village where John Foster preached gratuitously, are said to have given the following contrasted judgments of his sermons—one setting him down for "a perfect fool," the other "longing to hear that good man all the winter." *J. Sheppard.*

HEARERS—Unprofitable.

As the husbandman, though he should be never so laborious in ploughing, sowing and fitting the ground; though he be never so careful to provide precious and good seed, yet if the nature of the ground be barren, as it will bear no seed, or cause it to degenerate into weeds, all the labour is in vain; or as the gardener, though he water and dress never so carefully, yet if the tree be dead at the root, it is all to no purpose. So, though the ministers of God are very earnest in praying, preaching, informing, rebuking; yet, when the ground is barren, the tree dead at the root,—if the people be of a froward, and indisposed temper, if the god of this world hath blinded their eyes that they do not see, nor understand, nor feel the power of God, working upon their soul; what hope is there, or can there be of such a people?

Spencer.

HEART—Believing.

As the softened wax cannot show any other figure than the corresponding converse of the seal that has been pressed upon it; so the broken, humbled, believing heart, when it has yielded to the wisdom from above, which is first pure, then peaceable, cannot present upward to God any other character than a copy of His own.

Arnot.

HEART—Broken.

Ever since it was broken at the fall the heart of man is a cracked pitcher, from which happiness runs out with amazing rapidity, and the finer the fluid—the more subtle the element of joy—the faster does it trickle through; and often it is not till the latest film is regretfully vanishing, that the soul knows it ought to have been happy, and is sorry for not knowing sooner.

"The sweetness that pleasure has in it,
Is always so slow to come forth,
That seldom, alas! till the minute
It dies, do we know half its worth."

Dr. J. Hamilton.

HEART—Changes of the.

The heart is like the sky, a part of heaven,
But changes, night and day too, like the sky:
Now o'er it clouds and thunder must be driven,
And darkness and destruction, as on high;
But when it hath been scorch'd, and pierc'd and riven, [eye
Its storms expire in water-drops; the
Pours forth at last, the heart's blood turn'd to tears. *Lord Byron.*

HEART—Christ Knocking at the.

In the silent midnight watches
List thy bosom-door;
How it knocketh—*knocketh*—KNOCKETH,
Knocketh evermore!
Say not 'tis thy pulse's beating,
'Tis thy heart of sin;
'Tis thy SAVIOUR stands entreating,
Rise, and let ME in.

Death comes with equal footstep
To the hall and hut;
Think you, Death will stand a-knocking
Where the door is shut!
JESUS waiteth—*waiteth*—WAITETH;
But thy door is fast;
Grieved, at length away He turneth;
Death breaks in at last!

Then 'tis thine to stand entreating
CHRIST to let thee in;
At the door of heaven beating,
Wailing for thy sin.
Nay, alas, thou foolish virgin,
Hast thou then forgot,
JESUS waited long to know thee?
But—He knows thee not! *Anon.*

HEART—Christ coming into the.

Suppose you were in a dark room in the morning, the shutters closed and fastened, and only as much light coming through the chinks as made you aware it was day outside. And suppose you should say to a companion with you, "Let us open the windows, and let in the light." What would you think if he replied, "No, no, you must first put the darkness out, or the light will not enter?" You would laugh at his absurdity. Just so, we cannot put sin out of our hearts to prepare for Christ's entering; we must open and take Him in, and sin will flee. Fling the window open at once, and let Christ shine in.

Dr. Edmond.

HEART—Christ coming into the.

Lord! come away!
Why dost Thou stay?
Thy road is ready; and Thy paths made straight
With longing expectation wait
The consecration of Thy beauteous feet!
Ride on triumphantly! Behold we lay
Our lusts and proud wills in Thy way!

Hosanna! Welcome, to our hearts! Lord, here
Thou hast a temple too; and full as dear
As those of Zion, and as full of sin:
Nothing but thieves and robbers dwell therein.
Enter, and chase them forth, and cleanse the floor!
Crucify them, that they may never more
Profane that holy place
Where Thou hast chose to set Thy face!
And then, if our stiff tongues shall be
Mute in the praises of Thy Deity,
The stones out of the temple wall
Shall cry aloud, and call
Hosanna! and Thy glorious footsteps greet!
Amen! *Bp. Taylor.*

HEART—Circumcision of the.

In general we may observe, it is that habitual disposition of soul, which in the sacred writings is termed holiness, and which directly implies the being cleansed from sin, from all filthiness of flesh and spirit, and by consequence, the being endued with those virtues which were also in Christ Jesus, the being so renewed in the spirit of our mind, as to be perfect as our Father in heaven is perfect.
J. Wesley.

HEART—Clean.

A house is not clean, though all the dust be swept together, if it lie still in a corner within doors; a conscience is not clean, by having recollected all her sins in the memory, for they may fester there, and gangrene even to desperation, till she have emptied them in the bottomless sea of the blood of Christ Jesus, and the mercy of His Father, by this way of confession. But a house is not clean neither, though the dust be thrown out, if there hang cobwebs about the walls in how dark a corner soever. A conscience is not clean, though the sins brought to our memory by this examination be cast upon God's mercy, and the merits of His Son by confession, if there remain in me but a cobweb—a little, but a sinful delight in the memory of those sins which I had formerly committed.
Dr. Donne.

HEART—Corruptions in the.

Methodius compares the inbred corruptions of man's heart to a wild fig tree, growing upon the wall of some goodly temple or stately palace, whereof, although the main trunk of the stem be broke off and stump of the root be plucked up, yet the fibrous strings of it piercing into the joints of the stone work will not be utterly extracted, but will ever and anon be shooting and sprouting out until the whole frame of the building be dissolved and the stonework thereof be disjointed and pulled in pieces. *T. Brooks.*

HEART—Empty.

As an empty vessel on the water rolls to and fro and is tossed about at the mercy of the wind and waves; so is the heart, empty of the love of God, driven upon the sea of this life, by impertinent thoughts and foolish imaginations. It has no resting-place. *John Bate.*

HEART—Excited.

Does the excited heart need direction as to the manner of its pulsations? As well teach the earth how to move in her orbit. You *cannot* if you *would*, direct. As well attempt to give laws to the earthquake or the volcano, or learn the exploding magazine *how* it shall expand. The excited heart scorns to think of rhetoric or logic. They *dare* not speak to her; but sit mute and enraptured spectators of her motions. They cease to be *teachers*, and become silent and humble, but enchanted *worshippers*. What was the eloquence of Demosthenes? The outbursting of an overflowing soul. What the eloquence of Logan? The plaints of a wounded heart. What the eloquence of Tecumseh? The eruptions of pent-up revenge and indignation. There is no rhetoric like that of the stimulated spirit. *Bp. Thomson.*

HEART—God Asks the.

Of all the suitors which come unto you, it seems there is none which hath any title to claim the heart but God, who challengeth it by the name of a "son," as if He should say, Thou shalt give it to thy Father, who gave it to thee: art thou My son? My sons give me their hearts, and by this they know that I am their Father, if I dwell in their hearts; for the heart is the temple of God; therefore if thou be His son, thou wilt give Him thy heart, because thy Father desires it; thy Maker desires it, thy Redeemer desires it, thy Saviour desires it, thy Lord and thy King, and thy Master desires it, who hath given His Son for a ransom, His Spirit for a pledge, His word for a guide, the world for a walk, and reserves a kingdom for thine inheritance.
Henry Smith.

The master requires labour, the landlord requires rent, the captain requires fight; but God requires the heart. *Ibid.*

HEART—God Asks the.

If thou knowest, as Christ said to the woman of Samaria, who it is which saith unto thee, *Give me thy heart,* thou wouldest say unto Him as Peter did, when Christ would wash his feet, *Lord, not my feet only, but my hands and my head;* not my heart only, but all my body, and my thoughts, and my words and my works, and my goods, and my life, Take all that Thou hast given. *Henry Smith.*

If ye ask me why you should give your hearts to God? I do not answer, like the disciples who went for the ass and colt, *The Lord hath need;* but we have need. If ever the saying were true, *It is more blessed to give than take,* more blessed are they who do give their hearts to God than they which take possession of the world. *Ibid.*

Give God thy heart that He may keep it, not a piece of thy heart, not a room in thy heart, but thy heart. The heart divided dieth. God is not like the mother who would have the child divided, but like the natural mother who said, Rather than it should be divided, let her take all. Let the devil have all, if He who gave it be not worthy of it. God hath no copesmate, therefore He will have no parting of stakes, but all or none; and therefore He who asks thy heart, asks *all thy heart, all thy soul, all thy strength,* as in Deuteronomy; thrice He requireth *all,* lest we should keep a thought behind. It is *thy* heart, that is a vain heart, a barren heart, a sinful heart, until thou give it unto God; and then it is the spouse of Christ, the temple of the Holy Ghost, and the image of God, so changed and formed, and refined, that God calls it *a new heart.* *Ibid.*

HEART—Good.

There was a great master among the Jews who bid his scholars consider and tell him what was the best way wherein a man should always keep. One came and said, that there was nothing better than a *good eye,* which is, in their language, a liberal and contented disposition. Another said a *good companion* is the best thing in the world. A third said, a *good neighbour* was the best thing he could desire: and a fourth preferred a man that could foresee things to come; that is, a *wise person.* But at last there came in one Eleazer, and he said a *good heart* was better than them all. True, said the master, thou hast comprehended in two words all that the rest have said. For he that hath a good heart, will be both contented and a good companion, a good neighbour, and easily see what is fit to be done by him. Let every man, then, seriously labour to find in himself a sincerity and uprightness of heart at all times, and that will save him abundance of other labour. *Bp. Patrick.*

HEART—Gospel Light on the.

But, oh! the mellow light that pours
From God's pure throne—the light that saves!
It warms the spirit as it soars,
And sheds deep radiance round our graves.
G. Mellen.

HEART—Hardened.

An old man, one day taking a child on his knee, entreated him to seek God now—to pray to Him—and to love Him; when the child, looking up at him, asked "But why do not you seek God?" The old man, deeply affected, answered, "I would, child; but my heart is hard—my heart is hard." *J. Whitecross.*

HEART—Hardening the.

On a winter evening, when the frost is setting in with growing intensity, and when the sun is now far past the meridian, and gradually sinking in the western sky, there is a double reason why the ground grows every moment harder and more impenetrable to the plough. On the one hand, the frost of evening, with ever-increasing intensity, is indurating the stiffening clods. On the other hand, the genial rays, which alone can soften them, are every moment withdrawing and losing their enlivening power. Take heed that it be not so with you. As long as you are unconverted, you are under a double process of hardening. The frosts of an eternal night are settling down upon your souls; and the Sun of Righteousness with westering wheel, is hastening to set upon you for evermore. If, then, the plough of grace cannot force its way into your *ice-bound heart* to-day, what likelihood is there that it will enter *to-morrow?* *McCheyne.*

HEART—a House.

The heart of man may be fitly compared to a house built by God and for God. This house is so constructed as to include many noble and magnificent apartments, adapted to the highest and most important purposes; such as perception and memory, understanding and conscience, the will and the affections, by means of which it is rendered capable of receiving and entertaining truth, holiness, and happiness. Yea, it is so formed by the heavenly Architect, as to be a fit habitation even for Himself; the residence of His eternal Spirit; the receptacle of His light, and life, and comfort; the scene which He may honour with His cheering presence, and adorn with all the beauties of moral excellence. *Dr. Bunting*

HEART—Jesu in the.

Jesu is in my heart, His sacred Name
Is deeply carved there; but th' other week
A great affliction broke the little frame,
Ev'n all to pieces; which I went to seek:
And first I found the corner, where was J,
After, where ES, and next where U was graved.
When I had got these parcels, instantly
I sat me down to spell them, and I perceived, [*you,*
That to my broken heart He was *I ease*
And to my whole is JESU. *Herbert.*

HEART—New.

God will not put new wine into old bottles. He never prints His love upon the heart till it be renewed and prepared with evangelical meltings; and the same seal that prints his love prints His image too. A flinty heart will not take the seal of the Spirit; the sparkling white stone is never given till the heart of stone be taken away. The new name is not given till the new creature be framed; and though the outward sun, with liberal and undistinguishing beams, shines both on the good and the bad, yet the light of God's countenance beams out only upon the apples of His own eye. *Culverwell.*

HEART—Peaceful.

Unless the heart be kept peaceable, the life will not be happy. If calm doth not reign over that inner lake within the soul, which feeds the rivers of our life, the rivers themselves will always be in storm. Our outward acts will always tell that they were born in tempests by being tempestuous themselves. We all desire to lead a joyous life; the bright eye and the elastic foot are things which we each of us desire: to carry about a contented mind is that to which most men are continually aspiring. Let us remember that the only way to keep our life peaceful and happy is to keep the heart at rest; for come poverty, come wealth, come honour, come shame, come plenty, or come scarcity, if the heart be quiet, there will be happiness anywhere. But whatever the sunshine and the brightness, if the heart be troubled the whole life must be troubled too. *C. H. Spurgeon.*

HEART—Right.

"When Sir Walter Raleigh had laid his head upon the block," says an eloquent divine, "he was asked by the executioner whether it lay aright. Whereupon, with the calmness of a hero and the faith of a Christian, he returned an answer, the power of which we all shall feel when our head is tossing and turning on death's uneasy pillow,—'It matters little, my friend, how the head lies providing the heart be right.'" *R. Steele.*

HEART—Setting the.

Music is sweet, but the setting of the strings in tune is unpleasing; so is it harsh to set our hearts in order, which yet must be done, and thoroughly done. *J. Trapp.*

HEART—Sin in the.

In every man's heart there is this triple root of sin; no one who knows his own heart will dispute it; the root of selfishness, from which spring self-indulgence, self-will, self-esteem, and the whole brood of vanity and pride; the root of worldly-mindedness, which issues in ambition, in covetousness, in the love of money, in the desire of advancement, of honour, of power; and the root of carnal-mindedness, from which, if it be not cut down betimes, and kept diligently from shooting up again, the lusts of the flesh will sprout rankly, and overrun and stifle the soul.

Archdeacon Hare.

HEART—Sin Destroyed in the.

One day Gotthold saw a nettle growing in a flower border, and, on attempting to pull it up found that he brought with it a quantity of the soil, of which, with its many roots and fibres, it had taken a firm hold. It is the same, he inwardly thought, with our conversion. When God would extirpate the plant of sin from our hearts, alas! how strong the hold it has taken! and with how many roots of evil concupiscence it has fastened and entwined itself on every side! The consequence is inevitable, part of the heart must come with it, by which I mean that it cannot be torn up without pain, anguish, and sorrow. But what does that matter? Weeds which are only removed from the surface shoot again; and unless they are thoroughly extirpated, it is not safe to plant flowers or herbs in their place. Vain, therefore, is the attempt to make ourselves good by a forced and unsteady resolution, while we retain the love of evil in our breast. for that is only waiting a favorable season and opportunity to shoot afresh. *Gotthold.*

HEART—Sin not Known in the.

It is ignorant of sin, just because it is naturally *sinful.* There is a sense in which it may be said that "the heart knoweth" *not* "its own bitterness." Faint, frail, and disordered from the first, how should it easily suspect its own diseases? inexperienced in the better, how should it dream that a better exists? *Archer Butler.*

HEART—Sinful Thought in the.

A disloyal thought hath in it the nature of the formed evil to which it tends. Here is seminal apostacy. The cockatrice egg, long enough hatched, becomes a serpent,

and therefore ought to be crushed betime. A man's heart now begins sinfully to tempt him, as he is never tempted with effect till he be led away by his own heart and enticed; and now is the conception of that sin which, being finished, is eventually mortal, and brings forth death.

John Howe.

HEART—Suitors of the.

There is such strife for the heart as there was for Moses' body. Give it me, saith the Lord; give it me, saith the temper; give it me, saith the pope; give it me, saith riches; give it me, saith pleasure, as though thou must needs give it. Now, here is the choice, whether thou wilt give it to God or to the devil; God's heart or the devil's heart, whose wilt thou be?

Thus doth man hang in a balance, like a young virgin which hath many suitors; some she fancieth for their parentage, some for personage, some for friends, some for wealth, some for wit, some for virtue, and after all, chooseth the worst of all: so the heart hath many suitors besides God, that sometimes she marrieth with one, sometimes with another, the world keeps her, the flesh keeps her, the devil keeps her; which have no more interest in her than Herod to his sister, but seek her spoil, like them that marry for riches are glad when one dies, that another may come. These suitors are like Absalom, who did not seek the hearts of the people like David, but stole them with flattery and lies. *Henry Smith.*

HEART—Timid.

But to the timid heart, to the child of unbelief and dread
That leaneth on his own weak staff, and trusteth the sight of his eyes,
The evil he feared shall come, for the soil is ready for the seed;
And suspicion hath coldly put aside the hand that was ready to help him;
Therefore look up, sad spirit, be strong, thou coward heart,
Or fear will make thee wretched, though evil follow not behind;
Cease to anticipate misfortune—there are still many chances of escape;
But if it come, be courageous; face it, and conquer thy calamity. *Tupper.*

HEART—Ungrateful.

Flints may be melted (we see it daily), but an ungrateful heart cannot; no, not by the strongest and the noblest flame.

The greatest favours to such an one are like the motion of a ship upon the waves; they leave no trace, no sign behind them; they neither repel nor win upon him.

All kindnesses descend upon such a temper, as showers of rain, or rivers of fresh water falling into the main sea; the sea swallows them all, but is not at all changed or sweetened by them.

Dr. South.

HEART—Wearing of the.

It has been truly said that the human heart is like the millstone, which, if there be wheat beneath it, will grind to purposes of health; if not, will grind still, at the will of the wild wind, but on itself. So does the heart wear out itself, against its own thought. One fixed idea—one remembrance, and no other—one stationary, wearing anguish. This is remorse, passing into despair; itself the goad to fresh and wilder crimes. *F. W. Robertson.*

HEART—World cannot satisfy the.

You may as soon fill a bag with wisdom, a chest with virtue, or a circle with a triangle, as the heart of man with anything here below. A man may have enough of the world to sink him, but he can never have enough to satisfy him.

T. Brooks.

HEATHEN—Liberality to their Gods.

The Hindoos when gathering in their harvest, before it is removed from the threshing floor, take out a portion for their god. However poor, or however small their crops may be, their god's portion is given first.

The Rev. J. J. Weitbrecht says, in his 'Protestant Mission in Bengal,' illustrated, "My readers will be surprised to hear how much wealthy natives spend upon their idols. I once visited the Rajah of Burdwan, and found him sitting in his treasury. Fifty bags of money, containing 1000 rupees (£100) in each, were placed before him. 'What,' said I, 'are you doing with all this money?' He replied, 'It is for my gods.' 'How do you mean that?' I rejoined. 'One part is sent to Benares, where I have two fine temples on the river side, and many priests who pray for me; another part goes to Juggernaut; and a third to Gaya.' And thus one native is spending £25,000 annually from his princely income upon idle Brahmins."

E. B. Power.

HEATHEN—Light abused by the.

I admit that the heathen have some natural light, but they do not use even this aright. Now, suppose the whole family in a farm-house, assembled round the large kitchen fire on a winter's evening, all peaceful and happy. Presently, the stableman opens the door, and cries out, "Master, master, the thieves are robbing the hen-roost." Up they all start; the farmer rushes to his closet for his lantern; he lights the candle and runs

out, and holding up the light nearly to *his head*, advances with cautious steps. The wheelbarrow has been left in the way, and over it the good man falls—and why? Because he has no light? no; because he used it improperly. Thus it is with the heathen. *R. Hill.*

HEAVEN.

Brief life is *here* our portion;
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life is *there.*
Oh, happy retribution!
Short toil, eternal rest;
For mortals and for sinners
A mansion with the blest!
That we should look—poor wanderers—
To have our homes on high!
That worms should seek for dwellings
Beyond the starry sky!
To all one happy guerdon
Of one celestial grace;
For all, for all who mourn their fall
Is one eternal place;
And martyrdom hath roses
Upon that heavenly ground;
And white and virgin lilies
For virgin souls abound.
There grief is turned to pleasure;
Such pleasure as below
No human voice can utter,
No human heart can know;
And after fleshly scandal,
And after this world's night,
And after storm and whirlwind,
Is calm, and joy, and light,
And there is David's fountain,
And life in fullest glow,
And there the light is golden,
And milk and honey flow!
There Jesus shall embrace us,
There Jesus be embraced;
That spirit's food and sunshine,
Whence earthly love is chased.

St. Bernard.

HEAVEN—Activity in.

Excepting exemption from sin, intense, vigorous, untiring action is the greatest pleasure of the mind. I could hardly wish to enter heaven did I believe its inhabitants were idly to sit by purling streams, fanned by balmy airs. Heaven, to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton ceased its profound investigations? Has David hung up his harp as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with God-like enthusiasm, ceased itinerating the universe of God? Are Peter, and Cyprian, and Edwards, and Payson, and Evarts, idling away eternity in mere psalm-singing? Heaven is a place of restless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity, and the minds of the saints, unclogged by cumbersome clay, will for ever feast on the banquet of rich and glorious thought. My young friends, go on, then; you will never get through. An eternity of untiring action is before you, and the universe of thought is your field. *H. W. Beecher.*

HEAVEN—Assurance of.

I wish there be not, among some, such a light and poor esteem of heaven, as makes them more to seek after assurance of heaven only in the idea of it, as a thing to come, than after heaven itself; which, indeed, we can never well be assured of, until we find it rising up within ourselves, and glorifying our own souls. When true assurance comes, heaven itself will appear upon the horizon of our souls, like a morning light, chasing away all our dark and gloomy doubtings before it. We shall not need then to light up candles to seek for it in corners; no, it will display its own lustre and brightness so before us, that we may see it in its own light and ourselves the true possessors of it. *John Smith.*

HEAVEN—Attractions of.

And is there nothing in the sevenfold light of that Mount—nothing in the goodly fellowship which is there being so rapidly perfected—nothing in the bright and loving spirits which are there—nothing in the deep and living communion which is there enjoyed—nothing in the sublime service which is there carried on—nothing in the fountain-fulness of joy which is there ever flowing forth in crystal purity—nothing in the perpetuity of the scene, and the society, and the fellowship of the place—above all, is there nothing in the abiding presence and glory of the Lamb as He stands in the midst of the throne to attract us thither? All the light of earth is but a shadow, and all the joys of time are but a dream, compared with the brightness and the blessedness of the world to come. *Dr. Ferguson.*

Surrounded by the great cloud of witnesses, which includes all the illustrious dead, cheered by the presence of angels and glorified spirits, fanned and wafted by the wing of some brighter seraph, with the glory of the throne streaming upon our vision, and with the melody of heaven falling upon our ear, let us rise and hasten forward in our course. If it be, that in the new song of that world—the song of redemption—the sweet singer of Israel "is sweeping a harp far more melodious and tuneful than the one he swept with a master hand on earth;" if Elijah is there

pouring "his soul of fire into it;" if Isaiah, rapt in seraphic flame, is giving to it "a loftier echo;" if Paul is there mingling his mighty ascriptions of glory and of praise; if John is ever breathing into it his full heart of love; if "the martyrs, those witnesses for the truth, who passed through the flames for their reward," are furnishing "new accession to its strength;" if all the redeemed are adding to its volume and its grandeur—then let us never pause till our feet shall stand on that mount of God, and our voices blend in that one sweetest of all notes, "Unto Him that loved us, and hath washed us from our sins in His blood, and hath made us kings and priests unto God, even His Father; unto Him be glory and dominion for ever and ever. Amen."

Dr. Ferguson.

In the deepening twilight of a summer evening a pastor called at the residence of one of his parishioners, and found, seated in the doorway, a little boy with both hands extended upward, holding a line.

"What are you doing here, my little friend?" inquired the minister.

"Flying my kite, sir," was the prompt reply.

"Flying your kite!" exclaimed the pastor; "I can see no kite; you can see none."

"I know it, sir," responded the lad; "I cannot see it, but I *know* it is there, for I *feel it pull.*"

If our affections are set upon things above we shall have a sense of it which cannot be mistaken. *Anon.*

HEAVEN—Beginning of.

The joys of heaven will begin as soon as we attain the character of heaven and do its duties. That may begin to-day. It is everlasting life to know God—to have His Spirit dwelling in you—yourself at one with Him. Try that and prove its worth. Justice, usefulness, wisdom, religion, love, are the best things we hope for in heaven. Try them on—they will fit you here not less beseemingly. They are the best things of earth. Think no outlay of goodness and piety too great. You will find your reward begin here. As much goodness and piety, so much heaven. Men will not pay you—God will pay you now; pay you hereafter and for ever. *T. Parker.*

HEAVEN—Children in.

Heaven is greatly made up of little children—sweet buds that have never blown, or which death has plucked from a mother's bosom to lay on his own cold breast, just when they were expanding, flower-like, from the sheath, and opening their engaging beauties in the budding time and spring of life. "Of such is the kingdom of heaven." How soothing these words by the cradle of a dying infant! They fall like balm-drops on our bleeding heart, when we watch the ebbing of that young life, as wave after wave breaks feebler, and the sinking breath gets lower and lower, till with a gentle sigh, and a passing quiver of the lip, our sweet child leaves its body lying like an angel asleep, and ascends to the beatitudes of heaven and the bosom of its God. Perhaps God does with His heavenly garden as we do with our own. He may chiefly stock it from nurseries, and select for transplanting what is yet in its young and tender age—flowers before they have bloomed, and trees ere they begin to bear. *Dr. Guthrie.*

HEAVEN—Christ in.

Christ is as necessary to the heavenliness of heaven, as He is to the holiness of earth. In the very height and rapture of the sanctity of heaven, when every thought of all its radiant multitudes is captive to the obedience of Christ, and knows its happiness only in that blessed bondage, were the horrid conception possible that Christ Himself should suddenly cease to exist, that instant every ray of its holiness would expire; not merely the heart would seek *in vain* its resting-place, it would no longer possess the *desire* to seek it; not merely the light would be *wasted* in the void abyss, it would be *quenched* utterly and for ever. *Archer Butler.*

A little negro boy, when on his death-bed, was visited by a missionary, to whom he spoke of the happiness he felt, and the longing desire he had to be with Jesus. "I am going to heaven soon, and then I shall see Jesus and be with Him for ever," said the little fellow. "But," rejoined the missionary, "if Jesus were to leave heaven, what would you do?" "I would follow Him," replied the boy. "But suppose," said the missionary, "Jesus went to hell, what would you do then?" In an instant, with an intelligent look and a smile on his countenance, he replied, "Ah, Massa, there is no hell where Jesus is." *S. M. Haughton.*

HEAVEN—Christians in.

I once heard the following droll story of a certain Canadian convert:—He had a dream, he said, one night, that he was translated to heaven, which, to his imagination, seemed very much like a "large church or meeting-house" (I devoutly trust he was mistaken in *that*). He said he thought Jesus Christ questioned each one before him as to his ecclesiastical position. One said he was an Episcopalian. "Then," said Christ, "you can go and sit down in that pew—*there* all the Episcopalians are gathered together." Another said he was

a Baptist; he was in like manner told to repair to another pew. A third said he was a Presbyterian, and a third pew was assigned to him; and so of the rest. At last it came to the turn of the poor savage to be catechised; and not being sufficiently *up* to the nice divisions of ecclesiastical and doctrinal theology, he was afraid that there would be no "pew" found for him. Trembling, he replied, when asked what *he* was—"I am a—Christian, and love the Lord Jesus with all my heart." "Oh, then," said the Saviour, "*you* may walk all about heaven, and hither and thither just as it pleases you." *H. Rogers.*

HEAVEN—a City.

A city never built with hands, nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rush no tide of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its king, angels for its guards, saints for citizens; whose walls are salvation, and whose gates are praise.

Dr. Guthrie.

The appearance, instantaneously disclosed,
Was of a mighty city—boldly say
A wilderness of building, sinking far,
And self-withdrawn into a wondrous depth,
Far sinking into splendour without end!
Fabric it seemed of diamond and of gold,
With alabaster domes and silver spires,
And blazing terrace upon terrace, high
Uplifted: here, serene pavilions bright
In avenues disposed: there, towers begirt
With battlements, that on their restless fronts
Bore stars—illumination of all gems.

Wordsworth.

HEAVEN—Conditions of going to.

Here must be the *heir*, if yonder be his *inheritance*. Here must be the *labourer*, if yonder be his *rest*. Here must be the *candidate*, if yonder be his *reward*. *As* he now adds excellence to excellence, as he is not "barren nor unfruitful," "*so* shall an entrance be ministered to him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Dr. R. W. Hamilton.

HEAVEN—Contemplation of.

As Daniel, in his captivity, daily opened his window towards Jerusalem, though far out of sight, when he went to God in his devotions, so may the believing soul, in his captivity of the flesh look towards "Jerusalem which is above." And as Paul was to the Colossians, so may the believer be with the glorified spirits, "though absent in the flesh, yet with them in the Spirit, joying and beholding their heavenly order." And as the lark sweetly sings while she soars on high, but is suddenly silenced when she falls to the earth, so is the frame of the soul most delightful and divine while it keeps in the view of God by contemplation. Alas, we make there too short a stay; fall down again, and lay by our music. *Baxter.*

HEAVEN—Contention in.

A minister once asked his Sunday-school children, "If there should be any such thing as contention in heaven, what they thought it would be about?" "O, sir," they replied, "there will be no strife there." "Well, but supposing there should be such a thing, what do you think it would be about?" "Well, sir," said one, "I suppose, if there be any contention, it will be *who shall get nearest to Jesus Christ.*" *Anon.*

HEAVEN—No Controversy in.

We shall drop our contentions about Trinity and Unity, about free-will and constraining election, when we reach heaven. We may not understand, even to eternity, the constitution of the Infinite personality; but alienation on account of mental measurings of substantial truth will not obtain there. There will be no reverend angels to preach on such themes as, Why am I a Calvinist, a Baptist, or an Episcopalian? But no doubt we shall still be ranged there, as here, by the sentiments to which we most naturally give utterance. And we shall see there, doubtless, what need there is of the utmost power of every party to celebrate the circle of the Divine glory; how deep is the justice, how broad the providence, how high the love, that must be acknowledged in the trained harmony of heavenly hosannas. *T. S. King.*

HEAVEN—No death in.

"The city which God has prepared" is as imperishable in its inhabitants as its materials. Its pearl, its jasper, its pure gold, are only immortal to frame the abode of immortals. No cry of death is in any of its dwellings. No funeral darkens along any of its ways. No sepulchre of the holiest relics gleams among the everlasting hills. "Violence is not heard in the land." "There is no more death." It is destroyed and obliterated. Its last ensign has disappeared. Its very name has perished. "Is swallowed up in victory."

Dr. R. W. Hamilton.

HEAVEN—Degrees in.

But it may be objected, that if there be degrees of glory in heaven, some shall want glory. Not so; though some have

more and some have less, yet all shall have sufficient. Take several vessels, whereof some are bigger, and some less, and cast them all into the sea; some will receive more water and some less (according to their capacity) and yet all shall be full and no want in any: and so likewise among the saints of God in heaven, some shall have more glory, some less, and yet all without exception, full of glory.

W. Perkins.

HEAVEN—Dignity in.

When Cyneas the ambassador of Pyrthus, after his return from Rome, was asked by his master what he thought of the city and state, he answered and said, That it seemed to him to be a state of none but great statesmen, and a commonwealth of kings. Such is heaven; no other than a parliament of emperors, and a commonwealth of kings; every humble, faithful soul in that kingdom is co-heir with Christ, hath a robe of honour and a sceptre of power, and a throne of majesty, and a crown of glory. *Spencer.*

HEAVEN—Drawbacks from.

As it is but foolish childishness that makes children so delight in baubles that they would not leave them for all your lands, so it is but foolish worldliness, and fleshliness, and wickedness, that makes you so much delight in your houses, and lands, and meat, and drink, and ease, and honour, as that you would not part with them for heavenly delights. But what will you do for pleasure when these are gone? Do you not think of that? When your pleasures end in horror, and go out like a taper, the pleasures of the saints are then at their best. *Baxter.*

HEAVEN—Eternity in

There's no last time in heaven! the angels pour
A still new song, though chanted evermore,
There's no night following on their daylight hours.

No fading time for amaranthine flowers;
No change, no death, no harp that lies unstrung,
No vacant place those hallowed hills among! *R. Montgomery.*

Suppose the whole world were a sea, and that when every thousand years expired, a bird must carry away or drink up only one drop of it; in process of time it will come to pass that this sea, though very huge, shall be dried up, but yet many thousand millions of years must be passed before this can be done. Now, if a man should enjoy happiness in heaven only for the space of time in which this sea is drying up, he would think his case most happy and blessed; but, behold, the elect shall enjoy the kingdom of heaven not only for that time, but when it is ended, they shall enjoy it as long again, and when all is done, they shall be as far from ending of this their joy, as they were at the beginning. *W. Perkins.*

HEAVEN—Excellence of.

If earth, that is provided for mortality, and is possessed by the Maker's enemies, have so much pleasure in it, that worldlings think it worth the account of their heaven, what must heaven needs be, that is provided for God Himself, and His friends? How can it be less in worth, than God is above His creatures, and God's friends better than His enemies.

Bp. Hall.

HEAVEN—Freedom in.

Now is the deliverance of the soul complete, its bands are fallen off; it is perfectly disentangled from all the snares of death, in which it was formerly held; it is under no restraints, oppressed by no weights, held down by no clogs. It hath free exercise of all its powers; hath every faculty and affection at command. How inconceivable a pleasure is this! With what delight doth the poor prisoner entertain himself when his manacles and fetters are knocked off; when he is enlarged from his loathsome dungeon and the house of his bondage; breathes in a free air; can dispose of himself and walk at liberty whither he will. The bird escaped from his cage, or freed from his line and stone that resisted its vain and too feeble strugglings before; how pleasantly doth it range! with what joy doth it clap its wings and take its flight! A faint emblem of the joy wherewith that pleasant cheerful note shall one day be sung and chanted forth, "Our soul is escaped, as a bird out of the snare of the fowler; the snare is broken and we are escaped." There is now no place for such a complaint, "I would, but I cannot; I would turn my thoughts to glorious objects, but I cannot." The blessed soul feels itself free from all confinement; nothing resists its will, as its will doth never resist the will of God. It knows no limits, no restraints; is not tied up to this or that particular good; but expatiates freely in the immense universal all-comprehending goodness of God Himself. *John Howe.*

HEAVEN—Friendships of.

Man is constituted to be happy in society. Place him in solitude, and however exciting and felicitous are his circumstances in other respects, he will wither and pine away. But above, we shall be with the many that shall come from the east, and west, and north, and south, and shall sit down with

Abraham, Isaac, and Jacob. The entire heaven of angels, and the whole host of the redeemed, we shall have sweet and improving fellowship with for ever! The wise and the good, the great and the pure, the benevolent and active, from every region, will be our companions and associates, with whom we shall live, and love, and know, and obey, through one eternally enduring day. Of all the afflictions to which we are liable, there is none so painful as the death of our friends. And, oh! what a consoling balm is the doctrine that we shall, in the realms above, be restored to their fellowship. This doctrine is involved in many passages of Scripture; in the account of the last judgment—in the language of David on the occasion of the death of his infant child by Bathsheba—in the parable of the rich man and Lazarus—in the consolation which our Saviour gives to the penitent sinner on the cross—in the assurance administered by the apostle St. Paul to the Thessalonian believers, that they should be his joy and crown of rejoicing in the presence of our Lord Jesus Christ at His coming—and in the same apostle forbidding them to sorrow for such as had fallen asleep as though they had no hope of being united with them, and of being together with the Lord—and in the general use which the sacred writers make of the word *sleep* for death—a simile which would be flagrantly incorrect if our recollections, our friendships and affections, were not renewed in a future state. And, in general, the same doctrine is taught also through the whole book of the Revelations of St. John. Happy prospect, that exalts friendship into religion! What blest society there will be above! *Dr. Beaumont.*

HEAVEN—Foretokens of.

Let the traveller, however remote his stray, find something congenial to his own latitude and country, and the sense of alienation is redeemed. Should he unexpectedly discover the daisy of his native fields, or catch the wood-note that had carolled from his native groves—should he hear his mother tongue—should he enjoy the right and protection of some institution at which his youthful heart had learnt to bound—though the earth's diameter struck through between his sojourn and his own land, even that sojourn would only be less to him than home. And the Christian has now much akin to heaven. His heart is there. Eternal life abides in him. Now he possesses the principles which heaven but matures, and cherishes the affections which it but expands.

Dr. R. W. Hamilton.

HEAVEN—fought for.

Julius Cæsar coming towards Rome with his army, and hearing the senate and people had fled from it, said, "They that will not fight for this city, what city will they fight for?" If we will not take pains for the kingdom of heaven, what kingdom will we take pains for?

T. Watson.

HEAVEN—Fruition of.

If I am allowed to give a metaphorical allusion to the future state of the blessed, I should image it by the orange-grove in that sheltered glen on which the sun is now beginning to shine, and of which the trees are, at the same time, loaded with sweet golden fruit and balmy silver flowers. Such objects may well portray a state in which hope and fruition become one eternal feeling. *Sir Humphrey Davy.*

HEAVEN—God in.

It is the presence of the king that makes the court, let the house be never so mean in which he resides. Heaven itself is not heaven, merely because its scenes and associations are congenial and inviting to our spirits. He that shall read in the book of the Revelation, of a city, or place that has no temple in it, nor no sun or moon to shine in it, and then break off, would sooner conjecture that he was beginning the description of some forlorn place under the northern pole than of the heavenly Jerusalem. But when he shall understand that God and the Lamb are the temple of it, and the glory of God and the Lamb the eternal shining in it, he will then say, as an awaked Jacob, "Surely this is none other than the house of God, and the place where He Himself dwelleth."

Spurston.

The presence of God in the most miserable places that can be, were a greater happiness than the absence of God in the most glorious place that can be. David would not be afraid, though he walked in the valley of the shadow of death so that God were with him. Luther would rather be in hell with God's presence, than in heaven, God being absent. If the presence of God takes away the dread of the shadow of the valley of death, and makes hell to be more desired than heaven, what will the presence of God make heaven to be? The three children in the fiery furnace, with God's presence, were happy. How happy, then, are the saints with God's presence in heaven! *J. Burroughs.*

HEAVEN—Glory of.

The glory of heaven is such that it can never be fully known, till it be fully enjoyed. And yet if heaven were ever made crystally transparent to you, if ever God opened you a window into it, and then

opened the eye of your faith to look in by that window, think what it was that you there discovered, what inaccessible light, what cherishing love, what daunting majesty, what infinite purity, what overloading joy, what insupportable and sinking glory, what rays and sparklings from crowns and sceptres! But more, from the glances and smiles of God upon the heavenly host, who for ever warm and sun themselves in His presence; and when you have thought all this, then think once again that all your thoughts are but shadows and glimmerings, that there is dust and ashes in the eye of your faith that makes all these discoveries come infinitely short of the native glory of these things; and then you may guess, and somewhat near, what heaven is. *Bp. Hopkins.*

Let a man take a survey as far, as wide, as deep, and as minute as his mind will enable him, of the beauties, the sublimities, and the magnificence of all the works of God and of man as they lie out on the broad surface, and in the great depths of earth, and ask, If such are the glories which compose and enshrine the footstool and the vestibule, what must the glories be which adorn and compose the palace—the abode of the throne? If the workmanship of the outer court is so superb, what must that be which is exhibited within the Holiest itself? *John Bate.*

HEAVEN—Happiness of.

Saints in heaven are perfectly happy, because perfectly holy. Here they taste of the streams that flow from the infinite fulness of their Father and their God; there they will have to come to the Fountain itself. Here they receive, now and then, a bunch of grapes from the better Canaan; there they will have full and free access to the Tree of Life that is in the paradise of God. Here they obtain an occasional glimpse through the entanglement of the wilderness, and through the mists and fogs that hang over Jordan, and see the green fields and the golden harvests, that wave luxuriant and vast on the other side; there they will *possess* the vineyards and well-springs of a perpetual Canaan. Here they are sometimes revived by sweet odours, wafted over from the mountains of spices, that lie on the other side the lions' dens, and leopards' haunts, among which they at present pass; there, every peril is past, and having entered through the gates into the city, all is peace, triumph, and perfection. Here they have many a troubled, many a stormy, and many a cloudy day; there they shall have everlasting joy and gladness on their heads; and sorrow and sighing, and clouds and shadows, and storms and tempests, having for ever fled away, they shall abide under a cloudless sky, in regions of eternal bliss. In this land of their captivity they may hang their harps upon the willows, and, yielding to sorrows which fill their hearts, forget to sing the Lord's song; but in that land of accomplished promise and finished hope, their harps shall be ever in their hands, and the high praises of God in their mouths, to fill with their transports of gratitude and joy the palace of their King and their God. If every step here is through a vale of tears, there it is through a land of pure delight. In the house of their Father above, they shall hunger no more, nor thirst any more, neither shall the sun light upon them, nor any heat. And if any recollection of former sufferings remain, it will serve only to enhance their enjoyments, and augment their wonder, as they view the intricate mazes through which Divine wisdom conducted them. Our happiness will be made complete by beholding the brightness of the Father's glory, in the vision of which we shall rejoice with joy unspeakable; by the presence of our Lord and Saviour Jesus Christ! Yes, *there* we shall see Jesus—shall behold the God-man, our Friend, our Priest, our Sacrifice, our All. Then we shall love in return for all His infinite love; and bless and worship Him with a growing adoration, and dilating gratitude, for ever and ever. It will, indeed, be heaven to see our Jesus' face! O the infinitude of our bliss! when we shall see Him as He is, and love with a passion like His! O that exquisiteness of joy!—those gusts of pure perennial bliss, which the saints of God will experience, in singing praises and songs of deliverance to God and the Lamb for ever! O what rapture to be engaged in penetrating the mysteries of Providence; in listening to the music of the spheres, and the jubilee of the universe! in gazing with untold ecstasy on the face of God and the Lamb, and deriving from Him, who is the Sea of light and love, fulness of joy, and pleasures for evermore! "But eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive, what God hath laid up for them that love Him." *Dr. Beaumont.*

HEAVEN—a Home.

Home! oh, how sweet is that word! What beautiful and tender associations cluster thick around it: compared with it house, mansion, palace, are cold, heartless terms. But home! that word quickens the pulse, warms the heart, stirs the soul to its depths, makes age feel young again, rouses apathy into energy, sustains the sailor in his midnight watch, inspires the soldier with courage on the field of battle, and imparts patient endurance to the

worn-down sons of toil. The thought of it has proved a sevenfold shield to virtue; the very name of it has been a spell to call back the wanderer from the paths of vice; and far away, where myrtles bloom and palm trees wave, and the ocean sleeps upon coral strands, to the exile's fond fancy it clothes the naked rock, or stormy shore, or barren moor, or wild highland mountain, with charms he weeps to thinks of, and longs once more to see. Grace sanctifies these lovely affections and imparts a sacredness to the homes of earth by making them types of heaven. As a home the believer delights to think of it. Thus when, lately bending over a dying saint, and expressing our sorrow to see him lay so low, with the radiant countenance rather of one who had just left heaven than of one about to enter it, he raised and clasped his hands, and exclaimed in ecstasy, "*I am going home.*"

Dr. Guthrie.

O gentle heaven!
Art thou indeed the home,—the happy shore,
Where creatures wearied of this earth are driven,—
Where hate is not,—where envy cannot soar,
And nought save unimaginable Love,
And tenderest Peace (a white and winged dove),
And beauty and perennial bloom are seen,
And angels breathing in Elysian air
Divinest music, and young shapes more fair
Than Houris pacing soft thro' pathways ever green? *Cornwall.*

HEAVEN—our Home.

A man should be bound for home, as it were, as you see all creatures be. Let a stone be removed from home, from the centre, let it be put out of its place, it will never be quiet till it be home again. Let a bird be far from the nest and it grows towards night, she will home even upon the wings of the wind. Let every poor beast, and every creature, though the entertainment be but slender at home, yet if you let it slip loose, it will home as fast as it can. Everything tends to its place; there is its safety, there is its rest, there it is preserved, there it is quiet. Now, sith it is so with every creature, why should it not be so with us? Why should we not be for our home? This my brethren is not our home, here is not our rest. There is our home, where our chief friends be, where our Father God is, where our husband Christ is, where our chief kindred and acquaintance be, all the prophets, and apostles, and martyrs of God departed are, that is our home, and thither should we go. *Sibbes.*

HEAVEN—our Home.

Why do we not go home? Why are we like a silly child that, when his father sends him forth, and bids him hie him home again, every flower that he meets with in the field, every sign he sees in the street, every companion that meets him in the way, stops him, and hinders him from repairing to his father? So it is with us for the most part; every trifle, every profit, every bauble, every matter of pleasure, every delight, is enough to divert and turn aside our thoughts from death, from home, from heaven, from our God, and we are taken up and lose ourselves, I know not where. *Sibbes.*

HEAVEN—Hope of.

What has been the great and what is now one of the strongest and most influential powers or motives in the human heart? A desire to find some better place, some lovelier spot, than we now have. For what does the tradesman toil? for what does the physician practise? for what does man hope at the decline and the close of life? Some sheltered nook, some quiet spot, where, if he cannot have a rest that will never be moved, he may have, at least, a foretaste and foreshadow of it. What was it that carried Columbus across the western wave, amid insubordination within his ship, and the unexpectedly wild waves that roared and curled around and without? What sustained him on the unsounded sea, amid the untraversed waste of waters? The hope of a better country. What was it that sustained the hearts of the pilgrim fathers when, driven forth from this land by stern ecclesiastical persecution, they went to the far distance, and across the western wave, and feared not the iron-bound coast or the rugged and the unknown territory on which they set foot? It was the hope and prospect of a better, even a free and peaceful country. *Dr. Cumming.*

HEAVEN—Inhabitants of.

What a heaven-full of princely creatures the Eternal Father will have, when all the redeemed shall be presented to Him in the brightness of His Son's glory, even as His Son is the brightness of His glory? Christ has said: "They will shine like so many suns, in the kingdom of the Father." A whole heaven-full of glorious-bodied creatures, each one emitting a splendour like the glorious body of the Lord. "We are now the sons of God, but *it doth* not yet appear what we shall be."

Dr. R. W. Hamilton.

HEAVEN—Inquiries about.

"My chief conception of heaven," said Robert Hall to Wilberforce, "is *rest.*"

"Mine," replied Wilberforce, "is *love*." Perhaps both conceptions are true; and union of perfect love with perfect rest conveys our best idea of heaven, considered simply as a state. But what is the manner of existence there, and what is the true physical theory of another life? How shall we see without these eyes, hear without these ears, act without this material instrument of being? What are the visions, the emotions, the specific employments of heaven? Where and what is the region itself? Is it a star? Is it a sun? Is it a vast and splendid cluster of worlds, or is it some spacious, magnificent, and unlimited continent of light and beauty? Where are "the holy places not made with hands?" Where are "the many mansions of our Father's house?" Where is the grand metropolis of God's moral rule, whence His laws go forth, and "whither the tribes go up, the tribes of the Lord," from every realm of earth, and every age of time? Where stands that throne before which, at this solemn instant, the innumerable companies of the glorified bend in an ecstasy of adoration? The Heir of Glory dies—"He giveth up the ghost, and where is He?" These questions are unanswered and unanswerable.

"He that hath found some fledged bird's nest may know
At first sight if the bird be flown;
But what fair field or grove he sings in now,
That is to him unknown." *C. Stanford.*

HEAVEN—Interest of.

The whole court of heaven waits for us; let us long for that blessed society with a hearty affection. The saints look for our coming, desiring to have the number of the elect fulfilled; the angels blush when they see us stumble, grieve when we fall, clap their wings with joy when we go cheerfully forward; our Saviour stands on the battlements of heaven, and with the hand of help and comfort wafteth us to Him. *T. Adams.*

HEAVEN—the Land of the Living.

A dying lady once said to her brother, who was about to take his leave of her without any hope of seeing her again in this world,—"Brother, I trust we shall meet in the land of the living. We are now in the land of the dying."

John Bate.

HEAVEN—Longing for.

It appears from the life of the poet Southey, that he had, at times, a wish to leave the world, but it seems to have been chiefly for the sake of enjoying the intellectual society of a future state. Heaven was in his view, the home of genius, where all the gifted spirits of our race hold exalted fellowship. He longed to see and converse with Shakespeare, Dante, and Chaucer. John Foster, a man whose character and thoughts were cast in a far different mould, felt in this world that he was under restraint; that the great secrets of the spiritual universe were hid from him; that death would break down the barrier, and would give his spirit free scope to plunge into the mysteries of truth. His sublime soul was like a courser panting to leap the barrier; like an eagle dragging at its chain, and longing to soar above the clouds. Leighton's desire was strictly and simply *spiritual*. It was a longing for purity, love, perfection, Christ and God. He felt this was a dark world, because a sinful one, and he longed for a holy heaven more than they who watch for the morning; saying, "The utmost we poor mortals can attain to is to lie awake in the dark; and a great piece of art and patience is to while away the hours of night." He delighted in the old apothegm, "The day which you fear as the death-day of time, is the birth-day of eternity." His alacrity to depart, resulted from his earnest desire to see and enjoy *perfection*, in the perfect sense of it, which he could not do and live.

J. Stoughton.

Oh! bring us home at last,
Thou who didst guide us when our morn was bright;
Darkness is falling fast,
Gather Thy children home before the night.

Oh! bring us home at last,
The evening mists steal o'er us, damp and chill,
While autumn's moaning blast
Sweeps in sad music over vale and hill.

Oh! bring us home at last,
Have we much further through the night to go?
Have we not almost pass'd
The wilderness? Thou wilt not leave us so.

Oh! bring us home at last,
Our Father! Bid our weary wanderings cease,
Uplift the veil o'ercast
Between our spirits and the home of peace. *Anon.*

HEAVEN—Looking for.

With what eager thoughts, ardent aspirations, do men look forward to the attainment of some cherished hope or prize, or treasure, for which, as the case may be, they have wisely or unwisely toiled! The money-seeker for the day when he shall collect and store his coveted heaps. The

historian for the day when his hoarded facts, his lettered lore, shall be compiled into a volume. The architect for the hour when the last plank of scaffolding shall be removed from the building on which he expects his renown to rest. The sculptor for the last touch put on the breathing marble, that he may set it among the finished works of his studio. Equally anxious should the Christian be looking for the day when he shall attain the end of all his prayers, faith, and labours—the glory of God in heaven. *Macduff.*

HEAVEN—Mementos in.

As an illustration how the spirit may cling to something we may have loved in this life, permit me to refer to a beautiful legend told in Danish poetry. An angel has just been down to this world to accompany the soul of a little girl up to heaven. As they are going back, the child notices that the angel bears a rose-tree in one of its hands, and asks the meaning of it. The angel tells her that there was lately a poor boy in the city they have just left, who lay for a long time dying, and that rose was very dear to him through all his illness. It brought him the first news of spring, and it filled the close sick-room with its fresh, young fragrance. He loved it next best to his mother. He is now taking this darling rose up to heaven to plant it there. The spirit of the child looks up in the angel's face and asks—

"How know'st thou this, Bright Power?"
Then splendidly he smiled:
"Should I *not* know *my* flower!
I was that sickly child."

Dr. Macleod.

HEAVEN—Music in.

There is music in heaven, because in music there is no self-will. Music goes on certain laws and rules. Man did not make these laws of music; he has only found them out; and if he be self-willed and break them, there is an end of his music instantly; all he brings out is discord and ugly sounds. The greatest musician in the world is as much bound by those laws as the learner in the school, and the greatest musician is the one who, instead of fancying that, because he is clever, he may throw aside the laws of music, knows the laws of music best, and observes them most reverently. And therefore it was that the old Greeks, the wisest of all the heathens, made a point of teaching their children *music;* because they said it taught them not to be self-willed and fanciful, but to see the beauty of order, the usefulness of rule, the divineness of laws.

And, therefore, music is fit for heaven; therefore music is a pattern and type of heaven, and of the everlasting life of God, which perfect spirits live in heaven; a life of melody and order in themselves; a life of harmony with each other and with God.

C. Kingsley.

He that at midnight, when the very labourer sleeps securely, should hear, as I have often done, the sweet descants, the natural rising and falling, the doubling and redoubling of the nightingale's voice, might well be lifted above earth, and say, Lord, what music hast Thou provided for the saints in heaven, when Thou affordest bad men such music upon earth!

Izaak Walton.

HEAVEN—Near the Throne in.

The Calvinistic and Arminian controversy ran high in Mr. Whitfield's day—more high, perhaps, among their respective followers than between themselves. On one occasion, one of Mr. Whitfield's ardent admirers met him walking with a friend, and accosted him, "Oh! Mr. Whitfield, I am so glad to have met you; I want to ask you an important question." "Well, what is it?" said Mr. Whitfield. "Why, sir, I was at a party of friends the other night, and somebody said that we shall see John Wesley in heaven. Do you think we shall, Mr. Whitfield?" who replied, "You ask me—that is, you and I—shall we see Mr. Wesley in heaven? Certainly not." "I thought you would say so," replied the ardent hyper; "thank you, sir." "But stop, my friend, hear all I have to say about it. John Wesley will be so near the throne, and you and I so far off, that we cannot expect to see him."

Dr. J. Campbell.

HEAVEN—Nearer.

One sweetly solemn thought
Comes to me o'er and o'er;
I'm *nearer* my home to-day
Than I've ever been before!
Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the jasper sea!
Nearer the bound of life,
Where I lay my burden down;
Nearer leaving my cross!
Nearer wearing my crown! *Anon.*

HEAVEN—Nearing.

We read that, in certain climates of the world, the gales that spring from the land carry a refreshing smell out to sea, and assure the watchful pilot that he is approaching a desirable and fruitful coast, when as yet he cannot discern it with his eyes. And to take up the comparison of life to a voyage, in like manner it

fares with those who have steadily and religiously pursued the course which heaven pointed out to them. We shall sometimes find by their conversation towards the end of their days, that they are filled with peace, and hope, and joy; which, like those refreshing gales and reviving odours to the seamen, are breathed forth from Paradise upon their souls; and give them to understand with certainty that God is bringing them into their desired haven. *Townson.*

HEAVEN—Nearness of.

The *nearness* of heaven is suggested by the epithet "veil." Christians, there is only a veil between us and heaven! A veil is the thinnest and frailest of all conceivable partitions. It is but a fine tissue, a delicate fabric of embroidery. It waves in the wind; the touch of a child may stir it, and accident may rend it; the silent action of time will moulder it away. The veil that conceals heaven is only our embodied existence, and though fearfully and wonderfully made, it is only wrought out of our frail mortality. So slight is it that the puncture of a thorn, the touch of an insect's sting, the breath of an infected atmosphere, may make it shake and fall. In a bound, in a moment, in the twinkling of an eye, in the throb of a pulse, in the flash of a thought, we may start into disembodied spirits, glide unabashed into the company of great and mighty angels, pass into the light and amazement of eternity, know the great secret, gaze upon splendours which flesh and blood could not sustain, and which no words lawful for man to utter could describe! Brethren in Christ, there is but a step between you and death; between you and heaven there is but a veil! *C. Stanford.*

"This day shalt thou be with me in Paradise," said the dying Saviour to the penitent thief. It is not far to heaven; it is not a day's journey. The angel messenger came all the way from heaven in a few minutes to Daniel while he was speaking in prayer. The Saviour ascended to heaven from Olivet, and was soon out of sight. The dying saint closes his eyes in death—sleeps in Jesus—and opens them in heaven. Sometimes the departing Christian hears the songs and music of heaven even before his immortal spirit stretches its wings for the final flight. How far is it then to heaven?

Reader, in all your inquiries in this anxious inquiring world, have you made this one inquiry? We often hear the weary traveller inquiring how far it is to the place of rest. We hear the lost wanderer inquire how far it is to his home. You profess, it may be, to desire an eternal home in heaven. Why not, then, ask, "How far is it to heaven?" It may be but a little distance from some of my readers. You may be already within the sound of its happy voices, and but for the "veil of humanity," they might even now fall upon the ear. But you will soon hear them. Only a little, very little farther on, and heaven will be attained, if you are found faithful. *Anon.*

Know ye are as near heaven as ye are far from yourself, and as far from the love of a bewitching world. *S. Rutherford.*

One should go to sleep at night as homesick passengers do, saying, "Perhaps in the morning we shall see the shore." To us who are Christians, is it not a solemn but a delightful thought, that perhaps nothing but the opaque bodily eye prevents us from beholding the gate which is open just before us, and nothing but the dull ear prevents us from hearing the ringing of those bells of joy which welcome us to the heavenly land. *H. W. Beecher.*

As doctor Taylor was going to martyrdom he said, "I have but two stiles to go over, and I shall be at my Father's house." So may many an aged faithful Christian say, "I have but one more temptation to overcome, one more trial to pass through, one more affliction to endure, and but one death to triumph over, and then I shall be at 'my Father's house.'" *John Bate.*

HEAVEN—Peace in.

Once I dreamed of being transported to heaven; and being surprised to find myself so calm and tranquil in the midst of my happiness, I inquired the cause. The reply was, When you were on earth, you resembled a bottle but partly filled with water, which was agitated by the least motion—now you are like the same bottle filled to the brim, which cannot be disturbed. *Dr. Payson.*

HEAVEN—Peoples in.

The Bible reveals to us most clearly the truth which our carnal, narrow hearts are very unwilling to receive, namely, that amongst the good whom we hope to meet in heaven, there will be every variety of character, taste, and disposition. There is not one "mansion" there, but "many." There is not one "gate" to heaven, but many. There are not gates only on the north, but "on the east three gates, and on the west three gates, and on the south three gates." From opposite quarters of the theological compass, from opposite quarters of the religious world, from opposite quarters of human life and character; through different expressions of their com-

mon faith and hope, through different modes of conversion, through different portions of the Holy Scripture,—will the weary travellers enter the Heavenly City, and meet each other—"not without surprise"—on the shores of the same river of life. And on those shores they will find a tree bearing, not the same kind of fruit always and at all times, but "twelve manner of fruits" for every different turn of mind—for the patient sufferer, for the active servant, for the holy and humble philosopher, for the spirits of just men now at last made perfect; and "the leaves of the tree shall be for the healing," not of one single church or people only, not for the Scotsman or the Englishman only, but for the "healing of the nations," the Frenchman, the German, the Italian, the Russian—for all those from whom it may be, in this its fruits, have been furthest removed, but who, nevertheless, have "hungered and thirsted after righteousness," and who, therefore, "*shall be filled.*" *A. P. Stanley.*

HEAVEN—Pledges of.

As soon as we have set out on our journey to go home, our home, by foretastes, comes to meet us. The peace of our home embraces us, the Spirit, like a dove, rests upon our hearts, the glory of our home allures us, and angel-servants from our home bear us company, and help us on our road. Oh, what a sweet home ours must be that can send us such pledges of its sweetness, while we are yet a great way off! *J. Pulsford.*

HEAVEN—A Present.

He whose mind is here absorbed in the desire for the *distant* heaven is like a man walking through scenes of exquisite loveliness, and fields of delicious fruit, with his eyes so fixed upon a mirage scene in the distance, that he sees no beauty on his way, starves amid the exuberant provisions which lie about his path, and reaches what he sees, an exhausted pilgrim, to find the object of his search vanish into air. Infuse then the spirit of heaven into thy present life. Moral goodness of soul, springing from faith in Christ, is your way into the present and all the future heavens of your being. *Dr. Thomas.*

HEAVEN—Promised.

Our last thought is that heaven is as yet but a promise to us. We have not seen it. To our ears not even an echo of its rapture-song has ever floated. But "a *promise* is left us of entering into that rest." God has said it. That is enough. On that promise millions of dying saints have fallen asleep in Jesus. With that steady lamp in my hand, let me go down into the dark valley!

'Tis through Thy promises, my Lord,
I hope that world to see; [word
And through those gates at Thy sweet
To enter in to Thee. *Anon.*

HEAVEN—a Provided Place.

It is a comfort in the hour of death that we yield up our souls to Christ, who has gone before to provide a place for us. Therefore, when we die, we have not a place to seek, our house is provided beforehand. Christ was taken up to glory to provide glory for us; even as Paradise was provided for Adam before he was made, we have a heaven provided for us before we die. *Sibbes.*

HEAVEN—Recognition in.

It is a question with some, whether we shall know each other in heaven or no. Surely there shall no knowledge cease which now we have, but only that which implieth our imperfection. And what imperfection can this imply? Nay, our present knowledge shall be increased beyond belief. It shall indeed be done away, but as the light of the candle and stars is done away by the rising sun; which is more properly a doing away of our ignorance than of our knowledge. *R. Baxter.*

An old Welsh minister, while one day pursuing his studies, his wife being in the room, was suddenly interrupted by her asking him a question, which has not always been so satisfactorily answered. "John Evans, do you think we shall be known to each other in heaven?" "To be sure you shall," he replied; "do you think we shall be greater fools there than we are here?" After a momentary pause he again proceeded, "But, Margaret, I may be a thousand years by your side in heaven without having seen you; for the first thing which will attract my notice when I arrive there, will be my dear Saviour; and I cannot tell when I shall be for a moment induced to look at any other object."
J. Whitecross.

I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven, principally kindles my love to them on earth. If I thought I should never know them, and consequently never love them after this life is ended, I should in reason number them with temporal things, and love them as such; but I now delightfully converse with my pious friends, in a firm persuasion that I shall converse with them for ever; and I take comfort in those of them who are dead or absent, as believing I shall shortly meet

them in heaven, and love them with a love which shall then be perfected. *Baxter.*

The Saviour speaks of heaven as His "Father's house;" and the apostle Paul speaks of the inhabitants of heaven as a "family." Can we conceive of a family meeting and living together in the father's house, and no recognition among the various members? If Christians shall recognise God the Father, and Christ the Son, whom they have only seen by faith on earth, shall they not their brethren whom they have seen eye to eye and face to face, and held sweet communion with in the unity of the Spirit? *John Bate.*

Heaven is presented to us under the idea of a banquet, and much of its comfort must flow from a knowledge of the guests. Imagine yourselves at a feast, where, though you may have known many who surround the table, you are, by some obliviousness of mind, ignorant of them all; the incertitude in which you are placed robs you of much of your joy, for you are alone; but suppose that the mist rolls away, and that you recognise in the countenances before you the old familiar faces of beloved friends—at once you become conscious of a felicity of which you otherwise would have been deprived. So it will be in eternity. Sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven, you will intuitively recognise as your companions those who were the excellent of the earth, and be re-united to those who divided your cares, or doubled your joys in this world of mingled sorrows and delights. *Anon.*

HEAVEN—Rest in.

As the body when it is buried in the grave *rests* there, free from fear of disease and death; free from alarm and accident; free from hunger and thirst; free from assault and war; resting as in an impregnable fortress, dreading no debts, bailiff, prisons, or fetters; so the soul, when it enters through the gates of the city above, rests from its labours, cares, anxieties, temptations, enemies; rests in the peace, purity, joy, happiness, protection, and endless benedictions of God.

John Bate.

Tell me, my secret soul,
O tell me, Hope and Faith,
Is there no resting-place
From sorrow, sin, and death?
Is there no happy spot,
Where mortals may be blest,—
Where grief may find a balm,
And weariness a rest?
Faith, Hope, and Love, best boon to mortals given,
Waved their bright wings, and whisper'd,
"Yes! in heaven." *Anon.*

The racer, in the Olympic games, forgot his fatigue when, amidst the crowd of spectators, he reached the goal and the victorious crown was placed upon his head. The mariner forgets the terrors of the voyage past, when he has safely reached his port. The husbandman thinks no more of the long anxiety which he endured 'mid the dreariness of winter, now that the grain ripens for the sickle, or the reapers shout the harvest-home, and the wheat is gathered into the garner; so, when the Christian shall enter into the rest of heaven, he shall forget all the toils, sorrows, temptations, and sins of earth, excepting in a way that shall enhance his happiness.

Wigner.

HEAVEN—No Sect in.

It is said that John Wesley once, in the visions of the night, found himself, as he thought, at the gates of hell. He knocked, and asked who were within. "Are there any Roman Catholics here?" he asked. "Yes," was the answer; "a great many." "Any Church of England men?" "Yes; a great many." "Any Presbyterians?" "Yes; a great many." "Any Wesleyans?" "Yes; a great many." Disappointed and dismayed, especially at the last reply, he turned his steps upwards, and found himself at the gates of Paradise, and here he repeated the same questions. "Any Wesleyans here?" "No." "Any Presbyterians?" "No." "Any Church of England men?" "No." "Any Roman Catholics?" "No." "Whom have you, then, here?" he asked in astonishment. "We know nothing here," was the reply, "of any of those names that you have mentioned. The only name of which we know anything here is Christian; we are all Christians here, and of these we have a great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues." *A. P. Stanley.*

I have seen a field here, and a field there, stand thick with corn— a hedge or two has separated them. At the proper season the reapers entered; soon the earth was disburdened, and the grain was conveyed to its destined resting-place, where, blended together in the barn or in the stack, it could not be known that a hedge had ever separated this corn from that. Thus it is with the Church. Here it grows, as it were, in different fields, and even, it may be, by different hedges. By-and-by, when the harvest is come, all God's wheat shall be gathered into the

garner, without one single mark to distinguish that once they differed in outward circumstantials of form and order.
Toplady.

HEAVEN—Service of.

They serve God. "They cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb!' "They are before the throne of God, and serve Him day and night in His temple." Adoration at the throne, activity in the temple—the worship of the heart, the worship of the voice, the worship of the hands,—the whole being consecrated and devoted to God—those are the service of the upper sanctuary. *Here* the flesh is often wearied with an hour of worship: *there* "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Here a week will often see us weary in well-doing; there they are drawn on by its own deliciousness to larger and larger fulfilments of Jehovah's will. Here we must lure ourselves to work by the prospect of rest hereafter; there the toil is luxury, and the labour recreation—and nothing but jubilees of praise, and holidays of higher service, are wanted to diversify the long and industrious sabbath of the skies. And it matters not though sometimes the celestial citizens are represented as always singing, and sometimes as always flying—sometimes as always working, and sometimes as always resting—for there the work is rest, and every movement song; and the "many mansions" make one temple, and the whole being of its worshippers one tune—one mighty anthem, long as eternity, and large as its burden, the praise of the great Three-one—the self-renewing and ever-sounding hymn, in which the flight of every seraph, and the harp of every saint, and the smile of every raptured spirit, is a several note, and repeats ever over again, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come!" *Dr. J. Hamilton.*

HEAVEN—No Sin in.

"There shall in no wise enter into it anything that defileth." Heaven is not like Noah's ark, that received clean and unclean. A sinner is compared to swine (2 Pet. ii, 22), and shall a swinish creature tread upon the golden pavement of heaven? Indeed the frogs came into king Pharaoh's court, but in heaven there is no entertainment for such vermin. *T. Watson.*

HEAVEN—Society of.

When death shall have disencumbered and set us free from all sorts of distempers, and brought us into the state of perfect and perfected spirits, how delectable will that society be, when all shall be full of Divine light, life, love, and joy, and freely communicate, as they have received freely! How pleasant it will be to sit down with Abraham, Isaac, and Jacob, in the kingdom of God! to converse with angels, those wise, kind creatures, so full of profound knowledge and benignity, instructed by long uninterrupted experience and observation of the methods of the Divine government and dispensation; highly pleased with our accession to the general assembly; that rejoiced in the conversion of a sinner, whereby but one was hereafter in due time to be added, much more in the glorification of so many that are now actually added to them! *John Howe.*

HEAVEN—Soon be in.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the rising and the setting,
I shall be soon;
Beyond the calming and the fretting,
Beyond the remembering and forgetting,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.

Beyond the frost-chain and the fever,
I shall be soon;
Beyond the rock waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest, and home!
Sweet home!
Lord, tarry not, but come.
Dr. Bonar.

HEAVEN—Stephen and Paul in.

One of the most interesting spectacles, perhaps, ever witnessed in heaven, must

have been the first interview there between "Saul, who is also called Paul," and Stephen. If we ever indulge the thought as to some of the principal objects of interest to us hereafter in heaven, we may well place this among them—to behold these two men together. What shall we lose, if we lose heaven, full as it is of such wonders of love and joy? *N. Adams.*

HEAVEN—Steps to.

There was a boy whose slender stock of wit scarcely raised him above idiocy, but who had been taught by the Spirit a knowledge above all human wisdom. A friend wishing to find out whether he had any idea on the subject of religion, said to him one day, "It is hard work, is it not, to get to heaven?" He was surprised to receive the answer, "No; it is easy. There are only three steps; *first*, out of self; *second*, into Christ; *third*, into heaven."

Anon.

HEAVEN—No Strife in.

It is related that an old Scotch elder had once a serious dispute with his minister at an elder's meeting. He said some hard things, and almost broke the minister's heart. Afterwards he went home, and the minister went home too. The next morning the elder came down, and his wife said to him, "Ye look very sad, Jan; what is the matter with ye?" "Ah," he replied, "you would look sad too if you had had such a dream as I have. I dreamed I had been at the elder's meeting, and had said some hard things, and grieved the minister; and when he went home I thought he died, and went to heaven. And I thought afterwards that I died too, and went up to heaven; and when I got to the gates of heaven, out came the minister, and put out his hands to take me, saying, 'Come along, Jan, there's nae strife up here—I am happy to see ye.'"

The elder went to his minister directly to beg his pardon, and found he was dead. The elder was so stricken by the blow, that two weeks after he also departed. "And I should not wonder," said he who related the incident, "if he did meet the minister at heaven's gate, and hear him say, 'Come along, Jan, there's nae strife up here.'"

Ah, no, they never quarrel in heaven; and when we let our feelings get on fire here, and use harsh words, and bitterness and malice cling to our hearts, we have not got the Gospel spirit. The spirit that should belong to the Church on earth is the same spirit of love that rules in heaven.

Anon.

HEAVEN—Talk of.

There was a little boy in America named Nathan Dickinson, who was noted for his juvenile piety. Previous to his death, which took place when he was only eight years old, he passed through a long and painful affliction, which he bore without a single murmur. On one occasion, in order to have his thoughts drawn from the pain he was suffering, he asked his mother to talk with him. She in return said, "What shall I talk about, Nathan?" His sweet reply was, "About heaven, mamma!"

R. Brown.

HEAVEN—Time of Going to.

The very time at which we think our friends most fitted to live and benefit the world, is, perhaps for that reason, the precise moment when God sees it best to remove them from it. As the skilful artist who is about to draw our portrait chooses, if he can, the favorable opportunity which exhibits us to most advantage, and fears lest any change of countenance or posture should interfere; so does a merciful Providence select his time, and when the soul is at the highest point of its elevation, set His seal and stamp it for immortality.

H. Woodward.

HEAVEN—Transition to.

Many curious speculations have been indulged regarding the exit of the soul of a righteous man: how it passes through the air and ethereal regions; and how, leaving stars and systems behind, it soars with strong, swift pinion into the august presence of Deity. Such speculations are far more inquisitive than important. The *fact* that the holy soul is immediately transferred to the highest heavens is infinitely more interesting and consolatory than the *method* of its transmission. It has no "successive ascensions," ever changing its home, and therefore never at home; rising from one height of glory and blessedness to another still higher, only that each height may be gained and left behind. Scarcely has death broken down "the middle wall of partition," scarcely has he lifted the veil, when a boundless territory of brightness and joy stretches out before the naked spirit. Not a sand has time to fall. One step, and the soul is in glory. The flight through immensity is made "in the twinkling of an eye;" the pilgrimage to the spheres occupies but a moment. There is no waiting for a celestial convoy. A troop of angelic beings, unseen, crowd the chamber of death, and are ready with outstretched wing to bear the spirit home to God; the last quiver gasped from the bloodless lip, the last sigh breathed out, and, swifter than the beams of the morning, or the flash of the lightning, they tower with it to glory. The beggar was borne to Abraham's bosom by swift-winged angels. The dying felon had scarcely groaned his last

on Calvary when he opened his eyes in Paradise. He passed direct from a cross to a throne—from consummate ignominy to celestial honour. Ere his dying wail had spent itself, he had begun the song of immortality; ere his mangled frame was cold and stiff in death, his feet had trod the crystal pavement of "the holy city," and his fingers had struck celestial notes from a golden lyre.

"Oh change! Oh wondrous change!
Burst are the prison bars;
This moment *there*—so low,
So agonised—and now
Beyond the stars!
Oh change! stupendous change!
There lies the soulless clod:
The sun eternal breaks;
The new immortal wakes,—
Wakes with his God!"

One would imagine that on being so suddenly ushered into the infinite sublimities of a new and glorious world, the soul would be overwhelmed, nay, annihilated. Great excitement has sometimes driven reason from her throne, and burst the rejoicing heart; and verily the joy and splendour of that moment is more than enough to confound the bravest and holiest spirit. But no: He who has protected it from all evil, also shields when embodied amid that opulence of celestial glory, so that it feels serenely calm and perfectly at ease the moment it crosses the threshold of its heavenly home, and is encompassed by the stupendous realities of an eternal condition.

Edwin Davies.

HEAVEN—Unknown.

Though earth has still many a beautiful spot,
As a poet or painter might show;
Yet more lovely and beautiful, holy and bright,
Is the hope of the heart, and the spirit's glad sight,
In the land which no mortal may know.
There the water of life, bursting forth from the throne,
Flows on and for ever will flow;
Its waves as they roll are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.
Oh! who but must pine in this dark vale of tears,
From its clouds and its shadows to go,
To walk in the light of the glory above,
And to share in the peace, and the joy, and the love,
Of the land which no mortal may know.

Anon.

HEAVEN—Views of.

How gracious and condescending are many of the aspects in which the Scriptures exhibit the heaven of the believer. It is held forth to our view as a *banquet;* where our souls shall be satisfied for evermore; the beauties of Jehovah's face, the mysteries of Divine grace, the riches of redeeming love, communion with God and the Lamb, fellowship with the infinite Father, Son, and Holy Ghost, being the heavenly fulness on which we shall feed. As a *paradise;* a garden of fruits and flowers, on which our spiritual natures and gracious tastes will be regaled, through one ever verdant spring and golden summer; a paradise where lurks no serpent to destroy, and where fruits and flowers shall never fade and droop, nor droop and die. As an *inheritance;* but then an inheritance that is incorruptible, undefiled, and that fadeth not away, the inheritance of the saints in light. As a *kingdom;* whose immunities, felicities, and glories are splendid and vast, permanent and real, quite overwhelming indeed to our present feeble imaginings. As a *country;* over whose wide regions we shall traverse in all the might of our untried faculties, and in all the glow of new and heaven-born energies, discovering and gathering fresh harvests of intelligence, satisfaction and delight. As a *city;* whose walls are burnished gold, whose pavement is jasper, sardonyx, and onyx; through which flows the river of life; the inhabitants of which hunger no more, thirst no more, sicken no more, weep no more, die no more; a city where there is no need of the sun by day, in which there is no night at all, and of which the Lord God Almighty is the light, and the Lamb the glory. As a *palace;* where dwells the Lord our righteousness, the King in His beauty displayed—His beauty of holiest love; in the eternal sunshine of whose countenance bask and exult the host that worship at His feet. As a *building;* that has God for its Maker, immortality for its walls, and eternity for its day. As a *sanctuary;* where the thrice-holy Divinity enshrined in our own nature in the person of Immanuel is worshipped and adored, without a sigh, without an imperfection, and without intermission; where hymns of praise, hallelujahs of salvation, and hosannahs of redemption, uttered by blest voices without number, ever sound before the throne. As a *temple;* bright with the Divine glory, filled with the Divine presence, streaming with Divine beauty, and peopled with shining monuments of Divine goodness, mercy, and grace.

Dr. Beaumont.

Heaven is the day of which grace is the dawn; the rich, ripe, fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court.

Dr. Guthrie.

HEAVEN—Views of.

Heaven's the perfection of all that can
Be said or thought, riches, delight, or harmony,
Health, beauty; and all these not subject to
The waste of time, but in their height eternal. *Shirley.*

HEAVEN—Way to.

The way to heaven is like that which Jonathan and his armour-bearer passed betwixt two rocks—one *Bozez*, the other *Seneh;* that is, foul and thorny, whereto we must make shift to climb on our hands and knees; but when we are come up, there is victory and triumph. God's children have three suits of apparel, whereof two are worn daily on earth; the third laid up for them in the wardrobe of heaven. They are ever either in black, mourning; in red, persecuted; or in white, glorious. Any way shall be pleasant to me that leads unto such an end. It matters not what rags or what colours I wear with men, so I may walk with my Saviour in white, and reign with Him in glory.

Bp. Hall.

The poets fabulously fancied that the giants scaled heaven by heaping mountain upon mountain. What was their fancy is the Gospel truth. If you would get to heaven you must climb thither by putting Mount Sion upon Mount Sinai.

Bp. Hopkins.

Men think the way to heaven broader than it is; but "strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. vii, 14). All say they are going to glory, but the greater number take the wrong way. A man somewhat thicksighted when he is to pass over a narrow bridge puts on spectacles to make it seem broader, but so his eyes beguile his feet, and he falls into the brook. Thus many are drowned in the whirlpool of sin, by viewing the passage to heaven only with the spectacles of flesh and blood; they think the bridge broad, so topple in. Happy eyes that will guide the feet, and happy feet that never rest going till they enter the gates of heaven.

T. Adams.

HEAVEN—Pilgrim's Way to.

That wonderful book ('Pilgrim's Progress'), while it obtains admiration from the most fastidious critics, is loved by those who are too simple to admire it. . . . There is no ascent, no declivity, no resting-place, no turnstile with which we are not perfectly acquainted. The wicket gate and the desolate swamp which separates it from the City of Destruction, the long line of road as straight as a rule can make it, the Interpreter's house and all its fair shows, the prisoner in the iron cage, the palace, at the doors of which armed men kept guard and on the battlements of which walked persons clothed all in gold, the cross and the sepulchre, the steep hill and the pleasant arbour, the stately front of the house Beautiful by the wayside, the chained lions crouching in the porch, the low green Valley of Humiliation, rich with grass and covered with flocks,—all are as well known to us as the sights of our own street. Then we come to the narrow place where Apollyon strode right across the whole breadth of the way to stop the journey of Christian, and where afterwards the pillar was set up to testify how bravely the pilgrim had fought the good fight. As we advance, the valley becomes deeper and deeper, the shade of the precipices on both sides falls blacker and blacker. The clouds gather overhead. Doleful voices, the clanking of chains, and the rushing of many feet to and fro, are heard through the darkness. The way, hardly discernible in the gloom, runs close by the mouth of the burning pit, which sends forth its flames, its noisome smoke, and its hideous shapes to terrify the adventurer. Thence he goes on amidst the snares and pitfalls, with the mangled bodies of those who have perished in the ditch by his side. At the end of the long dark valley he passes the dens in which the old giants dwelt, amidst the bones of those whom they had slain.

Then the road passes straight on through a waste moor, till at length the towers of a distant city appear before the traveller; and soon he is in the midst of the innumerable multitudes of Vanity Fair. There are the jugglers and the apes, the shops and the puppet-shows. There are Italian Row, and French Row, and Spanish Row, and British Row, with their crowds of buyers, sellers, and loungers, jabbering all the languages of the earth.

Thence we go on by the little hill of the silver mine, and through the meadow of lilies, along the bank of that pleasant river which is bordered on both sides by fruit-trees. On the left branches off the path leading to the horrible castle, the court-yard of which is paved with the skulls of pilgrims; and right onward are the sheep-folds and orchards of the Delectable Mountains.

From the Delectable Mountains the way lies through the fogs and briers of the enchanted ground, with here and there a bed of soft cushions spread under a green arbour. And beyond is the land of Beulah, where the flowers, the grapes, and the songs of birds never cease, and where the sun shines night and day. Thence are plainly seen the golden pavements and streets of pearl on the other side of that

black and cold river over which there is no bridge. *Lord Macaulay.*

HEAVEN—Welcome to.

There was an angel to keep Paradise when Adam was shut out, but there is none to keep us out of heaven; nay, the angels are ready to convey our souls to heaven, as they did Lazarus; and as they accompanied Christ in His ascension to heaven, so they do the souls of His children. *Sibbes.*

HEAVEN—Wonders in.

If ever I reach heaven, I expect to find three wonders there:—First, to meet some I had not thought to see there; second, to meet some whom I had expected to miss there; but third, the greatest wonder of all will be, to find *myself* there. *J. Newton.*

HEAVEN AND HELL.

If there be a paradise for virtues, there must be a hell for crimes. No less doth hell contribute to publish God's omnipotency than paradise. As heaven is furnished with stars, hell shall be with the damned, and the justice of the Sovereign will no less appear in the condemnation of the culpable than in the defence of innocents. *N. Caussin.*

That which makes Heaven so full of joy is, that heaven is above all fear; and that which makes Hell so full of terror is, that hell is below all hope. Heaven is a day which shall never see any approachings of night; and Hell is a night that shall never see any dawnings of day. *Venning.*

HEAVEN AND HELL—Ways to.

Heaven is compared to a hill; and therefore is figured by *Olympus*, among the heathen; by Mount Sion, in God's book; Hell, contrariwise, to a pit. The ascent of the one is hard therefore, and the descent to the other easy and headlong; and so as if we once began to fall, the recovery is most difficult; and not one of many stays till he comes to the bottom. I will be content to pant and blow and sweat in climbing up to heaven; as, contrarily, I will be wary of setting the first step downwards towards the pit. For as there is a *Jacob's* ladder into heaven, so there are blind stairs that go winding down into death, whereof each makes way for another. From the object is raised an ill suggestion, suggestion draws on delight, delight consent, consent endeavour, endeavour practice, practice custom, custom excuse, excuse defence, defence obstinacy, obstinacy boasting of sin, boasting a reprobate sense. I will watch over my ways; and do Thou, Lord, watch over me, that I may avoid the first degrees of sin. And if those overtake my frailty, yet keep me, that presumptuous sins prevail not over me. Beginnings are with more ease and safety declined when we are free, than proceedings when we have begun. *Bp. Hall.*

HELL—By-way to.

Then I saw in my dream, that the shepherds had them to another place, in a bottom, where was a door in the side of a hill; and they opened the door, and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky, they also thought that they heard a rumbling noise as of fire, and a cry of some tormented; and that they smelt the scent of brimstone. Then said Christian, What means this? The shepherd told them, This is a by-way to hell, a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such as blaspheme the Gospel, with Alexander; and such as lie and dissemble, with Ananias and Sapphira his wife. *Bunyan.*

HELL—Company of.

Sometimes as you pass along the street, you see a man you think you don't like—there is something in his countenance which distresses you—you fancy you see the blasphemer, the man reprobate in every good work, the man steeped in all corruption; and if one were to whisper in your ear, that you must live a month with that man, and never be out of his society one day, you would be afflicted; but if you were told you must live in his fellowship a whole year and never be removed from the region of his pestiferous breath for a single moment or day in that year, what an affliction would it be! And if you were to spend a whole life, and never be separated from him a single instant, what a gloom would it spread over your mind! Hell is the place where there are many such—where all the inhabitants are such: "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie,"—whatever is abominable. Oh, tell me not of the fire and the worm, and the blackness and darkness of hell; to my terrified conscience there is hell enough in this representation of it—that it is the common sewer of all that is abominable and abandoned and reckless as to principle, and depraved as to morals; the one common eddy, where everything that is polluted and wretched and filthy, is gathered together. *Dr. Beaumont.*

HELL—Conscience in.

It has been discovered that there are worms which eat and live upon stone. Many such have been found in a freestone wall

in Normandy. So there is a worm in hell —conscience—which lives upon the stony heart of the condemned sinner for ever. On earth grace did not soften it, but there the worm that never dies shall eat it with remorse, world without end.

John Bate.

HELL—Description of.

Its locality is untold, its creation and date are left in obscurity, its names are various—but all rather veils the discoveries of what seems elaborately concealed. It is hell, the hidden or sunken place; it is Gehenna Tophet; it is a smoke ascending, as if to darken the universe; it is a lake burning with fire and brimstone, but of which the interior is unseen; it is a pit bottomless, a fire unquenchable, a worm undying, a death—the second and the last; it is "without," yet not unvisited or unseen; they shall be tormented in the presence of the Lamb and the holy angels; they shall go forth, and look on the carcases of them that are slain, whose worm dieth not. This is all, or nearly all we know of it. And yet how unspeakably tremendous! Like the disjointed words upon the wall (in Coleridge's 'Dream') taken singly, each word is a riddle—put them together, and what a lesson of horrid terror do they combine to teach!

G. Gilfillan.

A dungeon horrible, on all sides round,
As one great furnace, flam'd, yet from those flames
No light, but rather darkness visible
Serv'd only to discover sights of woe,
Regions of sorrow, doleful shades, where peace comes,
And rest can never dwell, hope never
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With burning sulphur unconsum'd.
Such place eternal justice had prepared
For those rebellious; here their prison ordained
In utter darkness, and their portion set
As far remov'd from God and light of heaven
As from the centre thrice to th' utmost pole. *Milton.*

A black and hollow vault,
Where day is never seen; there shines no sun,
But flaming horror of consuming fires;
A lightless sulphur, chok'd with smoky fogs
Of an infected darkness. *John Ford.*

HELL—Despair in.

Which way shall I fly
Infinite wrath, and infinite despair?
Which way I flee is hell,—myself am hell,
And in the lowest deep, a lower deep,
Still threat'ning to devour me, opens wide;
To which the hell I suffer seems a heav'n.
. Is there no place
Left for repentance, none for pardon left?

Milton.

HELL—Gates of.

At last appear
Hell's bounds, high reaching to the horrid roof;
And thrice threefold the gates; three folds were brass,
Three iron, three of adamantine rock,
Impenetrable, impaled with circling fire,
Yet unconsumed. *Ibid.*

HELL—Punishment of.

A rebel who hath stabbed an earthly prince but once, and deeply repents of his crime, is mercifully dealt with if he be imprisoned for life, were he to live a thousand years. An impenitent sinner hath risen against the Majesty of Heaven a million of times, and "crucified the Prince of Life afresh," for, it may be, ten, twenty, forty years. What is more, he goes on still in his rebellion; and his talk of repenting to-morrow is only a contrivance to sin with more cheerfulness to-day. Now, if he die in this state, shall God be unjust in condemning him for life to the prison of hell, and punishing with infinite woe sins committed against an infinite Majesty—sins from which he should have been deterred by considerations of infinite force; in short, sins in which he would have lived for ever, had not death interposed?

J. Fletcher.

One objection to this subject is this. It is said,—

"*Eternal punishment is too long as a penalty for the sins of a short life.*"

None but God can judge here. The important question is, Was the transgressor duly notified? He is in a foreign land, and is made fully acquainted with a law and its penalty, which he thinks is exceedingly severe. The government, however, have special reasons for the enactment; but he prefers the risk of the penalty to the loss of a certain benefit, and is without excuse, for he transgressed with his eyes open.

Is it just for one to lose so much in consequence of so brief a period of transgression? This depends on the information possessed beforehand. A passenger by the steamer does not expect that, if notice of the hour of departure is communicated to him, the bell will toll a whole day, or even an hour for his dilatoriness. He may, by losing the voyage, change the prospect of life, and one half minute can decide whether it shall be so.

Forgery, arson, manslaughter, conceived

and executed in the briefest space of time, have no valid defence in the shortness of the time occupied by the deed. A day is not too short in which to commit a crime which will be punished by imprisonment for life. We take away a man's whole life, and he a young man, for an act committed within one hour.

If a note has matured, bankruptcy is not arrested because the promissor received only one notice.

We probably never heard it objected to eternal *salvation*, that it is too long to be the consequence and reward of this brief life. That heaven is promised to the righteous, and that it will be without end, no one doubts. But what if we should say, as we might with as good reason as in objecting to endless punishment, "Life is too short in which to merit heaven; we ought to be subjected after death to a longer probation, be placed in new circumstances of trial for a period that should bear some proportion to the greatness of the reward." What period of trial would be thought an equivalent for measureless felicity, it would be hard indeed to say; and we are therefore led to the principle that the length of time in which good or evil actions take place is no proper measure of their desert. We act upon this principle in everything. *N. Adams.*

How it commends itself to our faith, may be learned by knowing that the doctrine does not stand as an isolated thing in our belief. The laws of comparative anatomy, so to speak, may be applied to it, and we say, If certain things are true, which in our earliest discoveries of practical truth we are confident are essential to salvation, then this doctrine is as really required as immense vertebræ of an unknown animal require that the undiscovered ribs should also be immense. An astronomer notices the slower or quicker rate of motion in a planet at one part of its orbit, and he tells you that there must be a world beyond it, not yet seen; he tells you its size, its gravity, its orbit, its rate of motion; and when at last Neptune is discovered, it proves to be precisely that which Uranus dictated by his perturbations. So that the doctrine of endless retribution is not, with us, a mere dogma; it belongs to a great scheme of revealed truth which we call the "plan of redemption," all of which stands or falls together. *Ibid.*

HELL—Repentance in.

It is said by some that so soon as the soul of the sinner is separated from sense, and experiences in the next world the evil consequences of sin, those evil consequences will lead to repentance. We answer that repentance in view of the experience of evil or the fear of evil, is repentance toward self, not toward God. The more men repent from an experience of evil consequences, the more they are damned. The thief always repents when the sheriff arrests him. Death forces many men to submit, others to repent. Such repentance is by necessity; or in view of consequences, not in view of God's goodness and of the *evil* of sin. Some weak people talk of repentance on the gallows. Dying sinners and murderers often repent, but it is a repentance forced in view of the termination of their moral agency. In this world, "repentance toward God," works by reformation; and faith in our Lord Jesus Christ works by love. In the world of doom, when moral probation is ended, repentance, by the necessity of the case, works by remorse; and faith by trembling. "The devils believe in one God and tremble." *J. B. Walker.*

HELL—Torments of.

In this place
Dwell many thousand thousand sundry sorts
Of never-dying deaths; there damned souls
Roar without pity; there are gluttons fed
With toads and adders; there is burning oil
Pour'd down the drunkard's throat: the usurer
Is forc'd to sup whole drafts of molten gold:
There is the murderer for ever stabb'd,
Yet can never die; there lies the wanton
On racks of burning steel, while in his soul
He feels the torment of his raging lust.
John Ford.

HEROISM—True.

It's not the martial host,
Nor troops which line a coast,
That claim the jealous meed
Of sacred Valour's deed,
Nor whether admiral or captain bleed;

But the heroic soul
That gives the high control
Which others are to feel,
That arms their breast in steel,
And leads to enterprise the foaming keel.

It saves a falling State;
It seals a Tyrant's fate;
It flam'd in *Hardinge's* eye,
When, at the battle's cry,
It bade him like the conquering *Nelson* die. *Macintosh.*

HILLS—Importance of.

All Divine affairs of any magnificence were done on hills. On the hill Sinai was the law delivered; on the hill of Moriah was Isaac to be sacrificed; on the hill of

Rephidim stood Moses with the rod of God in his stretched hand, and figured Him crucified upon the hill, whom Joshua figured victorious in the valley; on the hills of Ebal and Gerizim were the blessings and curses: on Carmel was Elijah's sacrifice; the *Phrontisteria*, schools or universities of the prophets, were Ramah and Gibeah, *excelsa*, high places; who knows not that on the hill of Sion stood the temple? "I have looked up to the hills," saith the Psalmist; and idolatry, in imitation, had their hill-altars. On the Mount of Olives was Christ wont to send up His prayers, and sent up Himself; and here, Luke saith (in connection with His transfiguration), "He went up to a high hill, to pray." *Bp. Hall.*

HOLINESS—of the Affections.

Our love is holy when we can delight in God, His purity, His justice, His mercy, and His truth. Our hatred is holy when we hate "the abominable thing which His soul hateth," and steadfastly abhor iniquity. Our hope is holy when it is like the "anchor of the soul," and entereth that which is "within the veil, whither the Forerunner is for us entered" (Heb. vi, 20); and when it refuses to fix upon any earthly and shifting object. Our fear is holy when we "fear lest, a promise being left us of entering into His rest, any of us should seem to come short of it" (Heb. iv, 1). Our affiance is holy when it rests upon the truth of the Divine promises, and confides with unwavering repose in the Divine character; and our distrust is holy when it is exercised in reference to decisions of mere human authority, and the secret motions of our own hearts. *A. Barrett.*

HOLINESS—Antiquity of.

Holiness as a doctrine for man's belief and practice is not of modern date. It is as old as Adam in Paradise; for he was created in "true holiness," the image of God. After his fall, it was a doctrine included in the Divine revelations. You see it in the distinction made between clean and unclean beasts; in the divers washings, cleansings, and anointings, under the law; in the variety of sacrifices. You see it in the lives of many of the Old Testament characters; also in many of the precepts and promises given to the patriarchs and prophets. *John Bate.*

HOLINESS—Definitions of.

The essence of true holiness consists in conformity to the nature and will of God. *Dr. Lucas.*

Holiness consisteth not in a cowl or in a garment of gray. When God purifies the heart by faith, the market is sacred as well as the sanctuary. Neither remaineth there any work or place which is profane. *Luther.*

HOLINESS—Description of.

Christian holiness is no fabrication of man, and differs as much from ritual and conventional sanctity as the temple filled with God differed from the same temple just as it was left by the builder's hand. To be holy is not to be wrapt in entranced and unearthly contemplation, as was Simeon Stylites, and the so-called pillar saints; it is not to retire into solitude, to leave the active duties of life and the trying anxieties of the Church unto others, with a view to gain that grace in seclusion which Christ has chiefly promised to impart to His people in fellowship (Eph. ii, 5, 6), as did Basil. It is not to be clad with a white garment at Easter, and, in connection with others, a surpliced band, to overawe the imagination with the shadow of piety, as did the catechumens of Chrysostom. It is not to take monastic vows, to cross the Creator's design, to forsake domestic life, as devout men were advised to do by Jerome. It is not to interlard our common conversation with religious phrases, and passages of Scripture, and to be continually adverting to the feelings and actings of the soul, as did Oliver Cromwell and the more rigid of the Presbyterian Puritans. It is not to bend and bow before patterns of sacred things, as did Archbishop Laud, and as do the modern tractarians. It is not to invest the family circles to which we belong with the solemnity of a funeral, and to cast upon every person and thing the frown of a rebuking censorship. No; that which *resembles* some of these things may be *associated* with holiness, but the blessing itself is of a totally different nature. It consists in our having the moral image of God, in our being like our Father in heaven. The power of sin is broken, and the Divine likeness is impressed upon us. The likeness, it is true, is immensely distant from the original, so faint is the copy; yet it is a likeness of HIM, and no other. The seal has been applied to the wax, and the identical features have left their stamp. As Howe well observes, "the image is *made* in the wax in *hollows*; while it exists in the seal in an outbulging fulness." This well represents the fact, that the likeness of God is seen in us, rather in our *receiving* and *containing* His character than in our possessing it as a part of ourselves. We are holy, just as here and there a point or feature of God's gracious fulness is imprinted upon our nature, when that nature is made soft and yielding by converting grace. How little then has anything

formal and external to do with this great and blessed attainment. *A. Barrett.*

HOLINESS—Diffusing.

Holiness is the only means by which holiness can be diffused. It is like salt, its usefulness to others must begin with itself. The man who fails to persuade himself to be holy is sure to be unsuccessful with others. It is the wise man that can impart wisdom to others, it is the good man that can diffuse goodness, and it is only the holy man that can diffuse holiness. Every man can bring forth to others only out of the treasures deposited first in his own heart. He who undertakes to restore mankind to clear-sightedness must be of clear and accurate vision himself, for he who has a beam in his own eye is not likely to remove either beam or mote from the eye of the world. The physician, who is to restore health to others, must not himself be fretting with the leprosy. *Dr. T. W. Jenkyn.*

HOLINESS—Example of.

Christ is the pattern, the sample, the exemplary cause, of our sanctification. Holiness in us is the copy or transcript of the holiness that is in the Lord Jesus (John i, 16). As the wax hath line for line from the seal, the child limb for limb, feature for feature, from the father, so is holiness in us from Christ. *P. Henry.*

HOLINESS—Happiness in.

If a physician were called to see a patient who had a cancer on his breast, the only thing to be done would be to cut it out from the roots. The physician might give palliatives, so that the patient would have less pain,—or he might make his patient believe it was no cancer,—or forget that he had a cancer near his vitals; but if the physician were to do this instead of removing the evil, he would be a wicked man and the enemy of his patient. The man's case was such that the only favour which could be conferred upon him would be to cut out the cancer. Now all agree that sin is the great evil of the soul of man. Nothing can make man more spiritually happy here, or fit him for happiness hereafter, but the removal of sin from his nature. Sin is the plague-spot on the soul, which destroys its peace, and threatens its destruction unless removed. It is therefore certain that if the love of God were manifested toward man, it would be in turning man from sin which produces misery, to holiness which produces happiness.

J. B. Walker.

HOLINESS—Influence of.

There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative, or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty, or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to His own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth has done more and will do more to regenerate the world and bring in everlasting righteousness, than all the other agencies put together. It has done more to spread His religion in the world, than all that has ever been preached or written on the evidences of Christianity.

Dr. Chalmers.

There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all vigour and logic, and all the glow of eloquence, may be evaded or disregarded. But the exhibition of exalted piety has a might which nothing can withstand; it is truth embodied; it is the Gospel burning in the hearts, beaming from the eyes, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off; no bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal—invincible; and clad in immortal panoply, goes on from victory to victory.

Anon.

HOLINESS—Life of.

Holiness is the life of the Church; it is this that makes the Church a living body, and consequently the means and agent of its own growth and happiness. A living thing grows from itself, and not by accession from without as a house or a ship grows. A flower does not grow by adding a leaf to it, nor a tree by fastening a branch to it, nor man by fixing a limb to his frame. Everything that has life grows by a converting process, which transforms the food into means of nourishment and of growth and enlargement. A holy church lives, and its holiness converts all its ordinances and provisions into means of deep-

rooted, solid, enlarged, and beautiful usefulness. *Dr. T. W. Jenkyn.*

HOLINESS—Meaning of.

Holiness, in the sacred Scriptnres, means a hallowed state, a full, entire, and impartial consecration to the service and the use of God, a definite separation and dedication to His purposes and pleasure, so as that to be otherwise employed would be a desecration—a profanation. *Ibid.*

HOLINESS—Origin of.

Holiness is something of God, wherever it is. It is an efflux from Him, and lives in Him; as the sunbeams, although they gild this lower world, and spread their golden wings over us, yet they are not so much here where they shine as in the sun from whence they flow. *Cudworth.*

HOLINESS—Personal.

Personal holiness is the first and foremost tribute, which we owe to the Holy Spirit, for the Master's use, and we are to offer Him no other service until this be paid. Pharnaces, says the Roman historian, sent to Cæsar the present of a diadem, while he was yet rebelling against his throne. Cæsar returned it with this sententious and admonitory message, "First of all yield obedience, and then make presents." The spirit and the truth of this message is addressed by the Holy Spirit to every Christian and to every church.

Dr. T. W. Jenkyn.

HOLINESS—Practical.

The shining love of John, the burning and shining zeal of Paul, were a splendid comment on their words, and have caused the way of God to be known on earth better than the arguments of all the schoolmen. The shining holiness and far-reaching fervour of Swartz and Eliot and Zinzendorf made known to entire communities the great salvation,—the saving health of God. The shining sanctity of Fenelon sent away from under his roof the scoffing Earl of Peterborough, with the exclamation, "I must not stay here, or I shall become a Christian in spite of myself;" and the shining generosity of Henry Thornton led some one to remark, "It is not more Boyle and Bampton Lectures that are wanted to convert the world; it wants a thousand Henry Thorntons." *Anon.*

HOLINESS—in Religion.

Holiness is in religion what taste is in the philosophy of mind. It is a state of the soul, and not an emotion of the heart. It is not a distinct and specific virtue itself, but it makes everything which it affects and touches, virtuous. It is not itself an independent grace, but it gives the hue, and throws odour of graciousness on everything accomplished by the soul.

Anon.

HOLINESS—Right to.

I have read of a man who sued a railway company for *a cent.* He believed it to be his right. The law gave him his right. Let the Christian be as tenacious for his right, which is, holiness *complete* and *entire.* Let him seek it in the covenant of grace; and what the law of the country did for *that* man, the law of grace in the court of heaven shall do for him. He shall have the utmost particle that is his due.

John Bate.

HOLINESS—Satisfaction of.

The knowledge of God and conformity to Him are in their own nature apt to satisfy the desires of the soul, and even now actually do so in the measure wherein they are attained. Some things are not of a satisfying nature; there is nothing tending to satisfaction in them. And then the continual heaping together of such things doth no more towards satisfaction than the accumulating of mathematical points would towards the compacting of a solid body, or the multiplication of ciphers only, to the making of a sum. But the hungry, craving soul, that would fain be happy, but knows not how, needs not spend its days in making uncertain guesses and fruitless attempts and trials, it may fix its hovering thoughts, and upon assurance here given, say, "I have now found at last where satisfaction may be had; and have only this to do, to bend all my powers hither and intend this one thing, the possessing myself of this blessed rest. Happy discovery! welcome tidings! I now know to which way to turn my eye and direct my pursuit. I shall no longer spend myself in dubious toilsome wanderings, in anxious vain inquiry. I have found it! I have found it! blessedness is here."

John Howe.

HOLINESS AND PERFECT LOVE.

We may distinguish between holiness and "perfect love," the latter denoting the state of the affections which arises from the purification of the heart. Fear is the offspring of sin, aud therefore it is that "he that feareth is not made perfect in love." But as deliverance from all sin removes every cause of fear, perfect love is the product of holiness; for "herein is our love made perfect, that we may have boldness in the day of judgment; *because as He is, so are we in this world.*" It is not holiness, but the fruit of it; and results from purity of heart, as "peace with God through our Lord Jesus Christ" results from our justification. Cleansed from all sin, we love God with all the heart, and our neighbour

as ourselves; and thus "the righteousness of the law is fulfilled in us who walk not after the flesh, but after the Spirit."

J. Miley.

HOLINESS AND SANCTIFICATION.

By most writers on the subject of Christian purity, holiness is regarded as synonymous with "sanctification" and "perfect love." To our mind, however, there is such a distinction between them, as to forbid their use interchangeably, when we essay to give clear and definite notions of the specific Scriptural import of evangelical holiness. Sanctification and holiness are not duplicates of the same idea, whatever plausibility may arise to the contrary from their etymology; or they are so only in the sense that two circles may have a common centre; while they differ in the plain circumstance that the greater necessarily includes the less. Freedom from all sin includes sanctification, but is to be distinguished from it as a process is distinguished from a result. Sanctification is "that work of God's grace by which we are renewed after the image of God, set apart for His service, and enabled to die unto sin, and live unto righteousness," and most clearly defines a progressive work, which, when completed, issues in holiness. "The very God of peace sanctify you *wholly*," is inspired proof of our position; for it most obviously teaches that, in order to make sanctification the equivalent of holiness, it must be qualified by some word which gives to it the signification of a *completed* process. They cover then different spaces of meaning, holiness embracing what sanctification does not, namely, freedom from all sin.

J. Miley.

HOLINESS AND SANCTITY.

Holiness is to the mind of a man what sanctity is to his exterior; with this difference, that holiness, to a certain degree, ought to belong to every man professing Christianity; but sanctity, as it lies in the manners, the outward garb and deportment, is becoming only to certain persons, and at certain times.

Holiness is a thing not to be affected; it is that genuine characteristic of Christianity which is altogether spiritual, and cannot be counterfeited; sanctity, on the other hand, is, from its very nature, exposed to falsehood, and the least to be trusted; when it displays itself in individuals, either by the sorrowfulness of their looks, or the singular cut of their garments, or other singularities of action and gesture, it is of the most questionable nature; but, in one who performs the sacerdotal office, it is a useful appendage to the solemnity of the scene, which excites a reverential regard to the individual in the mind of the beholder, and the most exalted sentiments of that religion which he thus adorns by his outward profession.

G. Crabb.

HOLY SPIRIT—Agents of the.

In all experiments for the education and transmission of the mysterious influences of nature, the philosopher is concerned that his apparatus and instruments should be clean and bright, free from rust and dirt, and clear from everything opposed to the character of the physical energies themselves, and from everything calculated to check and prevent their development and results. Equally careful is the Holy Spirit that all His instruments in the Church should be clean from all sin.

Dr. T. W. Jenkyn.

HOLY SPIRIT—Blasphemy against the.

You constantly hear men speak of sinning against the Holy Ghost as an unpardonable thing; but what Christ speaks of is "blasphemy" against the Holy Ghost. Surely these ought not to be confounded! All blasphemy is sin, but all sin is not blasphemy. Blasphemy is a sin of the tongue—exclusively of the tongue; and no man can be guilty of blasphemy unless he use reviling, insulting, impious language. If you examine carefully the several accounts of the three evangelists, you will observe it was evil speaking which called forth Christ's rebuke. It was because the scribes said He had an unclean spirit, that they committed what may not be forgiven. All the sins which men commit are capable of being classed under three heads; as being either in thought, in word, or in deed: but blasphemy against the Holy Ghost can only be referred to the second of these. And no person can have a right to confound it with the sin of thought, or of deed. Hence we are at a loss to understand, and we say so for the comfort of those who may be harassed by fears, how any one can be reckoned to have done that which Christ saith shall not be forgiven, if he never literally blasphemed the Holy Ghost.

H. Melvill.

HOLY SPIRIT—Divinity of the.

He is distinct from the Father; for He is said to proceed from the Father. He is distinct from the Son; for He is sent by the Son. He cannot be *less* than the Son, although *sent* by the Son; for our Lord teaches us, that while all manner of sin committed against Himself may be forgiven, the Comforter is the object of that one sin, which under none of His dispensations can be forgiven—the sin which hath never forgiveness, neither in this world, nor in the world to come. God

save us from committing it! So that, if there were a difference, it would be fair to argue that the Spirit is greater, rather than less than the Son. Certainly not less than the Father; for into His name, as a part of that Trinity which lies at the foundation of Christianity, all nations are to be discipled. "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Dr. Osborn.

HOLY SPIRIT—Doctrine of the.

What is the doctrine of the Holy Spirit? It is the doctrine of the interworking of the Spirit of God upon the souls of men. I have no philosophy about it. All I say is this: that God knows what is the secret way in which mind reaches mind. I do not—you do not. I do not know why words on my tongue wake up thoughts corresponding to those words in you. I do not know why the soul of man, like a complex instrument of wondrous scope, is played upon by my words, so that there are waked up in it notes along the whole scale of being. I do not understand why these things are so, but unquestionably they are so. I do not know how the mother pours her affection on the child's heart; but she does. Two stars never shone into each other as two loving souls shine into each other. I know it is so, but I do not know why it is so. I do not know how soul touches soul, how thought touches thought, or how feeling touches feeling; but I know it does.

Now that which we see in the lower departments of life—that which exists between you and your friends, and me and my friends—that I take, and by my imagination I lift it up into the Divine nature, and give it depth and scope and universality; and then I have some conception of the doctrine of God's Spirit poured upon the human soul. *H. W. Beecher.*

HOLY SPIRIT—Emblems of the.

WATER—cleansing, fertilising, refreshing, abundant, freely given.

FIRE—purifying, illuminating, searching.

WIND—independent, powerful, sensible in its effects, reviving.

OIL—healing, comforting, illuminating, consecrating.

RAIN AND DEW—fertilising, refreshing, abundant, imperceptible, penetrating.

A DOVE—gentle, meek, innocent, forgiving.

A VOICE—speaking, guiding, warning, teaching.

A SEAL—impressing, securing, authenticating.

CLOVEN TONGUES. *John Bate.*

HOLY SPIRIT—Holiness of the.

The holiness of the Spirit is the sum of all the aspects and tones which form the character of *all* His operations and of all His perfections. The mind cannot fix on any perfection or work of the Spirit which is not of the character denominated holy, apart from any other Divine attribute.

Dr. T. W. Jenkyn.

HOLY SPIRIT—Influences of the.

The same shower blesses various lands in different degrees, according to their respective susceptibilities. It makes the grass to spring up in the mead, the grain to vegetate in the field, the shrub to grow on the plain, and the flowers to blossom in the garden; and these are garnished with every hue of loveliness, the lily and the violet, the rose and the daisy; all these worketh the same Spirit that renews the face of the earth. The influences of the Holy Spirit, descending on the moral soil, produce "blessing in variety," convictions in the guilty, illumination in the ignorant, holiness in the defiled, strength in the feeble, and comfort in the distressed. As the Spirit of holiness, He imparts a pure taste; as the Spirit of glory, He throws a radiance over the character; as the Spirit of life, He revives religion; as the Spirit of truth, He gives transparency to the conduct; as the Spirit of prayer, He melts the soul into devotion; and as the Spirit of grace, He imbues with benevolence, and covers the face of the earth with the works of faith and labours of love. *Ibid.*

The same wind that tosses the Atlantic into restless heaps gently fans it into a tranquil calm; so the same Holy Spirit, which by His influence agitates and tosses the conscience of the guilty sinner into a thousand fears, soothes it into a blessed peace, and sings it into a heavenly repose.

John Bate.

As oftentimes, when walking in a wood near sunset, though the sun himself be hid by the height and bushiness of the trees around, yet we know that he is still above the horizon, from seeing his beams in the open glades before us, illuming a thousand leaves, the several brightnesses of which are so many evidences of his presence. Thus it is with the Holy Spirit. He works in secret; but His work is manifest in the lives of all true Christians. Lamps so heavenly must have been lit from on high. *Hare.*

HOLY SPIRIT—Instrument of the.

It is not the drapery in which Divine truth may be clothed, nor the force and beauty of the illustrations with which it

may be presented, but it is the truth itself —the bare, naked, unvarnished truth—that is the instrument of the Spirit's power. That is the sword of the Spirit; and it is the sword that does the work, not the scabbard in which it is sheathed. The scabbard may be finely fitted, and beautifully embellished, bound with the finest gold, and glittering with jewels of polished diamonds. But it is not the garnished scabbard, it is the drawn sword which the Spirit wields, and which, when wielded by Him, is quick and powerful, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and discerning the thoughts and intents of the heart. *J. A. Wallace.*

HOLY SPIRIT—Names of the.

As in the case of the Father and Son, the Scriptures supply us with a variety of appellations and epithets by which to designate the Holy Spirit. He is spoken of as —"Breath of the Almighty; Comforter; Eternal Spirit; Free Spirit; God; Good Spirit; Holy Spirit; Holy Spirit of God; Holy Spirit of Promise; the Lord; Power of the Highest; the Spirit; Spirit of the Lord God; Spirit of the Lord; Spirit of God; Spirit of the Father; Spirit of Christ; Spirit of the Son; Spirit of life; Spirit of grace; Spirit of prophecy; Spirit of adoption; Spirit of wisdom; Spirit of counsel; Spirit of might; Spirit of understanding; Spirit of knowledge; Spirit of the fear of the Lord; Spirit of truth; Spirit of holiness; Spirit of revelation; Spirit of judgment; Spirit of burning; Spirit of glory; Seven Spirits of God; Voice of the Lord." *John Bate.*

HOLY SPIRIT—Necessity of the.

What are our souls without His grace? As dead as the branch in which the sap circulates not. What is our Church without Him? As parched and barren as the fields without heaven's dew and rains. Where is the hope of the world's conversion, or of the salvation of dear loved ones, out of Christ? If the Spirit of God come not to our aid, our eyes may fail with looking for these much valued blessings. *Lewis.*

HOLY SPIRIT—Offices of the.

He is represented as undertaking and sustaining a great variety of offices in behalf of men; as endowing men with a great variety and abundance of gifts, of which He is the source and author, and in reference to all these offices and gifts they are said to partake of Him, and to have, in proportion to their faith, and according to their faith, a common participation in Him, a right in Him, enduring so long as there is a Church to sustain in the world, till faith is swallowed up in sight. These offices are, perhaps, most compendiously described by the word "Comforter" in the text, which seems to convey the idea of all the help which men stand in need of, and which they may call upon Him to exercise in their behalf. The idea is that conveyed in the words of the Apostle—"help in time of need" asked for at "the throne of grace." I don't pretend that the paraphrase is exact, but I am quite sure that the ideas are substantially the same—help in time of need, sought at the throne of grace, be that help what it may. One of our old divines says:—"In the sense in which the term Advocate is here employed, we may apply it to a great variety of persons. If we are sick, we call to us a physician; if we are perplexed, we call to us a lawyer; if we are going to build, we call to us an architect; if we are in trouble, we call to us some kind and affectionate friend; and so as we want it we get advice, and instruction, and comfort from day to day." And so all these persons may be called *advocates*, or persons *called to us*, as our necessities or circumstances dictate. But with far greater propriety may we say (such is the wonderful condescension of Him with whom we have to do) this of the Holy Ghost. If we are ignorant we call to Him, and He is the Spirit of wisdom and revelation; if we are sorrowful we call to Him, and He is the Holy Ghost the Comforter; if we are oppressed with unbelief, we call to Him and He gives us power to believe; if we are unholy and under the influence of strong passion, we call to Him and He allays the tumult in our breasts; sanctifies us in body, soul, and spirit. And so, in whatever thing we call upon Him for, suited to our spiritual nature, the Lord our God, blessed be His name, is nigh unto us. And that is the peculiar and crowning glory of the Christian dispensation. We may say far more truly than it was said by Israel of old, even with the tabernacle and pillar of cloud in the midst of them, "What people is there that hath the Lord their God so nigh unto them in all things that they call upon Him for?" *Dr. Osborn.*

HOLY SPIRIT—Omnipotence of the.

Nor are the evidences of His omnipotence confined to the records of the past; fresh displays of His resistless energy are continually occurring around us in the mighty and glorious changes He achieves, where every form of ignorance and depravity once existed. His power is exerted always for beneficial, and never for baneful results, so that His omnipotence seems to be comprehended in an ever-active panthiasance. As a skilful and mighty physician ever dwelling in our world, where moral maladies

and death surround Him, whithersoever He directs His energy disease departs, death loses its grasp, releases its prey, and scenes of spiritual life and health proclaim His presence, and celebrate His healing, saving power. The triumphs of the Gospel are illustrations of His mighty power, beneath which every form of idolatry and wickedness has trembled, hearts of every grade of depravity have bowed in willing subjection, and souls under every species of moral thraldom have bounded into the freedom of the Gospel, testifying that "where the Spirit of the Lord is, there is liberty."

Dr. Hewlett.

HOLY SPIRIT—Personality of the.

The word which we translate "Comforter" is, in the last discourse of our Lord, employed, I believe, for the first time. Unless I am much mistaken, it is a word wholly inapplicable to a thing. It belongs to a person. And if we inquire, as we needs must, who is the Person designated by it, the answer is at hand. Twice in this most blessed sermon the means of explaining this word are distinctly furnished to us:—in the fourteenth chapter of John, twenty-sixth verse, "But the Comforter, the Holy Ghost, whom the Father will send in My name, He shall teach you all things," &c.; and in the fifteenth chapter, twenty-sixth verse, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." In other parts of the same discourse, the same great doctrine of the Personality of the Comforter is distinctly taught. He is referred to by personal pronouns; there are ascribed to Him acts which only a real Person can perform. He is to "teach," to "call to remembrance," to "console," to "reprove," to "convince the world," to "testify," as, after their manner, the Apostles were to testify; and the inference is fair, that He, who was to testify as they did, was as real a person as any of the Apostles were.

Dr. Osborn.

A young student preparing for Cambridge was assailed by a certain village sceptic who sneered at the idea of the Holy Ghost being a person. "Personality of the Spirit!" said he; "why, the Spirit is wind, breath, air—the very Greek word shows you this, for it simply means wind." "Be it so," replied the youth; "then be so good as to tell me the meaning of this passage, 'Except a man be born of water and of the *wind*, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the *wind* is *wind*. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the *wind*.'" The sceptic, taken aback, had NO answer; and the student passed on, saying to him, "Your words are born of the wind, but not of the Spirit."

Anon.

HOLY SPIRIT—Power of the.

Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down; we might ask them, "How?" They point to a cannon-ball. Well, but there is no power in that; it is heavy, but not more than half a hundred, or, perhaps, a hundred weight; if all the men in the army hurled it against the fort they would make no impression. They say, "No; but look at the cannon." Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth; it is a machine, and nothing more. "But look at the powder." Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put into the powerless cannon, one spark of fire enters it; and then, in the twinkling of an eye, that power is a flash of lightning, and that ball a thunderbolt, which smites as if it had been sent from heaven. So is it with our Church machinery at this day; we have all the instruments necessary for pulling down strongholds, and O for the baptism of fire!

W. Arthur.

HOLY SPIRIT—Presence of the.

The Holy Spirit was never absent from the world or from the Church. He hovered over creation in chaos (Gen. i, 2); "strove" with the antediluvians (Gen. vi, 3); led and taught the patriarchs and prophets, "who spake as they were moved by the Holy Ghost" (2 Pet. i, 21); descended in His fulness on the Lord Jesus, and was "breathed" on His disciples by Him (John xx, 22). And yet, on the day of Pentecost, and ever since, has the Holy Ghost dwelt personally in His Church, so, in such a manner and degree, as He never did before; according to the repeated promises of the Lord.

Dean Close.

HOLY SPIRIT—Sinners against the.

We are sure that if you could analyse the history of men who have grown gray in iniquity, who, with one foot in the grave, are as busy as ever in the amassing of property, and who, haunted by the memory of pleasures which they can no longer enjoy, assume the air of the gay and debauched, and who, moreover, appear quite deadened to moral attack, so that there is no working upon them by the

decrepitude of old age, and nothing startling in the solitariness of having outlived every companion, and nothing piercing in the chime of the funeral knell—if, we say, you could analyse the history of these men, we are persuaded you would find that they began with just quieting conscience by a promise or excuse, with resisting the inward admonition, in little and apparently trifling things; and thus they gradually took off, as it were, the edge of the weapon, and then they could resist in great things with as much facility as they had before done in little, till at last no effort was required, and they could sin as a matter of course; and they are gliding into eternity with a quenched and crushed conscience, though even now there may be moments when that rejected principle, breaking from sleep into delirium, shakes over the soul the scourge of an avenging fury. But, alas, it is only the spectre of conscience—a fleeting thing, as it were a dream or a ghost story. It is the men who have thus succeeded in making themselves inaccessible to alarm, so that they can go on committing the part of suicide without being disquieted; it is these, we affirm, who have well nigh reached the last stage of sin against the Spirit. They have so provoked that Spirit, by continued and increasing opposition, that it has ceased to strive with them; and what does this amount to but to having "quenched the Spirit?" And is not, therefore, the likelihood most fearful that they will be given over to final impenitence? If so, what follows but that, having "quenched the Spirit," they have done that frightful thing of which the Lord Jesus hath said, "it shall never be forgiven, neither in this world nor in that which is to come." *H. Melvill.*

HOLY SPIRIT—Sins against the.

There are many sins against the Holy Ghost. The most horrible is that of blaspheming Him; for this is *crimen lœsæ majestatis*, a sort of high treason against the Majesty of heaven. Such a grievous sin the Scribes committed by a single saying; but then they had been long ripening into such depravity, and never could have been guilty of it all at once. In Matt. ix, 10, 11, we may see something like the commencement of it. While some chose to utter the dreadful blasphemy, others perhaps heard it with an approving laugh, and thus made themselves partakers in the horrible sin. *Bengel.*

We are inclined to believe that much misconception, in regard of the unpardonable sin, has arisen from considering it as some one desperate misdoing, in place of the consummation, or last stage, of a long course of action. It is our firm persuasion that there is not one in this assembly, who has not, at one time or another, made advances towards committing the unpardonable sin, as it is our firm persuasion that there is not one who has never grieved the Spirit, and never resisted the Spirit. If sin against the Holy Ghost were mentioned nowhere but in those awful passages which declare it incapable of forgiveness, we might be justified in regarding it as some most atrocious fault, confined perhaps to a particular age, or committed only in a particular country. But when we find throughout Scripture an explicit reference to the sin against the Holy Ghost—for surely he sins against the Spirit, who vexes, provokes, grieves, or resists Him (and all these are usual expressions)—it seems right to conclude that the unpardonable sin is not so much a sin by itself as the highest degree of sin which we are all prone to commit. I sin against the Spirit whenever I grieve Him by resisting one of His motions or suggestions. If I persist in my opposition, I go on sinning against the Spirit, and it is altogether possible that I may at last reach the topmost pitch of enormity, "quench the Spirit," and blaspheme against the Holy Ghost, and thus exclude myself from the benefit of Christ's propitiation. It is under this point of view, so far as we can judge, that the unpardonable sin is to be regarded, whether committed by the Jews or by ourselves. What was it with the Jews? They rejected the evidence furnished by the miracles of Christ, and declared Him a deceiver; and thus they blasphemed against the Son. But this might be forgiven. The crowning evidence was not yet vouchsafed, and would not be until the Holy Ghost descended and wrought miracles by the hands of the apostles, publishing the fact of the resurrection. Let them, however, go on opposing, and at length ascribe the miracles of the Spirit, as they had already done those of the Son, to the power of the devil, and they would be given over to utter hardness of heart, as having resisted the final proof, and would therefore perish, as sinners who had sinned beyond the reach of forgiveness. Such was the unpardonable sin which the Jews committed; it was but the last stage in a course of wickedness; and it may be just the same with ourselves. *H. Melvill.*

HOLY SPIRIT—Want of the.

The grand thing the Church wants in this time is God's Holy Spirit. You all get up plans and say, "Now, if the Church were altered a little bit, it would go on better." You think if there were different ministers or different church order, or something different, then all would be well.

No, dear friends, it is not there the mistake lies; it is that we want more of the Spirit. It is as if you saw a locomotive engine upon a railway, and it would not go, and they put up a driver, and they said, "Now, that driver will just do." They try another and other. One proposes that such-and-such a wheel should be altered, but still it will not go. Some one then bursts in amongst those who are conversing, and says, "No, friends; but the reason why it will not go is because there is no steam. You have no fire, you have no water in the boiler; that's why it will not go. There may be some faults about it; it may want a bit of paint here and there; but it will go well enough with all those faults if you do but get the steam up." But now people are saying, "This must be altered, and that must be altered;" but it would go no better unless God the Spirit should come to bless us. You may have the same ministers, and they shall be a thousand times more useful for God, if God is pleased to bless them. You shall have the same deacons, they shall be a thousand times more influential than they are now, when the Spirit is poured down upon them from on high. That is the Church's great want, and until that want be supplied we may reform, and reform, and still be just the same. We want the Holy Spirit; and then whatever faults there may be in our organization, they can never materially impede the progress of Christianity, when once the Spirit of the Lord God is in our midst.

C. H. Spurgeon.

HOME—Definition of.

Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off that mask of guarded and suspicious coldness which the world forces us to wear in self-defence, and where we pour out the unreserved communications of full and confiding hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule. *F. W. Robertson.*

HOME—Happy.

Is there, in truth, any blessing of heaven which is more beautiful, more worthy of our warmest gratitude than the possession of a home, where goodness, kindness, and joy are daily inmates; where the heart and eye may sun themselves in a world of love; where the mind is clear and elevated; where friends, not merely by words but by actions, say to each other, "Thy gladness, thy sorrow, thy hope, thy prayer, are also mine?"

See how, within the good and happy family, all inequalities are smoothed down, so as to form a common element of goodness and beauty, in which each member of the family finds his life, each power its development, each feeling its reception and its return, each pure pleasure its expansion. Behold how the tears are like heaven's dew, the smiles like the sun's light, which call flowers into life; and love, love is the blessed, the consecrated earth, from which all germs of goodness and joy spring gloriously forth Life in a happy family is a perpetual development, a continual spring day. *Frederika Bremer.*

HOME—Influence of.

Those of you who are best acquainted with the world or who have read most extensively the histories of men, will allow that, in the formation of character, the most telling influence is the early home. It is that home which often in boyhood has formed beforehand our most famous scholars, our most celebrated heroes, our most devoted missionaries; and even when men have grown up reckless and reprobate, and have broken all restraints, human and Divine, the last anchor which has dragged, the last cable they have been able to snap, is the memory which moored them to a virtuous home.

Dr. J. Hamilton.

The silent influence of a pious home is illustrated by the Prodigal Son. Had that home been repulsive to him, or had his father been a stern, forbidding man, that recovering thought about home would not have visited him. Take courage, parents of prodigals, if you were faithful with God and your family altars. Persevere, parents, in family religion. It may be like the fabulous song of the sea in the shell, to the ear of a child when far from home and from God. *Cameron.*

HOME—Joys of.

Sweet are the joys of Home,
And pure as sweet; for they,
Like dews of morn and evening, come
To wake and close the day.

The world hath its delights,
And its delusions, too;
But Home to calmer bliss invites,
More tranquil and more true.

The mountain flood is strong,
But fearful in its pride;
While gently rolls the stream along
The peaceful valley's side.

Life's charities, like light,
Spread smilingly afar;
But stars approached, become more bright,
And Home is life's own star.

The pilgrim's step in vain
Seeks Eden's sacred ground!
But in Home's holy joys, again
An Eden may be found.

A glance of heaven to see,
To none on earth is given;
And yet a happy family
Is but an earlier heaven.

John Bowring.

HOME—Making a.

I might ask, what is it makes home? And you would answer, a mother's love. You know what it would be to spend one of your winter evenings in a chamber without a fire on the hearth or a carpet on the floor; even though the furniture were costly and the friends congenial, nothing could impart the lacking comfort or diffuse the wonted radiance. And in this wintry world, a tender mother's love and a pious mother's care are the carpet on the floor and the blaze on the evening hearth. They make the home, and to life's latest moment they mingle in every picture of pre-eminent happiness.

Dr. J. Hamilton.

HOME—a Paradise.

To Adam Paradise was home. To the good among his descendants home is Paradise.

Hare.

HOME—a Peaceful.

Better than gold is a peaceful home,
Where all the fireside charities come;
The shrine of love and the heaven of life,
Hallow'd by mother, or sister, or wife.
However humble the home may be,
Or tried with sorrows by heaven's decree,
The blessings that never were bought or sold,
And centre there, are better than gold.

Anon.

HOME—Recollection of.

How dear to this heart are the scenes of my childhood,
When fond recollection recalls them to view;
The orchard, the meadow, the deep tangled wildwood,
And every loved spot which my infancy knew.

Woodworth.

Thou spot of earth, where from my bosom
The first weak tones of nature rose,
Where first I cropp'd the stainless blossom
Of pleasure yet unmix'd with woes;
Where, with my new-born powers delighted,
I tripp'd beneath a mother's hand—
In thee the quenchless flame was lighted,
That sparkles for my native land.

Walker.

HONESTY—in High Life.

Some years ago it was proposed to the Duke of Wellington to purchase a farm in the neighbourhood of Strathfieldsaye, which lay contiguous to his estate, and was therefore a valuable acquisition, to which he assented. When the purchase was completed, his steward congratulated him upon having had such a bargain, as the seller was in difficulties and forced to part with it. "What do you mean by a bargain?" said the duke. The other replied, "It was valued at £1100, and we have got it for £800." "In that case," said the duke, "you will please to carry the extra £300 to the late owner, and never talk to me of cheap land again." *Raikes.*

HONESTY—Reward of.

The religious tradesman complains that his honesty is a hindrance to his success; that the tide of custom pours into the doors of his less scrupulous neighbours in the same street, while he himself waits for hours idle. My brother, do you think that God is going to reward honour, integrity, highmindedness, with this world's coin? Do you fancy that He will pay spiritual excellence with plenty of custom? Now, consider the price that man has paid for his success. Perhaps mental degradation and inward dishonour. His advertisements are all deceptive; his treatment of his workmen tyrannical; his cheap prices made possible by inferior articles. Sow that man's seed, and you will reap that man's harvest. Cheat, lie, advertise, be unscrupulous in your assertions, custom will come to you. But if the price is too dear, let him have his harvest, and take yours. Yours is a clear conscience, a pure mind, rectitude within and without. Will you part with that for his? Then why do you complain? He has paid his price; you do not choose to pay it.

F. W. Robertson.

One day, while he was Chancellor, Lord Eldon took a hackney coach to convey him from Downing Street, where he had been attending a Cabinet, to his own residence. Having a pressing appointment, he alighted hastily from the vehicle, leaving papers containing important Government secrets behind him. Some hours after, the driver discovered the packages, and took them to Hamilton Place unopened, when his lordship desired to see the coachman, and, after a short interview, told him to call again. The man called again, and was then informed that he was no longer a servant, but the owner of a hackney coach, which his lordship had in the mean time given directions to be purchased, and presented to him, together with three horses, as a reward for his honour and promptitude.

Anon.

HONESTY—Worth of.

Honest policy is a good friend, both to our safety and to our usefulness. The serpent's head (provided it be not akin to the old serpent) may well become a good Christian's body, especially if it have a dove's eye in it. *M. Henry.*

HONOUR—by Merit.

O, that estates, degrees, and offices,
Were not deriv'd corruptly! and that clear honour
Were purchas'd by the merit of the wearer!
How many then should cover, that stand bare?
How many be commanded, that command?
How much low peasantry would then be glean'd
From the true seed of honour! and how much honour
Pick'd from the chaff and ruin of the times,
To be new varnish'd! *Shakespeare.*

HONOUR AND VIRTUE.

Honour is unstable, and seldom the same, for she feeds upon opinion, and is as fickle as her food. She builds a lofty structure on the sandy foundation of the esteem of those who are of all beings the most subject to change. But virtue is uniform and fixed, because she looks for approbation only from Him who is the same yesterday, to-day, and for ever. Honour is most capricious in her reward. She feeds us with air, and often pulls down our house to build our monument. She is contracted in her views, inasmuch as her hopes are rooted in earth, bounded by time, terminated by death. But virtue is enlarged and infinite in her hopes, inasmuch as they extend beyond present things, even to eternal; this is their proper sphere, and they will cease only in the reality of deathless enjoyment. In the storms and tempests of life honour is not to be depended on, because she herself partakes of the tumult, she also is buffeted by the wave, and borne along by the whirlwind. But virtue is above the storm, and has an anchor sure and stedfast, because it is cast in heaven. The noble Brutus worshipped honour, and in his zeal mistook her for virtue. In the day of trial he found her a shadow and a name. But no man can purchase his virtue too dear; for it is the only thing whose value must ever increase with the *price* it has cost us.

C. Colton.

HOPE—as an Anchor.

1. An anchor is a good stay to a ship in a storm. What would the mariner do without it? So hope in God through Christ is a stay to the soul of the believer in the day of trouble, and without it would be in danger.

2. An anchor takes hold of something out of sight; so hope enters into the veil, and takes hold of things which are unseen to the carnal and natural eyes.

3. An anchor, when it takes hold of a rock or firm ground, holds the ship secure; so hope, taking hold of Christ, the Rock of Ages, preserves the soul from spiritual shipwreck.

4. An anchor would be of no use without the cable to which it is fastened; so hope without faith is no use, and cannot avail the soul in time of need.

5. An anchor, to be of service to the ship, requires skilful management; so does hope. It must be cast "within the veil, whither the Forerunner is for us entered" (Heb. vi, 19, 20). *B. Keach.*

HOPE—Definition of.

Properly speaking, hope is an emotion which embraces *expectation* and *desire*. Hope always refers to something good as an *object* of pleasurable *expectation*. Its object must be good, because we never hope for that which is evil; we may fear it and dread it, but we cannot hope for it, unless it be regarded as really desirable and delightful in the prospect of its enjoyment. And, because the object is yet future and distant, hope also includes *desire* to attain it. *Dr. R. Newton.*

HOPE—Development of.

Hope takes fast hold of heaven itself. A Christian's hope is not like that of Pandora, which may fly out of the box, and bid the soul farewell, as the hope of the hypocrite does; no, it is like the morning light, the least beam of it shall go on into a complete sunshine; it shall shine forth brighter and brighter till the perfect day.

T. Brooks.

HOPE—wanting Faith.

The Scriptures speak specifically of a living hope; there must, therefore, be a dead one—of "a hope that maketh not ashamed;" there must, therefore, be one that will make its possessor ashamed when the day shall reveal its falsehood. If, in a place of danger, you saw a chain whose uppermost link was surely fixed in the living rock, and whose lowest link, a goodly iron ring, was vibrating invitingly near, you might be induced, by the prospect of an easy deliverance, to venture your body's weight upon its seeming strength. If that lowest link were not within the one above it, but only attached externally by some brittle twig, you would exchange the slippery place of danger for the plunge into inevitable death. It is like the fall of a sinner, who has risked his soul for the great day on a hope not linked to faith.

Arnot.

HOPE—Features of.

What is hope? The beauteous sun,
Which colours all it shines upon!
The beacon of life's dreary sea;
The star of immortality!
Fountain of feeling, young and warm,
A day-beam bursting through the storm!
A tone of melody, whose birth
Is oh! too sweet, too pure, for earth!
A blossom of that radiant tree
Whose fruit the angels only see!
A beauty and a charm, whose power
Is seen, enjoy'd, confess'd, each hour!
A portion of that world to come.
When earth and ocean meet—the last o'erwhelming doom! *Swain.*

HOPE—Foundation of.

On Truth's substantial rock, Hope takes her seat,
While waves tumultuous dash against her feet;
The sky with blackness now becomes o'erspread;
The tempest threatens her devoted head;
Louder and louder still, the thunders sound;
The lightning flings its fearful glare around;
Creation trembles; but fast anchored there,
Hope sits unshaken, never in despair;
With eyes turned upward, whence her help descends,
She waits expecting till the tempest ends.
W. Holmes.

HOPE—Fruits of.

Auspicious Hope! in thy sweet garden grow
Wreaths for each toil, a charm for every woe;
Won by their sweets, in Nature's languid hour,
The way-worn pilgrim seeks thy summer bower;
There as the wild bee murmurs on the wing,
What peaceful dreams thy handmaid spirits bring;
What viewless forms the Æolian organ play,
And sweep the furrow'd lines of anxious thought away. *Campbell.*

HOPE—Help and Danger of.

Hope is to a man as a bladder to a learning swimmer—it keeps him from sinking in the bosom of the waves, and by that help he may attain the exercise; but yet it many times makes him venture beyond his height, and then if that breaks, or a storm rises, he drowns without recovery. How many would die, did not hope sustain them! How many have died by hoping too much. This wonder we find in hope, that she is both a flatterer and a true friend. *Feltham.*

HOPE—Influence of.

And as, in sparkling majesty, a star
Gilds the bright summit of some gloomy cloud,
Bright'ning the half-veil'd face of heaven afar,—
So, when dark thoughts my boding spirit shroud,
Sweet Hope! celestial influence round me shed,
Waving thy silver pinions o'er my head.
J. Keats.

Hope, of all passions, most befriends us here: [death;
Joy has her tears, and transport has her
Hope, like a cordial, innocent though strong,
Man's heart at once inspirits and serenes,
Nor makes him pay his wisdom for his joys.
Young.

This one engine moves the world and keeps all men busy; every one soon finds his present state not perfectly good, and hopes some way to make it better; otherwise, the world were a dull scene. Endeavour would languish, or rather be none at all; for there were no room left for design or rational enterprising of anything; but a lazy, unconcerned trifling, without care which end goes forward, and with an utter indifferency whether to stir or sit still.
John Howe.

"Look up!" thundered the captain of a vessel, as his boy grew giddy while gazing from the topmast. "Look up!" The boy looked up, and returned in safety. Young man, look up, and you will succeed. Never look down and despair. Leave dangers uncared for, and push on. If you falter you lose. Do right, and trust in God. *Anon.*

HOPE—Left to Man.

Primeval Hope, the Aönian muses say,
When Man and Nature mourn'd their first decay;
When every form of death and every woe
Shot from malignant stars the earth below;
When Murder bared her arm, and rampart War
Yoked the red dragons of her iron car;
When Peace and Mercy, banished from the plain,
Sprung on the viewless winds to heaven again—
All, all forsook the friendless guilty mind,
But Hope, the charmer, lingered still behind.
Thus, while Elijah's burning wheels prepare
From Carmel's height to sweep the fields of air,
The prophet's mantle, ere his flight began,
Dropt on the world—a sacred gift to man.
Campbell.

HOPE—Nature of.

Hope is an active grace; it is called a lively hope. Hope is like the spring in the watch, it sets all the wheels of the soul in motion; hope of a crop makes the husbandman sow his seed; hope of victory makes the soldier fight; and a true hope of glory makes a Christian vigorously pursue glory. Here is a spiritual touchstone to try our hope by. *T. Watson.*

Hope is the daughter of faith, but such as is a staff to her aged mother; and will produce a bold and wise profession of the truth before men, as also prayer to God. It is as the cork upon the net: though the lead on the one side sink it down, yet the cork on the other keeps it up. *J. Trapp.*

HOPE—Radiancy of.

Be thou the rainbow to the storms of life,
The evening beam that smiles the clouds away,
And tints to-morrow with prophetic ray.
Lord Byron.

HOPE—Radiant.

Oh, who, in such a world as this,
Could bear his lot of pain,
Did not one radiant hope of bliss
Unclouded yet remain?
That hope the Sov'reign Lord has given,
Who reigns above the skies;
Hope that unites the soul to heaven
By faith's endearing ties.
J. Montgomery.

HOPE—Surviving of.

Hope's precious pearl in sorrow's cup
Unmelted at the bottom lay,
To shine again when, all drunk up,
The bitterness should pass away.
T. Moore.

HOPE—Vigour of.

Hope is a vigorous principle; it is furnished with light and heat to advise and execute; it sets the head and heart to work, and animates a man to do his utmost. And thus, by perpetually pushing and assurance, it puts a difficulty out of countenance, and makes a seeming impossibility give way. *J. Collier.*

HOPE AND EXPECTATION.

Hope is welcome; *expectation* is either welcome or unwelcome: we hope only for that which is good; we expect the bad as well as the good. In bad weather we *hope* it will soon be better; but in a bad season we *expect* a bad harvest. Hope is simply a presentiment; it may vary in degree, more according to the temper of the mind than the nature of the circumstances; some hope where there is no ground for hope, and others despair where they might hope: expectation is a conviction that excludes doubt; we expect in proportion as that conviction is positive; we hope that which may be or can possibly be; we expect that which must be or which ought to be. The young man hopes to live many years; the old man expects to die in a few years. Hope is a precious gift to man; it is denied to no one under any circumstances; it is the solace in affliction; it is a support under adversity; it throws a ray of light over the darkest scene: expectation is an evil rather than a good; whether we expect the thing that is agreeable or otherwise, it is seldom attended with anything but pain. Hope may be deferred, but never dies; it is a pleasure as lasting as it is great; expectation is swallowed up in certainty; it seldom leaves anything but disappointment. *G. Crabb.*

HOPE AND EXPERIENCE.

Hope is a prodigal young heir, and Experience is his banker; but his drafts are seldom honoured, since there is often a heavy balance against him, because he draws largely on a small capital, is not yet in possession, and if he were, would *die.* *C. Colton.*

HOPE AND FEAR—Use of.

St. Lewis, the king, having sent Ivo, bishop of Chartres, on an embassy, the bishop met a woman on the way, sad, fantastic, and melancholic, with fire in one hand and water in the other. He asked what those symbols meant. She answered, "My purpose is with fire to burn Paradise, and with my water to quench the flames of hell, that men may serve God without the incentives of hope and fear, and purely for the love of God." But this woman began at the wrong end; the love of God is not produced in us after we have contracted evil habits, till God with His fan in His hand hath thoroughly purged the floor, till He hath cast out all the devils, and swept the house with the instrument of hope and fear, and with the achievements and efficacy of mercies and judgments. *Bp. Taylor.*

HOPE AND LOVE.

The rose is fairest when 'tis budding new,
And hope is brightest when it dawns from fears;
The flower is sweetest wash'd with morning dew,
And love is loveliest when embalm'd in tears. *Sir W. Scott.*

HOPE AND PRESUMPTION.

Presumption is a deordination of Hope, rather a brutish temerity, a wilful rashness; than Hope, and moves contrary to her. Hope lays hold on the promises; but

'tis the condition that stretches forth her hand: she looks up to heaven, but 'tis repentance that quickeneth her eye. But presumption runs hastily to the promises; but leapeth over the condition, or treadeth it under her feet. Presumption is in heaven already, without grace, without repentance—a false hope it is, and therefore most contrary to hope; and therefore no hope at all. *Anthony Farindon.*

HOPES—Disappointed.

Gotthold had feasted his eyes upon the rich blossom of the trees, and indulged the hope that in the autumn he would joyfully gather the fruit. In a few days, however, he discovered that a noxious mildew had bred swarms of caterpillars, and that these had consumed both blossoms and leaves, and left the branches as naked as if they had been scorched with fire. Such, thought he, is the fate of human hopes and pleasures, which vanish like vapour, before we are aware. Wherever there are leaves, blossom, and fruit, be sure there will be caterpillars to waste and consume them. When we fancy our prosperity to be in full flower, and prepare to enjoy it to our heart's content, in a moment we discover that it has vanished like a shadow. All that is good here beneath the sun is attended by some evil, or encounters some foe. Pleasures, riches, honour, and joy are sure to have care, disgrace, adversity, and affliction in their train. There is no pleasure without pain, no joy without sorrow. O the folly of expecting lasting felicity in a vale of tears, or paradise in a ruined world! *Gotthold.*

HOSPITALITY—Examples of.

Melchizedek (Gen. xiv, 18); *Abraham* (Gen. xviii, 3—8); *Lot* (Gen. xix, 2, 3); *Laban* (Gen. xxiv, 31); *Jethro* (Exo. ii, 20); *Manoah* (Jud. xiii, 15); *Barzillai* (2 Sam. xix, 32); *Shunammite* (2 Kings iv, 8); *Nehemiah* (Neh. v, 17); *Job* (Job xxxi, 17, 32); *Zaccheus* (Luke xix, 6); *Samaritans* (John iv, 40); *Lydia* (Acts xvi. 15); *Jason* (Acts xvii, 7); *Mnason* (Acts xxi, 16); *People of Melita* (Acts xxviii, 2); *Publius* (Acts xxviii, 7); *Gaius* (3 John 5, 6). *Anon.*

HOUSE OF GOD—Advantages of the.

Independent of the peculiar object of public religious assemblies, many collateral advantages are derived from them which the liberal thinker will by no means despise. The recurrence of appointed days of rest and leisure, which, but for this purpose, would never have been appointed, divides the weary months of labour and servitude with a separating line of a brighter colour. The house of God is a centre of union for neighbours, friends, and townsmen; and it is a reasonable and a pleasing ground of preference in our attachments, that we have "walked to the house of God in company." Even the common greetings that pass between those who meet there, are hallowed by the occasion of the meeting, and the spirit of civic urbanity is mingled with a still sweeter infusion of Christian courtesy. By the recurrence of this intercourse, feuds and animosities are composed, which interrupted the harmony of friends and acquaintance; and those who avoided to meet because they could not forgive, are led to forgive, being obliged to meet. Its effect in humanising the lower orders of society, and fashioning their manners to the order and decorum of civil life, is apparent to every reflecting mind. The poor who have not formed a habit of attending here, remain from week to week in their sordid cells, or issue thence to places of licentiousness more sordid; while those who assemble with the other inhabitants of the place are brought into the frequent view of their superiors; their persons are known, their appearance is noted; the inquiring eye of benevolence pursues them to their humble cottages, and they are not unfrequently led home from the social worship to the social meal. If the rich and poor were but thus brought together regularly and universally, that single circumstance would be found sufficient to remove the squalidness of misery, and the bitterness of want; and poverty would exist only as a sober shade in the picture of life, on which the benevolent eye might rest with a degree of complacency when fatigued with the more gaudy colouring of luxury and show.

Mrs. Barbauld.

HOUSE OF GOD—Food at the.

A little girl said to a gentleman who was never known to enter the house of God, "Sir, why don't you go to church; for I am sure, such as you are, you need food as well as myself?" The gentleman answered her, "Pray, who feeds you, and what kind of food is it that you receive at church?" She replied, "Sir, it is God who feeds me there, and His Word is the food I am supplied with; and I assure you, that though my mother, being very poor, is sometimes scarcely able to give me food to eat, yet, fed as I am every Sunday with the Bread of life. I never know what the pains of hunger are." The gentleman, astonished at what he heard from the little girl, resolved from that time to attend the service of the sanctuary; and he has adhered to his determination, and now feels and confesses the great pleasure and profit that arises from a constant attendance on the means of grace. *J. Whitecross*

HOUSE OF GOD—Love to the.

Christians in Greenland very seldom, if ever, absent themselves from public worship on account of the weather. When it is so cold that their breath freezes and forms icicles on their faces, they yet go long distances—men, women and children, through snow and ice, storm, &c., to the house of prayer. Through much greater sacrifice than the Christians of more favoured lands do the poor Greenlanders obey the injunction not to forsake the assembling of themselves together. *Anon.*

HOUSE OF GOD—Pleasures of the.

A lady, in company, was once speaking of the pleasures of going to the theatre. First, there was the pleasure of thinking of the scenes which were to be acted before going. Secondly, the pleasure of witnessing them when there. Thirdly, the pleasure of remembering them after they were over. An old gentleman who heard the remarks, observed, "There is one pleasure which you have forgotten." "What is that?" inquired the lady. "The pleasure of thinking of the theatre when you come to die." "Ah," said the lady, "I never took that into the calculation." Is not this the way with millions in their enjoyments of this life? The reflections of the dying hour are never thought of!

How much greater are the pleasures of God's people in going to His house! In addition to the pleasures stated above, they have the *fourth*—the pleasure of happy reflections in the dying day. *John Bate.*

HUMANITY—before Glory.

Antonius Pius, the Roman emperor, was an amiable man and a good prince. When some of his courtiers attempted to influence him with a passion for military glory, he answered, that he more desired the preservation of one subject, than the destruction of a thousand enemies. *Anon.*

HUMANITY—Lesson of.

The night after the battle of Bassano, the moon rose cloudless and brilliant over the sanguinary scene. Napoleon, who seldom exhibited any hilarity, or even exhilaration of spirits in the hour of victory, rode, accompanied by his staff, over the plain covered with the bodies of the dying and the dead, and, silent and thoughtful, seemed lost in painful reverie.

It was midnight. The confusion and the uproar of the battle had passed away, and the deep silence of the calm starlight night was only disturbed by the moans of the wounded and dying. Suddenly a dog sprang from beneath the cloak of his dead master, and rushed to Napoleon as if frantically imploring his aid, and then rushed back again to the mangled corpse, licking the blood from its face and hands, and howling most piteously. Napoleon was deeply moved by the affecting scene, and turned to his officers, with his hand pointed towards the faithful dog, and said with evident emotion, "There, gentlemen, that dog teaches us a lesson of humanity." *Denton.*

HUMANITY—Stream of.

Doubtless, if we could stand—as so many brave hearts have striven to do—beside the fount of the Nile, it would be hard to think that little trickling stream was actually the same as the great river of Egypt, and that it should grow and swell deeper and stronger, receiving the floods of heaven and the tribute of earth, till at last it should roll in resistless seas of water, bearing fertility and blessing over all the land. Hardly could we bring ourselves to call that poor weak rill the Nile! But before one Eye at least in the universe the feeble spring and the mighty river are one. He sees it all mapped out from its source in weakness, to its end in power. And can *we* never rise high enough into the upper air of thought to see like Him our human fellow-rivers, not only in their feeble struggles through the rocks and stones in their path, but as they shall be hereafter, far away, perhaps a thousand years to come, down cataracts of death, and past long deserts of unknown worlds—but as they shall surely be at last, each flowing on, a majestic benediction through the universe, reflecting on his ever-swelling bosom the infinite glory of God?

Miss Cobbe.

HUMANITY—Unity of.

Humanity is a continuous chain, one link fastened to another and following it, not as having in itself wholly independent action, but as being put into motion by the link that preceded it. It is the majestic march of the locomotive and its train along the railway of time. Carriage after carriage passes, one generation succeeding another, but each drawn on by its last predecessor, the coupling-chain binding one to another into a continuous whole: as is a railway train, so is humanity throughout all its generations—one. *R. Brown.*

HUMAN NATURE—Man's Enemy.

There is not a beast of the field but may trust his nature and follow it; certain that it will lead him to the best of which he is capable. But as for us, our only invincible enemy is our nature; were it sound, we could hold circumstances as lightly as Samson's withs; but it is evermore betraying us. Often, when we honestly meant to be good and noble, our miserable nature, at the first favorable juncture of circumstances, betrayed us again, and we

found ourselves falling by our own hands, and bitterly felt that we were our own enemies. Heal us at the heart, and then let the world come on! we are ready for the conflict. Make us sound within, and we will stand in the evil day. We can defy circumstances and resist the devil, if only our own breast become not a hold of traitors; if inclinations, silent, subtle, and strong as nature, do not arise to beguile us into captivity to evil. *W. Arthur.*

HUMAN NATURE—Productive of Evil.

Human nature is said by many to be good; if so, where have social evils come from? For human nature is the only moral nature in that corrupting thing called "society." Every evil example set before the child of to-day is the fruit of human nature. It has been planted in every possible field—among the snows that never melt; in temperate regions, and under the line; in crowded cities, in lonely forests: in ancient seats of civilisation, in new colonies; and in all these fields it has, without once failing, brought forth a crop of sins and troubles. This is absolute and inexpugnable proof that human nature, in the aggregate, is a seed which produces sins and troubles. *W. Arthur.*

HUMAN NATURE—Unnatural.

Man is the only being coming within our knowledge who has a nature that is plainly unnatural. This language is not paradoxical for the sake of paradox, but for the sake of describing a mournful fact. Is a nature natural which can be changed without destroying the identity? That of man can be changed, and not only have his identity perfect, but restore the course of a higher, and evidently an older, nature than the one which had previously reigned. Is a nature natural which urges toward courses which blight and ruin? Human nature, when least affected by culture, in the loneliest and loveliest islands of unfrequented seas, urges to courses of headlong ruin and destruction. In the highest seats of civilisation, it urges men to neglect the God of all, though they believe that to Him they are indebted for being, reason, and joy, and on Him are dependent for their continuance; urges them to neglect objects which they believe to be truly noble and of eternal utility, for pleasures which they cannot help despising, and for gains which they know are neither honorable nor lasting. In proof of this, more than enough is said by the simple words, London, Paris, Rome. Yet, while their nature is thus overriding their true dignity, true happiness, and true interest, a voice within, as of a friend who has survived from better days, is ever protesting against this monstrous condition of things, and averring that this nature is not nature. *W. Arthur.*

HUMAN SOCIETY—Changes in.

When one sea floweth, another ebbeth. When one star riseth, another setteth. When light is in Goshen, darkness is in Egypt. When Mordecai groweth into favour, Haman groweth out of favour. When Benjamin beginneth, Rachel endeth. Thus we are rising or setting; getting or spending; winning or losing; growing or fading, until we arrive at heaven or hell. *Henry Smith.*

HUMAN SOCIETY—a Circle.

Human society is a vast circle of beings on a plain, in the midst of which stands the shrine of goodness and happiness, inviting all to approach; now the attached pairs in this circle should not be continually looking on each other, but should turn their faces very often toward this central object, and as they advance they will, like radii from the circumference to the centre, continually become closer to each other, as they approximate to their mutual and ultimate object. *J. Foster.*

HUMAN SOCIETY—Phases of.

In riding through a Canadian forest one day, I was particularly impressed with the appearance of the trees. Some were taller than others, some stronger, some weaker; some with foliage, others with none; some blossoming, others bearing fruit, some full grown and on the decline; some standing in a state of death, others fallen through their own corruption; some standing erect in the full vigour of life, apparently independent of all around; others seemingly delicate and leaning upon a neighbour for support; some thin, weakly plants, others bulky and gigantic; some which had been cut down by the woodman's axe, others which had fallen before the tempest's blast; some in the last stage of decay lying on the earth, and others just springing up out of the middle of their death-trunks and roots. In how many respects is this scene an emblem of human society! *John Bate.*

HUMBLE—God with the.

Thou High and Lofty One, afar.
Beyond creation's farthest star,
Inhabiting eternity,—the high
And holy palace of the sky;
Oh! am I not too low for Thee,
To stoop to visit, and to *dwell* with me?
A still, small whisper answers, No,
His chosen dwelling is below;
Within the contrite sinner's breast,
'Mid tears and sighs He loves to rest;
And they who tremble at His word,
In praise and supplication shall be heard.
Anon.

HUMILITY—Abstinence of.

Humility is the truest abstinence in the world. It is abstinence from self-love and self-conceit; the hardest and severest abstinence. It is abstinence from vaunting our own praise and exploits, and lessening the merits of other men. It is abstinence from ambition and avarice—the strongest propensities in our nature; and, consequently, it is the severest mortification and the noblest self-denial. *Delany.*

HUMILITY—Advantages of.

No vessels that God delights so much to fill as broken vessels, contrite spirits. "He resisteth the proud, and giveth grace to the humble" (Jam. iv, 6). The silver dews flow down from the mountains to the lowest valleys. A humble soul that lies low, oh, what sights of God has he! what glory does he behold, when the proud soul sees nothing. He that is in the low pits and caves of the earth sees the stars in the firmament, when they who are upon the tops of the mountains discern them not.

T. Brooks.

Those showers of grace that slide off from the lofty mountains rest on the valleys, and make them fruitful. He giveth grace to the lowly; He loves to bestow it where there is most room to receive it, and most return of ingenuous and entire praises upon the receipt. Such is the humble heart; and truly, as much humility gains much grace, so it grows by it. *Leighton.*

HUMILITY—Apostolic.

It has been remarked that soon after Paul was converted he declared himself "unworthy to be called an *apostle.*" As time rolled on and he grew in grace, he cried out, "I am less than the least of all *saints.*" And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, "I am the chief of *sinners.*" *Anon.*

HUMILITY—Characteristics of.

Humility is the softening shadow before
the statue of Excellence,
And lieth lowly on the ground, beloved
and lovely as the violet;
Humility is the fair-haired maid, that
calleth Worth her brother,
The gentle silent nurse, that fostereth infant virtues:
Humility bringeth no excuse; she is welcome to God and man:
Her countenance is needful unto all, who
would prosper in either world;
And the mild light of her sweet face is
mirrored in the eyes of her companions,
And straightway stand they accepted,
children of penitence and love.

Tupper.

HUMILITY—Christ Teaches.

He voluntarily mourned, because mourning humiliates, and He would be humble; He daily suffered because suffering subdues the pride of human hearts, and He would teach us to accomplish that conquest. It was the humiliation of a God to take our nature at all; it was the humiliation of a man to crucify that nature daily. He knew what sages had failed to see, that it was loftiest when lowest; that as it sank to humbleness it rose in glory. And thus the model of all He taught, Himself "the first-born from the dead." He soared to heaven with a spirit lowly as the grave He left; thus beats there, at the right hand of the Majesty on high, a human heart—the heart of an enthroned King—more softly subdued to mercy, more meekly patient, than ever sorrowed among the loneliest solitudes of earthly affliction.

Archer Butler.

HUMILITY—not Contemptible.

Humility did not make John the Baptist contemptible; but when he refused the name of a prophet, Christ saith that he was more than a prophet. Humility did not make Moses contemptible; but as he was the mildest man upon earth, so he was the greatest upon earth. Humility did not make David contemptible; but when he humbled himself he said unto Michal, "I will be more humble yet, and lowly in mine own sight, yet thou and thy maids shall honour me." As Christ ceased not to be a king because he was like a servant, nor to be a lion because He was a Lamb, nor to be a God because he was made man, nor to be a judge because He was judged; so man doth not lose his honour by humility; but he shall be honoured for his humility, as the son was honoured when he was humbled (Luke xv, 18—25). Thus humility hath found that which pride sought; like little David, which was least accounted of, and yet got the victory, yea, when no man durst encounter with the giant (1 Sam. xvii, 28). *Henry Smith.*

HUMILITY—Examples of.

Abraham (Gen. xviii, 27); *Jacob* (Gen. xxxii, 10); *Moses* (Exo. iii, 11; iv. 10); *Joshua* (Jos. vii, 6); *Gideon* (Jud. vi, 15); *David* (1 Chron. xxix 14); *Hezekiah* (2 Chron. xxxii, 26); *Manasseh* (2 Chron. xxxiii, 12); *Josiah* (2 Chron. xxxiv. 27); *Job* (Job xl, 4; xlii, 6); *Isaiah* (Isa. vi, 5); *Jeremiah* (Jer. i, 6); *John the Baptist* (Matt. iii, 14); *Centurion* (Matt. viii, 8); *Woman of Canaan* (Matt. xv, 27); *Elizabeth* (Luke i, 43); *Peter* (Luke v, 8); *Paul* (Acts xx, 19). *Anon.*

HUMILITY—Feigned.

There are many professors who indulge

in a habit of saying, under a disguised pretence, what they do not themselves truly believe, and what they would be heartily sorry that others should believe of them. An instance of this was lately mentioned to me by the deacon of a Christian church. One of the members was indulging freely in this strain: "What a poor short-coming creature I am!" His minister sighed, and said, "Indeed you have long given me painful reason to believe you." Whereupon the member, being taken at his word, replied, in a tone of anger, "Who told you anything about me? I am as good as you. I will not come to hear you any more: I will go somewhere else." And so he did. *Dr. R. Newton.*

HUMILITY—Growth of.

It is as one who stands by the margin of a lake, and gazes on his own image close beneath him; conceive this contemplator of himself borne gradually aloft towards the heavens, and the image which he still beholds as he soars will deepen in proportion as he rises. *Archer Butler.*

HUMILITY—Honour of.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest,
In lark and nightingale we see
What honour hath humility.

When Mary chose the "better part,"
She meekly sat at Jesus' feet;
And Lydia's gently opened heart
Was made for God's own temple meet;
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility. *J. Montgomery.*

HUMILITY—Modesty of.

A lady applied to a celebrated philanthropist on behalf of an orphan child. When he had bidden her draw on him for any amount, she said, "As soon as the child is old enough I will teach him to thank you." "Stop," said the good man, "you are mistaken. We do not thank the clouds for rain; teach the child to look higher and to thank Him who gives both the clouds and the rain."

G. S. Bowes.

HUMILITY—above Pride.

Two men went up into the temple to pray, the one a very righteous man, as he seemed to himself and to others, the other an unrighteous man, as he seemed to himself and to others; but God, who seeth not as man seeth, accounted the unrighteous man the more righteous of the two. So have I seen two flowers side by side, the one erect, and without a misgiving, looking up to heaven, the other with its head all adown upon its breast, looking only to the earth. But the flower that looked earthward, as though not worthy to look heavenward, was the more heavenly of the two. Then said I, Pride and self-sufficiency are a miserable insufficiency; but meekness and self-distrust are allied to all-sufficiency. Question: Does God always give least to those who think themselves greatest, and most to those who think least of themselves? Answer: Humility hath the palm. *J. Pulsford.*

HUMILITY—in Religion.

St. Augustine being asked, "What is the first thing in religion?" replied, "Humility;" and what the second? "Humility;" and what the third? "Humility."

He who has other graces without humility, is like one who carries a box of precious powder without a cover, on a windy day. *Anon.*

HUMILITY—Signs of.

As the lark that soars the highest, builds her nest the lowest; the nightingale that sings the sweetest, sings in the shade when all things rest; the branches that are most laden with ripe fruit, bend lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks deepest in the water,—so the holiest Christians are the humblest. *J. Mason.*

HUMILITY—True.

True humility is not a cringing prostration of the soul before another man, because he is rich, or great, or learned, or noble, or royal. Nor is that humility which cringes and prostrates itself before the saints and the Virgin Mary, and has constructed the gigantic corporation headed by the hierarchy of the Church of Rome. True humility courts not the smile (though it is thankful when it has it) of the great, and it fears not their frown. It leans not upon the mighty, because it leans upon the Lord. It bows itself to the dust before the least word from heaven; it stands erect in its conscious quality before the mightiest of human kind. Humility has often been arrayed in the most grotesque, in the most extravagant and ridiculous garbs. The mere ape of it has lived in solitudes, and perched for years upon lofty pillars, dwelt in dark caves, and worn hair-cloth dresses, has mutilated the body, starved and stinted the flesh, muttered long prayers, gone on weary pilgrimages, and passed the night in wearisome vigils, and all the while looked

around if anybody was admiring so wonderful a model of humility before God and man. This is the mockery of it, the hypocrisy that assumes its guise, not the reality. This is the very humility that has gathered the faggots, kindled the flames, burned the saints; that has scourged Europe with religious wars, pronounced conscience a crime, reason a folly; that has declared the child's smile was sin if it occurred upon the Sabbath, and that the expression of the young heart—its loud and merry laughter—was inconsistent with real and true religion. This is the mockery, the forgery, the pretence, not the reality. True humility is of another stamp. It calls no man master, and seems to worldly men to be pride, but it is only its deep deference to God that enables it to set man in his own lowly place. True humility prefers mercy to sacrifice; does good and is silent; bears suffering and is patient; rises above schoolmen, priest, and tradition; looks to Christ, sits at His feet and learns only from Him. True humility will bid the priest, the church, the minister, and the schoolmen remain, as Abraham his servants, at the bottom of the mount, while it rises to the loftiest crag of that mount, and deals alone with God, and holds communion with Him only. True humility counts holiness far more splendid than robes and phylacteries, prefers beneficence to ceremony, lives a divine life, and is not satisfied with merely talking about it and praising it. It wears not a hair-cloth shirt, nor whines when it speaks, nor puts on a sour and repulsive countenance, nor fancies that God can only be approached, and religion spoken of, in sepulchral tones. But it does not seem to men to fast. It fasts before God. There is nothing of display and parade that would indicate it was of earth, everything to prove that it is implanted within from its father in heaven. The kingdom of God is not meat, nor drink, nor phylactery, nor robe, nor rite, nor ceremony, nor outward appearance, nor peculiar tone, nor strange conduct; but it is righteousness, and peace, and joy in the Holy Ghost. Do not affect humility. The moment humility is spoken of by him that has it, that moment it is gone. It is like those delicate things which dissolve the instant they are touched. You must seek out the violet; it does not, like the poppy, thrust itself upon your notice. The moment humility tells you "I am here," there is an end to it.

Dr. Cumming.

Judge thyself with the judgment of sincerity, and thou wilt judge others with the judgment of charity. That is true humility which, like a harbinger, makes way for Christ, and throws the soul at His feet.

J. Mason.

HUMILITY—the Way of God.

Humility is peculiarly the way of God. Indeed, if it were not, how could any relation subsist between Him and His creatures? Neither men nor angels could know anything of the Creator, if He did not humble Himself. To all eternity, the children must abide in ignorance of their Almighty Father, if He were not pleased to show Himself to them; and to show Himself to creatures, He must humble Himself. To show Himself to fallen creatures in a fallen world, He must abase Himself. To do them service, He must come nearer to them; to do them the utmost service, He must become one of them, He must be made flesh and dwell among them. *J. Pulsford.*

HUSBAND—Choosing a.

Young woman! if a rich young man asks you to marry him, and has no occupation, or trade, or calling by which he could make a living if he were thrown on his own resources, you may give him your respect, but "give him the mitten."

Whatever may be a young man's qualities, if he is fond, very fond of going to the theatre, "refuse" him.

If a young man shows by his conversation that he is an admirer of fast horses, and is pretty well acquainted with the qualities and "time" of the best racing nags of the country, when he asks your hand, "give him the mitten only."

If you ever hear a young man speak of his father or mother disrespectfully, contemptuously, do not encourage his attentions; he will do the same of you, and in many ways will make your heart ache before you die.

If you know a young man likes to stand around tavern-doors, at the street corners, and about "groceries," cut your hand off rather than place it in his; he is worth only the "mitten."

If your suitor can tell you a great deal about cards; seems familiar with a multitude of "tricks" which can be performed with the same, and is himself an adept in such things, let him win all the money he may from others, but let him not "win" your heart, for he will "lose it" in a year, and leave you a broken one in its place.

If you know of a "nice young man" who will certainly heir a large estate, who is of a "highly respectable family," who seems to be at home as to the usages, customs, and proprieties of good society, and yet who is indifferent about attending church on the Sabbath day, who speaks disparagingly of clergymen, who talks about religion in a patronising way as "a very good thing in its place," particularly for old women, weak young girls, and chil-

dren, never marry him should he ask you. Such a man can never warm a woman's heart; will never twine around it the tendrils of a true affection, for he is innately cold, unsympathising, and selfish, and should sickness and trouble come to you, he will leave you to bear them all alone.

Idleness, the having no occupation, will always and inevitably engender moral and physical disease; and these traits will be more or less perpetuated in the children born to such; the brunt of these calamities has to be borne by the mother, and in the bearing up against them how many a noble-hearted woman has sorrowed, and grieved, and toiled herself into a premature grave may never be known, but the number cannot be expressed in a few figures. Therefore, my sunny-faced daughter, if you do not want to grow old before your time, to live a life of toil and sorrow, and then prematurely die, give not your hand, but only "the mitten" to a young man, however well born or rich, who has not a legitimate calling by which he could "make a living" if he were by some fortuity left penniless. *Dr. Hall.*

HUSBAND AND WIFE.

Did you ever hear the word "husband" explained? It means literally "the band of the house," the support of it, the person who keeps it together, as a band keeps together a sheaf of corn. There are many married men who are not husbands, because they are not the band of the house. Truly, in many cases, the wife is the husband; far oftentimes it is she who, by her prudence, and thrift, and economy, keeps the house together. The married man who, by his dissolute habits, strips his house of all comfort, is not a husband; in a legal sense he is, but in no other; for he is not a *house-band;* instead of keeping things together, he scatters them among the pawnbrokers.

And now let us see whether the word "wife" has not a lesson too. It literally means a weaver. The wife is the person who weaves. Before our great cotton and cloth factories arose, one of the principal employments in every house was the fabrication of clothing: every family made its own. The wool was spun into thread by the girls, who were therefore called *spinsters;* the thread was woven into cloth by their mother, who accordingly was called the weaver, or the wife: and another remnant of this old truth we discover in the word "heirloom," applied to any old piece of furniture which has come down to us from our ancestors, and which, though it may be a chair or bed, shows that a loom was once a most important article in every house. Thus the word "wife" means weaver; and, as Trench well remarks, "in the word itself is wrapped up a hint of earnest, in-door, stay-at-home occupations, as being fitted for her who bears this name." *Anon.*

HYPOCRISY—Emblem of.

A very capital painter, in London, exhibited a piece representing a friar habited in his canonicals. View the painting at a distance, and you would think the friar to be in a praying attitude. His hands are clasped together, and held horizontally to his breast; his eyes meekly demissed, like those of the publican in the Gospel; and the good man appears to be quite absorbed in humble adoration and devout recollection. But take a nearer survey, and the deception vanishes. The book which seemed to be before him is discovered to be a punchbowl, into which the wretch is all the while, in reality, only squeezing a lemon. How lively a representation of a hypocrite! *Bowes.*

HYPOCRISY—Exposure of.

The very show of goodness shall be taken from them which have not goodness itself; lest men should content themselves with shows and shadows. Christ saith, That which he seemeth to have shall be taken from him; as if He should say, Take away his talent and his napkin too, that he may not seem to have a talent; as Moses saith, I will not leave a hoof behind. Thou shalt not seem just, nor wise, nor honest, but I will make thee as naked to men as Adam was to me. Even as the fig-tree, because it had no fruit, was spoiled of his leaves, which showed like fruit; so they which have made shipwreck of honesty shall make shipwreck of credit too. Their name shall go with a brand upon it, like Cain the murderer, Achan the thief, Absalom the rebel, Magus the sorcerer. Jeroboam had for his title, Jeroboam who made Israel to sin. Demas had for his title, Demas which embraced the world. Mark how sin doth persecute and vex the sinner. Indeed Demas had embraced the world, but he would not have the world to know it; but see first how God makes Paul to know it, and after He makes him to proclaim it, that now Demas is not only a hypocrite, but known to be a hypocrite, like a rogue which is burned in the ear. When Jeroboam's wife came to the prophet to inquire of her son, she disguised herself because she would not be known; yet the prophet knew her, for so soon as she knocked at the door, he called, Come in, Jeroboam's wife; so, though men disguise themselves with sober countenances, and holy speeches, and honest company, because they would not be known; yet, when God seeth a hypocrite, He will pull

his visor from his face, as Adam was stripped of his fig-leaves, and show the anatomy of his heart as though his life were written in his forehead, and he shall marvel how men know that which he scarce thought had been known to God.

Henry Smith.

HYPOCRISY—an Imitation.

Art imitates nature, and the nearer it comes to nature in its effects, it is the more excellent. Grace is the new nature of a Christian, and hypocrisy that art that counterfeits it; and the more exquisite it is in imitation, it is the more plausible to men, but the more abominable to God. It may frame a spiritual man in image so to the life, that not only others, but even the hypocrite himself, may admire it, and favouring his own artifice, may be deceived so far as to say and to think it lives, and fall in love with it; but he is no less abhorred by the Searcher of hearts than pleasing to himself. *Bp. Hall.*

HYPOCRISY—Mischief of.

Surely the mischief of hypocrisy can never be enough inveighed against. When religion is in request, it is the chief malady of the church, and numbers die of it; though because it is a subtle and inward evil, it be little perceived. It is to be feared there are many sick of it, that look well and comely in God's outward worship, and they may pass well in good weather, in times of peace; but days of adversity are days of trial. *Bp. Hall.*

HYPOCRITE—Character of the.

The kite is a bird which delights in the free air, and soars aloft, as if it would fain approach to heaven. All the while, however, it keeps its sharp eye continually directed to the earth, if haply it may there spy some prey to seize. And like it are hypocrites; they love to speak of heavenly and spiritual things; they go to church, and take the holy supper, they read and pray and sing; but, nevertheless, their heart retains its earthly inclination, and they seek that which is temporal more than that which is eternal. *Gotthold.*

HYPOCRITE—Description of the.

He speaks, it may be, like an angel, but he hath a covetous eye, or the gain of unrighteousness in his hand; or the hand is white, but his heart is full of rottenness; full of unmortified cares, a very oven of lust, a shop of pride, the seat of malice. It may be, like Nebuchadnezzar's image, he hath a *golden head*, a great deal of knowledge, but he hath feet of *clay*, his affections are worldly, he minds earthly things, and his way and walk are sensual and carnal; you may trace him in his secret haunts, and his footsteps will be found in some bye-paths of sin. *Alleine.*

HYPOCRITE—Goodness of the.

Lapidaries tell us of the Chelydonian stone, that it will retain its virtue and lustre no longer than it is enclosed in gold. A fit emblem of the hypocrite, who is only good while he is enclosed in golden prosperity, safety, and felicity. *T. Brooks.*

HYPOCRITE AND SAINT.

The hypocrite and saint are like two men at sawing; the hypocrite, like him in the pit, looks high upward, but pulls downward; the saint, like him above, looks low, humbly downward, but pulls upward. The hypocrite is like a peach, which covers a ragged craggy stone under a velvet coat; the saint, like the chestnut, hath a sweet kernel, though the cover be rough. The hypocrite, like Judas, kisses Christ, but betrays Him, and, like ivy, he clasps about Christ, but is not united to Him; he again, like ivy, derives not sap and nourishment from Him, but from a root of his own. The hypocrite is like a window cushion, fairly wrought without, but stuffed with straw. *Venning.*

HYPOCRITES—Selfishness of.

Hypocrites do not walk with God, but halt with Him; they follow Him as a dog doth his master, till he comes by a carrion. They will launch no further out into the main than they may be sure to return at pleasure safe to the shore. *J. Trapp.*

HYPOSTATIC UNION—Definition of.

The opinion of the Council of Chalcedon in the fifth century respecting this subject was, "that in Christ there is one person, in the unity of person two natures, the Divine and the human; and that there is no change or mixture or confusion of these two natures but that each retains its own distinguishing properties." *R. Watson.*

HYPOSTATIC UNION—Necessary.

Had He not possessed this double nature in the unity of His person, He could not have been our Prophet: for, as God, He knows the mind and will of God (John i, 18; iii, 13), and, as man, is fitted to impart it suitably to us (Deut. xviii, 15, 18, compared with Acts iii, 22).

As Priest, had He not been man, He could have shed no blood; and if not God, it had been no adequate value for us (Heb. ii, 17; Acts xx, 28).

As King, had he not been man, He had been a heterogeneous, and so no fit head for us; and if not God, He could neither rule nor defend His body the Church.

The learned Hooker observes, that the dividing of Christ's person, which is but

one, and the confounding of His natures, which are two, hath been the occasion of those errors which have so greatly disturbed the peace of the Church.

But ye, beloved, have not so learned Christ. Ye know He is, (1) True and very God; (2) true and very man; that (3) these two natures make but one person, being united inseparably; (4) that they are not confounded or swallowed up one in another, but remain still distinct in the person of Christ.

Hold ye the sound words which cannot be condemned. Great things hang upon all these truths. O suffer not a stone to be loosed out of the foundation. *Flavel.*

I.

I AM.

When the Lord speaketh of Himself, with regard to His people, He saith, *I am.* He doth not say, I am their light, their life, their guide, their tower, or their strength; but only I AM. He sets His hands as it were to a blank, that His people might write under it what they please that is for their good. As if He should say, Are they weak? I am strength. Are they sick? I am health. Are they in trouble? I am comfort. Are they poor? I am riches. Are they dying? I am life. Have they nothing? I am all things. I am justice and mercy; I am grace and goodness; I am glory, beauty, holiness, eminency, supremacy, perfection, all-sufficiency, eternity, Jehovah—I am whatsoever is suitable to their nature, or convenient for them in their several conditions. I am whatsoever is amiable in itself, or desirable to their souls. Whatsoever is pure and holy, whatsoever is great and pleasant, whatsoever is good and needful to make them happy, that I am. So that, in short, God here represents Himself unto us as one universal good, and leaves us to make the application to ourselves, according to our several wants, capacities, and desires, by saying only in general I AM.

Bp. Beveridge.

The "*I am*" of God is contrasted with the *I am become* of all other things. Everything else is in a state of *becoming*, God is in a state of *being*. The acorn has become the plant, and the plant has become the oak. The child has become the man, and the man has become good or wise, or whatever else it may be. God ever *is*. *F. W. Robertson.*

IDEA—One.

It is said that Luther was a man of one idea, and that idea—JESUS. But it does not mean, I suppose, that he had no other ideas in his mind. This would be false to fact. It means, I conceive, that Jesus was the one idea of his mind from which all others emanated; the same as the trunk of a tree is one, but gives life and growth to scores of branches, hundreds and thousands of buds and leaves; just as a great tradesman has one idea, his trade, but that divides and works out into a thousand ideas of ways and means of promoting his trade. In this sense Paul, Wesley, Howard, Whitfield, Wellington, &c., &c., were men of one idea. He who wishes to fulfil his mission in this world *must* be a man of one idea.

John Bate.

Sometimes I hear a talk about a man with one idea. Well, I like a man to have an idea; it is a great property is an idea. Some people seem as if they had no ideas at all; but I like a man of one idea. What is a man of one idea? Why he is a man in whom an idea takes possession of his skull, and of both hemispheres of his brain; of the frontal region, the back region, and the lateral region; and the idea walks up and down in his brain, from hemisphere to hemisphere, from convolution to convolution; and thus the man is literally a man of one idea. And when the one idea is, that knowledge shall be everywhere and ignorance nowhere, order everywhere and disorder nowhere, liberty everywhere and slavery nowhere—when that one idea is, that truth shall be everywhere and falsehood nowhere, love everywhere and hatred nowhere, concord everywhere and discord nowhere, Christ everywhere and Satan nowhere on the earth at all,—that is a grand idea.

Dr. Beaumont.

IDEAS—Association of.

The law of association of ideas is well known. Suddenly, when far away from the scenes and events of former years, some secret, invisible, and mysterious suggestion makes the past again a living reality. We know not how the suggestion is made. No trace of the connecting link can be found, but it reveals a wonderful power in our nature. Through it we are hurried back to some long-forgotten thought, or word, or deed, and made to confront it after the lapse of many years in some new form, or, till then, unperceived relation. Very simple indeed is the process, but most remarkable and sometimes terrific the results. The means by which it is effected may be exceedingly insignificant. A change of wind, the aspect of a flower, the position of the clouds, a peculiar tone of voice, the expression of a countenance, a single word, any one of these may be

quite sufficient for the purpose; but at the merest suggestive touch, as if by enchantment, the door of the past will fly open, and the deed, with its attendant circumstances, stand revealed in solemn reality.
Dr. Thomas.

IDEAS—Innate.

Innate ideas signify those notions or impressions supposed to have been stamped upon the mind from the first instant of its existence, as contradistinguished from those which it afterwards gradually acquires from without. Locke undertook to demonstrate that ideas are not innate; and the dispute has the greatest names arrayed on each side. Bishop Law, the patron of Dr. Paley, and a zealous partizan of Locke, remarks: "It will really come to the same thing with regard to the usual attributes of God, and the nature of virtue and vice, whether the Deity has *implanted* these instincts and affections in us, or has framed and disposed us in such a manner—has given us such power and placed us in such circumstances—that we must *necessarily acquire* them."
Smee.

IDEAS—Striking.

Many things may descend from the *sky of truth* without deeply striking and interesting men; as from the sky of clouds, rain, snow, &c. may descend without exciting ardent attention; it must be large hailstones, the sound of thunder, torrent rain, and the lightning flash; analogous to these must be the ideas and propositions which strike men's minds. *J. Foster.*

IDENTITY—Bodily.

Bodily identity is not a conclusion drawn from the comparison or combination of other facts, but it is itself a single irresolvable fact of consciousness. The child, the savage, the philosopher, are alike certain of the sameness of their bodies at different periods of their lives, and on the same grounds. This intuitive conviction, as it is not the result of science, so it is no more bound to give an account of itself to science, *i. e.* we are no more called upon to explain it before we believe it than we are to explain any other of the simple data of consciousness. *A. A. Hodge.*

IDENTITY—Essentials to.

It is evident that identity depends upon different conditions in different cases. The identity of a stone or any other portion of unorganized matter consists in its substance and form. On the other hand, the identity of a plant, from the seed to its maturity, is in a great measure independent of sameness of substance, or of form. Their identity appears to consist in each plant's being one organized whole and in the continuity of the succession of its elements and parts. The identity of a picture does not depend upon the sameness of the particles of colouring matter of which it is composed, for these we may conceive to be continually changing, but upon the drawing, the tints, the light and shade, the expression, the idea which it embodies, &c. *Ibid.*

IDLENESS—Danger of.

Rather do what is nothing to the purpose, than be idle; that the devil may find thee doing. The bird that sits is easily shot, when fliers scape the fowler. Idleness is the dead sea that swallows all the virtues, and the self-made sepulchre of a living man. *Quarles.*

IDLENESS—Extreme.

A favorite illustration among the Arabs of extreme idleness is the man that would not turn his head over on his pillow, though the muddy water leaking through the roof fell plump into his eye.
Dr. Thomson.

IDLENESS—Inaction of.

Idleness is the grand pacific ocean of life, and in that stagnant abyss, the most salutary things produce no good, the most noxious no evil. Vice, indeed, abstractedly considered, may be, and often is, engendered in idleness, but the moment it becomes efficiently vice, it must quit its cradle and cease to be idle. *C. Colton.*

IDLENESS—Laborious.

There is such a thing as laborious idleness. Busy? So was the Shepherd on the Alps, mentioned by Dugald Stewart, who spent fifteen years of life learning to balance a pole on his chin; and the philosopher sagely remarks how much good, had they been directed to a noble object, this diligence and perseverence would have accomplished. Busy? So have I seen the miller's wheel, which went round and round; but idly, grinding no corn. Busy? So, in a way, was the Russian who, facing the winter's cold nor regarding the cost of massive slabs brought at great labour from frozen lake or river, built him an icy palace, within whose glittering translucent walls, wrapt in furs and shining in jewels, rank and beauty held their revelry, and the bowl and the laugh and the song went round. But with soft breath, and other music, and opening buds, spring returned; and then, before the eyes that had gazed with wonder on the crystal walls of that fairy palace as they gleamed by night with a thousand lights, or flashed with the radiance of gems in the bright sunshine, it dissolved, nor left "a rack behind"—its pleasures, "vanity;" its expense, "vex-

ation of spirit." Busy? So, in a way, are the children who, when the tide is at the ebb, with merry laughter and rosy cheeks and nimble hands build a castle of the moist sea-sand—the thoughtless urchins, types of lovers of pleasure and of the world, so intent on their work as not to see how the treacherous, silent tide has crept around them, not merely to sap and undermine, and with one rude blow of her billow demolish the work of their hands, but to cut off their retreat to the distant shore, and drown their frantic screams and cries for help in the roar of its remorseless waves. From a death-bed where all he toiled and sinned and sorrowed for is slipping from his grasp, fading from his view, such will his life seem to the busiest worldling; he spends his strength for nought, and his labour for that which profiteth not. With an eye that pities because it foresees our miserable doom, God calls us from such busy trifling, from a life of laborious idleness, to a service which is as pleasant as it is profitable, as graceful as it is dutiful, saying—Work out your salvation—Work while it is called to-day, seeing that the night cometh when no man can work. *Dr. Guthrie.*

IDLENESS—Mischiefs of.

Idleness is the mother of unquietness, disorder, and curiosity; sacrilegious in religion, dangerous in science, damnable as to future things, seditious in affairs of state, contrary to the quiet of families, and shameful and infamous to those who are possessed with it. *J. Beaumont.*

IDLENESS—Punished.

Idleness was a criminal offence at Athens, and should be so regarded everywhere, since "drones suck not eagle's blood, but rob bee-hives." Plutarch, in his life of Lycurgus, tells us of a classic "loafer" who was one day fined for this offence, and who was greatly condoled by a brother idler as having been *condemned for keeping up his dignity.* *E. L. Magoon.*

IDOLATRY—in Ancient Britain.

British Christians ought to recollect that their ancestors were once blind idolaters, serving them that by nature are no gods. Dr. Plaifere, in a sermon preached before the University of Cambridge, in 1573, remarks, that, before the preaching of the Gospel of Christ, no church here existed, but the temple of an idol; no priesthood but that of paganism; no God but the sun, the moon, or some hideous image. To the cruel rites of the Druidical worship, succeeded the abominations of the Roman idolatry. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Malden, the temple of Victoria; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; and at Westminster, where the Abbey rears its venerable pile, a temple of Apollo.

Dr. Smith.

IDOLATRY—Degradation of.

Idolatry! you cannot find any more gross, any more cruel, on the broad earth, than within the area of a mile around this pulpit [in New York]. Dark minds from which God is obscured; deluded souls, whose fetish is the dice-box or the bottle; apathetic spirits, steeped in sensual abomination, unmoved by a moral ripple, soaking in the swamp of animal vitality. False gods, more hideous, more awful than Moloch or Baal; worshipped with shrieks, worshipped with curses, with the hearth-stone for the bloody altar, and the drunken husband for the immolating priest, and women and children for the victims.

Dr. Chapin.

IDOLATRY—Destruction of.

What, Dagon up again! I thought we had hurled him
Down on the threshold, never more to rise.
Bring wedge and axe; and neighbours, lend your hands,
And rive the idol into winter fagots.

Athelstane.

IDOLATRY—Fleshliness of.

When the catechist read to them our Lord's warning against false prophets, and said something in explanation, a Brahmin, declared before all present, "It is the lust of the eyes, and of pleasure, that prevents us from embracing the truth." Many bore testimony that this was true. "St. Paul," remarks Swartz, "enumerates idolatry among the works of the flesh; and corrupt nature does, indeed, derive support from it, in more ways than one. If it were only an error of the *understanding*, the greater number of heathens would already have forsaken it; but being a work *of the flesh*, and Christianity requiring its crucifixion, they stop there."

Pearson.

IDOLATRY—Forms of.

Asia worships the true God, but has false conceptions of Him. This is the land of dreamy intellect, of morbid sensibilities, of stationary civilizations. We see the conception of God variously modified in different nations, and we mark, as we pass over them, a ripening of the human mind in proportion to the approach to a right

and perfect conception of the Almighty. Lowest in the scale, perhaps, we may place the Brahmins. They acknowledge a supreme God, Brahm, but they put him afar off, and ascribe creation, preservation, and destruction to inferior divinities. As might be expected, they overthrow his altars, neglect his temple, and leave him nothing but the name, while they give their chief adoration to the God Vishnu and his nine incarnations, of which Juggernaut is one. What is their intellectual state? Next comes Buddhism, which overspreads farther India, the Chinese empire, and Japan. This is a reformation of Brahminism. While it recognises an eternal First Cause, it represents him as reposing in profound slumber, from which he only now and then awakes to send down some perfected spirits, that they may make certain necessary alterations in the universe.

Bp. Thomson.

As the several nations that the king of Assyria placed in Samaria, made idols of their own, and set them up for worship; so we may see the different classes of men in these days, with their idols of worship—the ambitious, the covetous, the pleasure-taker, the miser, the scientific, and others, with their respective idols, times and places of worship; as earnest as any of the worshippers of the True God.

John Bate.

IDOLATRY—in the Heart.

Travellers tell us that there is a tribe in Africa so given to superstition that they fill their huts and hovels with so many idols that they do not even leave room for their families. How many men there are who fill their hearts with the idols of sin, so that there is no room for the Living God, or for any of His holy principles!

John Bate.

IDOLATRY—Heathen.

A singular phenomenon, known as the Spectre of the Brocken, is seen on a certain mountain in Germany. The traveller who at dawn stands on the topmost ridge, beholds a colossal shadowy spectre moving on the summits of the distant hills. But, in fact, it is only his own shadow projected upon the morning mists by the rising run, and it imitates, of course, every movement of its creator. So heathen nations have mistaken their own image for Deity. Their gods display human frailties and passions and scanty virtues, projected and magnified upon the heavens, just as the small figures on the slide of a magic lantern are projected, magnified and illuminated, upon a white sheet. *Anon.*

IDOLATRY—Patronising.

It is lamentable to think how long after our power was firmly established in Bengal, we, grossly neglecting the first and plainest duty of the civil magistrate, suffered the practices of infanticide and suttee to continue unchecked. We decorated the temples of the false gods. We provided the dancing girls. We gilded and painted the images to which our ignorant subjects bowed down. We repaired and embellished the car under the wheels of which crazy devotees flung themselves at every festival to be crushed to death. We sent guards of honour to escort pilgrims to the places of worship. We actually made oblations at the shrines of idols. All this was considered, and is still considered, by some prejudiced Anglo-Indians of the old school, as profound policy. I believe that there never was so shallow, so senseless a policy. We gained nothing by it. We lowered ourselves in the eyes of those whom we meant to flatter. We led them to believe that we attached no importance to the difference between Christianity and heathenism. Yet how vast that difference is! I altogether abstain from alluding to topics which belong to divines; I speak merely as a politician, anxious for the morality and the temporal well-being of society; and so speaking, I say that to countenance the Brahminical idolatry, and to discountenance that religion which has done so much to promote justice, and mercy, and freedom, and arts, and sciences, and good government, and domestic happiness, which has struck off the chains of the slave, which has mitigated the horrors of war, which has raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilisation. *Lord Macaulay.*

IDOLATRY—Power of.

Idolatry is one of the most unconquerable of all the corrupt propensities of the human soul. Miracles under the new dispensation had scarcely ceased, the apostolic fathers were scarcely cold in their graves, before idolatrous forms were again superinduced upon the pure spirituality of the Holy Gospel. *J. B. Walker.*

IDOLS—Destruction of.

Mahmoud, the conqueror of India, reached Somnat, a temple of peculiar sanctity in Guzerat. Having overcome all resistance, he entered the temple. Facing the entrance was an idol five yards high. He instantly ordered it to be destroyed. The Brahmins of the temple threw themselves down before him, and offered him an enormous ransom; but Mahmoud, after a moment's pause, declared he would rather be remembered as the breaker than the seller of idols, and struck the image with his mace. His example was followed;

and the image, which was hollow, burst with the blows, and poured forth a quantity of diamonds and other jewels, far more than the proffered ransom.

Thou too, heaven's commission'd warrior
To cast down each idol throne
In thy heart's profaned temple,
Make this faithful deed thy own.
Still they plead, and still they promise,
Wilt thou suffer them to stand?
They have pleasures, gifts, and treasures,
To enrich thee at command.
Heed them not, but boldly strike them,
Let descend the faithful blow;
From their wreck and from their ruin,
First will thy true riches flow.
Thou shalt lose thy life and find it;
Thou shalt boldly cast it forth,
And then back again receiving,
Know it in its endless worth.
Archbishop Trench.

IDOLS—Use of.

When the English army had taken the city of Rangoon, the capital of Burmah, Havelock, who was then a lieutenant, sought out, as was his custom, a place for a prayer meeting. He secured a chamber in a temple, devoted to Boodh, with idols, sitting all around, their legs crossed and arms folded upon their laps. He caused a lamp to be put in the hands of each idol, to illumine the place while he and his company read the Scriptures and prayed together.

All idols, whether in heathendom or Christendom, would be in their proper place, if they were only used as creatures to hold light to guide us to the true God and Saviour. *John Bate.*

IDOLS—Weakness of.

A little boy who lived in the house of a heathen said to him one day: "There is but one God—the one who made the earth, and the sky, and everything. It is He who gives us the rain and the sunshine, and He knows what we do and what we leave undone. He hears us when we pray, and He, the Eternal One, will punish us if we do wrong, and reward us if we do right. He can save us or He can destroy us. But these images that you pray to are only lumps of baked clay. They can't see or hear; how, then, can they do you any good or save you from any trouble? You ought to talk to God's messenger about that." He meant the Missionary.

The heathen paid no heed to him, but soon afterwards went on a little journey. While he was gone, the boy took a stick and broke all the images except the largest, into the hands of which he put the stick. When the man returned, he was furious to see what had happened, and exclaimed: "Who has done this?"

"Perhaps," said the little boy, "the big idol has been beating his little brothers."

"Nonsense," said the man. "Don't talk such stuff as that! Do you think I'm a fool? You know as well as I do that the thing cannot even raise its hand. It was you, you little rascal! It was you! And to pay you for your labour of wickedness, I'll beat you to death with the same stick." And seizing the stick, he approached him.

"But," said the boy gently, "how can you trust to a god so weak that a child's hand can destroy him? Do you suppose that, if he can't take care of himself or his companions, he can of you and the world, let alone *making* you?"

The heathen stopped to think, for it was a new idea. Then he broke his great idol, and went and kneeled down to pray to the true God, and called Him "My Father."
Schmidt.

Dagon could not stand before the ark of the covenant; no more can idols before the power of Christianity. *John Bate.*

IGNORANCE—Characteristics of.

The truest characters of ignorance
Are vanity, and pride, and arrogance;
As blind men use to bear their noses higher
Than those who have their eyes and sight entire.
Butler.

IGNORANCE—of Christ.

During my pastoral calls in a certain place in England, I visited a poor woman in dying circumstances. From her appearance I at once perceived that blindness covered her mind; but I could not have imagined her to be so ignorant as she really was. She could scarcely answer a single question. I asked her if she loved Christ? "No." If she knew Christ? "No." If she had ever heard of Christ? "No." If she had ever been to the house of God? "No." What a lamentable case of ignorance for England, in the nineteenth century! Is this a solitary case, or one only, which represent hundreds, if not thousands? *John Bate.*

IGNORANCE—Dangers of.

A person once passing through a park, saw nailed to one of the trees, "All dogs found in this park will be shot." A friend, who was with him, said, "Unless dogs can read, they are pretty badly off here." But a man in the present state of society, without knowledge, is worse off than the dog in the park. He has, indeed, a master to read for him; but many of our fellow-men have left the state of nature in which they dwelt near to the first instincts of life, and they have not attained to the intellectual life which is beyond those provisions.
E. P. Hood.

IGNORANCE—Dangers of.

Ignorance is a dangerous and spiritual poison, which all men ought warily to shun. *Gregory.*

IGNORANCE—Depraved.

But there is another sort of ignorance, which is not an ignorance of an empty understanding, but of a depraved heart; such an ignorance as does not only consist in a bare privation, but in a corrupt disposition; where the understanding is like that sort of blind serpents, whose blindness is attended with much venom and malignity. This was such a blindness as struck the Sodomities: there was darkness in their eyes, and withal villany in their hearts. *Dr. South.*

IGNORANCE—Destructiveness of.

That ignorance is destructive of virtue, is proved by facts as well as arguments. Search the records of heathenism, and let them testify, that when men "did not like to retain God in their knowledge, He gave them over to a reprobate mind. They were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity." Search the records even of the Christian church; let them testify that when the simple worship and the noble doctrines of Christ were corrupted by the superstitions of Jews and Pagans; when truth, clear as the day and luminous as a sunbeam, was exchanged for mummery and mystery, holy absurdities and sanctified nonsense; when the mind was narrowed up by human creeds, and its exercises restrained by legal penalties; when bishops could not write, and priests scarcely read—then the light which God had once kindled up in His Church was extinguished; a darkness which might be felt spread over the whole body; and with the destruction of knowledge came also the destruction of virtue. Piety was displaced by superstition; bigotry and furious zeal were erected on the ruins of meekness and charity; passions, fierce as hell, and insatiable as the grave, were kindled up in the human breast; and priests and people wallowed in the sink of the grossest corruption. *R. Watson.*

IGNORANCE—Evils of.

That sovereign and universal Truth which illuminates intellectual nature, as the sun enlightens the material world. He who has never received this pure emanation of Divinity is as blind as those who are born without sight; he passes through life in darkness, like that which involves the polar regions, where the night is protracted to half the year; he believes himself to be wise, but is indeed a fool; he imagines that his eye comprehends every object, yet he lives and dies without seeing anything; or, at most, he perceives only some fleeting illusions by a glimmering and deceitful light; some unsubstantial vapours, that are every moment changing their colour and shape, and at length fade into total obscurity. *Fenelon.*

When the Duchess of Modena was complained to that her son had too many branches to learn at one time, and that his health was suffering from the excessive labour, she calmly replied, "It were better for me to have no son than to have an ignorant son." *J. Hutchinson.*

IGNORANCE—Guilty.

There is also an affected ignorance, such a one as is contracted by a wilful neglect of the means; and this is not excusing but condemning. . . . In the midst of light to be in darkness; for an Israel to have an Egypt in a Goshen; this is highly provoking, and may justly cause God to lay hold on vengeance. *Dr. South.*

IGNORANCE—Innocent.

Is any father so cruel, or hard-hearted, as to disown and cast off his son, because he is a fool? No; an innocent ignorance excuses from sin, both before God and man; and God Himself will own that maxim of equity, "Ignorantia excusat peccatum." *Dr. South.*

IGNORANCE—Kinds of.

Ignorance may be distinguished into five kinds; human, natural, affected, invincible, proud, and puffed up. 1. *Human*—This is not sinful, as in Adam not to know his nakedness nor Satan's subtlety; as in the angels, and even Christ, as man, not to know the latter day. 2. *Natural.*—The ignorance of infirmity, incident to man's nature since the fall. 3. *Affected ignorance.* (See John iii, 19.)—These shut their ears when God calleth; and, being housed in their security, will not step to the door to see if the sun shines. This ignorance, if I may say so, doth reside rather in their affection than understanding part. 4. *Invincible ignorance.*—When God hath naturally darkened the understanding by a sore punishment of original sin. 5. *A proud ignorance.*—Whereof there is no hope, saith Solomon (Prov. xxvii, 1). The other is invincible, indeed this more invincible; a fool is sooner taught. *T. Adams.*

IGNORANCE—Natural.

We read of an ancient king, who being desirous to know what was the *natural language* of men; in order to bring the matter to a certain issue, made the following experiment:—He ordered two infants,

as soon as they were born, to be conveyed to a place prepared for them, where they were brought up without any instruction at all, and without ever hearing a human voice. And what was the event? Why, that when they were at length brought out of their confinement, they spake no language at all, they uttered only inarticulate sounds like those of other animals. Were two infants in like manner to be brought up from the womb without being instructed in any religion, there is little room to doubt but (unless the grace of God interposed) the event would be just the same. They would have no religion at all: they would have no more knowledge of God than the beasts of the field, than the wild ass's colt. Such is *natural religion!* abstracted from traditional, and from the influences of God's spirit.

J. Wesley.

IGNORANCE—of Prayer.

I have been informed that Robert Hall once visited a poor man in his sickness, and during his conversation with him, the man every now and then knocked with a stick the board at the head of the bed. Mr. Hall, rather annoyed by this interruption, asked his reason for such strange conduct. The man replied that the Bible commanded him to knock, and it should be opened unto him. *John Bate.*

IGNORANCE—Pride of.

By ignorance is pride increas'd;
Those most assume who know the least:
Their own self-balance gives them weight,
But euery other finds them light. *Gay.*

IGNORANCE—of Religion.

It's ignorance of the price of pearls that makes the idiot slight them. It's ignorance of the worth of diamonds that makes the fool choose a pebble before them. It's ignorance of the satisfaction learning affords that makes the peasant despise and laugh at it; and we very ordinarily see how men tread and trample on those plants which are the greatest restoratives, because they know not the virtue of them; and the same may justly be affirmed of religion, the reason why men meddle no more with it is—because they are not acquainted with the pleasantness of it. *Anthony Horneck.*

IGNORANCE—Reproving.

A number of monkeys that lived in a mountain, sought on a cold, windy, and rainy night for a fire to warm themselves; at last they saw a glow-worm, and thinking it was a spark of fire, they gathered some wood and threw it upon it; not far off there was a bird upon a tree, which, observing what they were doing, cried out to them and endeavoured to convince them of their error. This scene attracted the attention of a man who was passing by, who told the bird that it was wasting both time and patience, and that no one thought of proving a sword upon a stubborn, impenetrable stone, or of making a bow out of a piece of wood that would not bend. The bird, however, without attending to him, flew down to them to prove to them that the glow-worm was not fire, but in recompense for his pains was seized by one of them, dashed upon the ground and killed. *G. W. Hervey.*

ILLNESS—Christian in.

An able physician once said that, in a dangerous illness, a Christian would have a better chance of recovery than an unbeliever; that religious resignation was a better soothing medicine than poppy, and a better cordial than ether. An habitual horror of death overshadows the mind, darkening the little daylight of life; and indulgence in a morbid excess of apprehension, not only embitters a man's existence, but often shortens its duration. He hastens the advance of death, by the fear with which his frame is seized, at its real or imaginary approach. His trembling hand involuntorily shakes the glass in which his hours are numbered. *Dr. Reid.*

ILLNESS—Effects of.

When a man is labouring under the pain of any distemper it is then that he recollects there is a God, and that he himself is but a man; no mortal is then the object of his envy, his admiration, or his contempt, and, having no malice to gratify, the tales of slander excite not his attention. *Pliny.*

ILLUSION—Bliss of.

Some there be that shadows kiss;
Such have but a shadow's bliss.

Shakespeare.

IMAGINATION—Definition of.

Imagination is that faculty by which, from materials already existing in the mind, we form complicated conceptions or mental images, according to our own will. *Wayland.*

IMAGINATION—Description of the.

Imagination is the organ through which the soul within us recognises a soul without us; the spiritual eye by which the mind perceives and converses with the spiritualities of nature under her material forms; which tends to exalt even the senses into soul by discerning a soul in the objects of sense; and which

"Turns the common dust
Of servile opportunity to gold;
Filling the mind with sentiments august,
The beautiful, the brave, the holy, and the just." *H. N. Hudson*

IMAGINATION—Pleasures of the.

A pure imagination is a rich, invaluable boon. Its pleasures are boundless. It exceeds the power of the magician. It can give to every blade of grass, to every leaf, and to every flower, an intelligible voice, that shall speak to me of great and profitable truths. Under its magic wand the inanimate lives, space is peopled with beauteous scenes, the solitudes become vocal, the wilderness smiles, all nature becomes eloquent with truth, and all the sounds of nature, above and around us, become sweeter than Æolian harp.

R. Roberts.

IMAGINATION—Power of the.

By the aid of the imagination you may decipher God's image in the works of creation, and syllable forth His name on suns and systems, and through nature look to nature's God. By the imagination you may hear the voice of the Great Father speaking to you in the melody of the grove, in the roaring thunder, in the wild winds, and in the booming sea. By the imagination you may see the impress of His paternal hand in the vernal bloom, in the painted flower, and in the lighted star. By the aid of the imagination you may behold your paternal God opening the eyelids of the morning, and pouring on you refreshing light to gladden the heart; and then again, after the toils of the day, gently drawing around you, with more than a mother's tenderness, the evening curtain to afford weary nature a season of repose. *Ibid.*

IMAGINATION—Strong.

Such tricks hath strong imagination,
That, if he would but apprehend some joy,
It comprehends some bringer of that joy;
Or, in the night, imagining some fear,
How easy is a bush supposed a bear!

Shakespeare.

IMAGINATION—and Thought.

Imagination is not thought, neither is fancy reflection;
Thought paceth like a hoary sage, but imagination hath wings as an eagle.

Tupper.

IMAGINATION—Use of the.

The faculty of imagination is the great spring of human activity, and the principal source of human improvement. As it delights in presenting to the mind scenes and characters more perfect than those which we are acquainted with, it prevents us from ever being completely satisfied with our present condition, or with our past attainments; and engages us continually in the pursuit of some untried enjoyment, or of some ideal excellence. Hence the ardour of the selfish to better their fortunes, and to add to their personal accomplishments; and hence the zeal of the patriot and the philosopher to advance the virtue and the happiness of the human race. Destroy this faculty, and the condition of man will become as stationary as that of the brutes.

Dugald Stewart.

IMITATION OF CHRIST.

It is reported in the Bohemian story, that St. Wenceslaus, their king, one winter night going to his devotions in a remote church, barefooted in the snow and sharpness of unequal and pointed ice, his servant, Podavivus, who waited upon his master's piety, and endeavoured to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him, and set his feet in the same footsteps, which his feet should mark for him. The servant did so, and either fancied a cure or found one, for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow. In the same manner does our blessed Jesus; for, since our way is troublesome, obscure, full of objection and danger, apt to be mistaken, and to affright our industry, He commands us to mark His footsteps, to tread where His feet have stood, and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier, and fit for our feet. For He knows our infirmities, and Himself hath felt their experience in all things but in the neighbourhood of sin; and, therefore, He hath proportioned a way and a path to our strengths and capacities, and, like Jacob, hath marched softly and in evenness with the children and cattle, to entertain us by the comforts of His company, and the influence of a perpetual guide.

He that gives alms to the poor takes Jesus by the hand; he that patiently endures injuries and affronts, helps him to bear His cross; he that comforts his brother in affliction gives an amiable kiss of peace to Jesus; he that bathes his own and his neighbour's sins in tears of penance and compassion, washes his Master's feet. We lead Jesus into the recesses of our heart by holy meditations; and we enter into His heart when we express Him in our actions, for so the apostle says, "he that is in Christ walks as He also walks." But thus the actions of our life relate to Him by way of worship and religion; but the use is admirable and effectual, when our actions refer to Him as our copy, and we transcribe the original to the life.

Bp. Taylor.

IMITATION OF DEFECTS.

Every kind of imitation speaks the person that imitates inferior to him whom he imitates, as the copy is to the original; but then to imitate that which is mean, base, and unworthy, is to do one of the lowest actions in a yet lower instance; it is to climb downwards, to employ art and industry to learn a defect and an imperfection; which is a direct reproach to reason, and a contradiction to the methods of nature.

Alexander had enough to imitate him in his drunkenness and his passion, who never intended to be like him either in his chastity, or his justice to his enemies, and his liberality to his friends. And it is reported of Plato, that, being crooked shouldered, his scholars, who so much admired him, would endeavour to be like him, by bolstering out their garments on that side, that so they might appear crooked too. It is probable that many of these found it easier to imitate Plato's shoulders than his philosophy, and to stuff out their gowns than to furnish their understandings, or improve their minds.

Dr. South.

IMMORTALITY—Comfort of.

I would not slight this wondrous world. I love its day and night. Its flowers and its fruits are dear to me. I would not wilfully lose sight of a departing cloud. Every year opens new beauty in a star—or in a purple gentian fringed with loveliness. The laws, too, of matter seem more wonderful the more I study them; in the whirling eddies of the dust, in the curious shells of former life buried by thousands in a grain of chalk, or in the shining diagrams of light above my head. Even the ugly becomes beautiful when truly seen. I see the beautiful in the bunchy toad. The more I live, the more I love this little world; feel more its author in each little thing; in all that's great. But yet I feel my immortality the more. In childhood the consciousness of immortal life buds forth feeble though full of promise. In the man it unfolds its fragrant petals—his most celestial flower—to mature its seed throughout eternity. The prospect of that everlasting life, the perfect justice yet to come, the infinite progress before us, cheers and comforts the heart. Sad and disappointed, full of self-reproach, we shall not be so for ever. The light of heaven breaks upon the night of trial, sorrow, sin; the sombre clouds which overhung the east, grown purple now, tell us the dawn of heaven is coming in. Our faces, gleamed on by that, smile in the new-born glow; we are beguiled of our sadness before we are aware. The certainty of this provokes us to patience, it forbids us to be slothfully sorrowful. It calls us to be up and adoing.

Theodore Parker.

IMMORTALITY—Longings of.

There are times when we think little of a future life. In a period of success, serene and healthy life, the day's good is good enough for that day. But there comes a time when this day's good is not enough, its ill too great to bear. When death comes down and wrenches off a friend from our side—wife, child, brother, father, a dear one is taken—this life is not enough. Oh, no, not to the coldest, coarsest, and most sensual men. I put it to you, to the most heartless of you all, or the most cold and doubting—when you lay down in the earth your mother, sister, wife, or child, remembering that you shall see their face no more, is life enough? Do you not reach out your arms for heaven, for immortality, and feel you cannot die? When I see men at a feast, or busy in the street, I do not think of their eternal life; perhaps feel not my own. But when the stiffened body goes down to the tomb, sad, silent, remorseless—I feel there is no death for the man. That clod which yonder dust shall cover is not my brother. The dust goes to its place, man to his own. 'Tis then I feel my immortality. I look through the grave into heaven. I ask no miracle, no proof, no reasoning for me. I ask no risen dust to teach me immortality. I am conscious of eternal life.

But there are worse hours than these; seasons bitterer than death—sorrows that lie a latent poison in the heart, slowly sapping the foundations of our peace. There are hours when the best life seems a sheer failure to the man who lived it, his wisdom folly, his genius impotence, his best deed poor and small; when he wonders why he was suffered to be born; when all the sorrows of the world seem to pour upon him; when he stands in a populous loneliness, and though weak can only lean upon himself. In such hours he feels the insufficiency of this life. It is only his cradle-time—he counts himself just born; all honours, wealth, and fame are but baubles in his baby hand; his deep philosophy but nursery rhymes; yet he feels the immortal fire burning in his heart. He stretches his hands out from the swaddling clothes of flesh, reaching after the topmost star, which he sees, or dreams he sees, and longs to go alone. Still worse, the consciousness of sin comes over him—he feels that he has insulted himself. All about him seems little; himself little, yet clambering to be great. Then we feel our immortality; through the garnish light of day we see a star or two beyond. The soul within us feels her wings and wrestles

with the earthly worm that folds us in, contending to be born, impatient for the sky. *Theodore Parker.*

IMMORTALITY—Love of.

It is said of *Cleombrotus*, a heathen, that after reading the discourses of Plato upon the immortality of the soul, he cast himself headlong from a high rock and brake his neck, that he might enter upon that immortality which he loved, and believed would follow after death. Should Christians be afraid to die, and enter upon that glorious existence of immortality which Christ has prepared for them? If this heathen from an intense love of the heathen immortality could put an end to his life, should Christians mourn to depart in death, when the Master comes and calls for them? *Anon.*

IMMORTALITY—Nature Teaching.

Our spiritual, ethereal essence had its symbol in the-heaven-ascending flame which the heathen carved upon their tombs; and their hopes of immortality were expressed, as well by the lamp they lighted amid the gloom of the sepulchre, as by the evergreen garlands that crowned the monuments of their dead. This hope has been a star that shone in every sky; a flower that bloomed in the poorest soil; a flame that burned in the coldest bosom. Immortality! that made heroes of cowards. It imparted to weakness a giant's strength. It made the courage of the bravest warrior burn high in the day of battle. It nerves yonder unbending savage to endure, without a groan to gratify his captors or disgrace his tribe, the tortures of fire and stake. Why do these weeping Greeks approach the dead man, as he lies on his bier for burial, and open his mouth to put in an *obolus?* The coin is passage-money for the surly ferryman who rows the ghosts over Styx's stream. And why, in that forest grave, around which plumed and painted warriors stand unmoved and immovable as statues, do they bury, with the body of the Indian chief, his canoe and bow, and arrows? He goes to follow the chase, and hunt the deer in the spectre-land where the Great Spirit lives, and the spirits of his fathers have gone before him. How easy it is to trace in these customs and beliefs, a sort of rude copy of the words, Life and immortality, I shall not die, but live. *Dr. Guthrie.*

O listen man!
A voice within us speaks the startling words
Man—thou shalt *never* die! Celestial voices
Hymn it around our souls: according harps,
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality.
O listen ye our spirits; drink it in
From all the air! 'tis in the gentle moonlight;
'Tis floating in day's setting glories; Night
Wrapped in her sable robe, with silent step
Comes to our bed and breathes it in our ears. *Dana.*

IMMORTALITY—Self-Evidence of.

For what is our proof of immortality? Not the analogies of nature altogether; the resurrection of nature from a winter grave, or the emancipation of the butterfly. Not even the testimony of the fact of risen dead; for who does not know how shadowy and unsubstantial these intellectual proofs become in unspiritual frames of mind? No; the life of the Spirit is the evidence. Heaven begun is the living proof that makes the heaven to come credible. "Christ in you *is* the hope of glory." It is the eagle eye of faith which penetrates the grave, and sees far into the tranquil things of death. He alone can (properly) believe in immortality who feels the resurrection in him already. *F. W. Robertson.*

IMMORTALITY—Testimony to.

We are told that the doctrine of the soul's immortality could only have arisen from the speculations of men of genius; and that it was introduced by legislators to console mankind under oppression, or deter them from crime by motives drawn from future retribution. If this be so, how happens it that it has found its way into the deserts, and has been diffused alike over the South Sea Islands and those of the Pacific; over Lapland and Asia, and the nations of benighted Africa? The nations of the Society Islands entertain it; and those, too, of the Friendly Islands; the New Zealanders, also, and the inhabitants of the Pelew Islands, with the wild tribes of Kalmuc Tartary, and all the wandering tribes which have peopled, and do still people, the continent of America.

"E'en the poor Indian, whose untutor'd mind
Sees God in clouds, and hears Him in the wind,
Whose soul proud Science never taught to stray
Far as the solar walk, or Milky Way;
Yet simple Nature to his hope has given
Behind the cloud-topp'd hill an humbler heaven,
Some safer world in depths of woods embraced,

Some happier island in the watery waste,
Where slaves once more their native land behold." *R. W. Landis.*

IMMORTALITY—Types of.

Even in a moral point of view, I think the analogies derived from the transformation of insects admit of some beautiful applications, which have not been neglected by pious entomologists. The three states of the caterpillar, larva, and butterfly, have, since the time of the Greek poets, been applied to typify the human being, its terrestrial form, apparent death, and ultimate celestial destination; and it seems more extraordinary that a sordid and crawling worm should become a beautiful and active fly—that an inhabitant of the dark and fetid dunghill, should in an instant entirely change its form, rise into the blue air, and enjoy the sunbeams, than that a being, whose pursuits here have been after an undying name, and whose purest happiness has been derived from the acquisition of intellectual power and finite knowledge, should rise hereafter into a state of being where universality is no longer a name, and ascend to the source of unbounded power and infinite wisdom.

Sir Humphrey Davy.

IMMORTALITY—Wishing for.

We *wish* for immortality. The thought of annihilation is horrible; even to conceive it is almost impossible. The wish is a kind of argument; it is not likely that God would have given all men such a feeling, if He had not meant to gratify it. Every natural longing has its natural satisfaction. If we thirst, God has created liquids to gratify thirst. If we are susceptible of attachment, there are beings to gratify that love. If we thirst for life and love eternal, it is likely that there are an eternal life and an eternal love to satisfy that craving. *F. W. Robertson.*

IMPERFECTION—Universal.

The creation is indigent; every creature wants somewhat even whereof it is capable; and our own wants, in many respects, we cannot but feel. Nothing is perfect in its own kind, in respect of all possible accessories thereto. Even the state of the glorified spirits above is not yet every way perfect—much is wanting to their full and complete felicity; the body and community whereto they belong, "the general assembly," is not yet entire and full; their common Ruler and Lord is not acknowledged and had in honour as He shall be; in the meanwhile their consummate blessedness, which much depends on these things, and the solemn jubilee to be held at the close and finishing of all God's work, is deferred; yea, and if we go higher, the blessed God Himself, the author and original of all things, although nothing be wanting to the real perfection of His being and blessedness, hath yet much of his right withheld from Him by His lapsed and apostate creatures; so that, which way soever we turn ourselves, there remains to us much matter of rational, yea, and holy desire, and most just cause that our love, place we it as well and duly as we can, have its exercise that way; we have before us many desiderata, according as things yet are.

J. Howe.

IMPERTINENCE—Rebuked.

It was Mr. Rowland Hill's habit to ride to church in an old family carriage, a practice too aristocratic, in the judgment of one of his flock, who determined to rebuke it. It was customary in his chapel for notes to be sent to the pulpit, requesting prayers for various objects; and one Sabbath Mr. Hill was proceeding with the reading of these requests as usual, when he found himself in the midst of one to the following purport, "Prayers are requested for Rev. Mr. Hill, that he may be more humble and like his Divine Master, who, instead of riding in a carriage, was content to be borne on an ass." Having read the notice, he lifted his spectacles to his forehead, and looking around the house, observed that it was quite true he had been guilty of the fault alleged; but if the writer would step around to the vestry door after service, saddled and bridled, he would have no objection to ride home, after his Master's example, on the back of an ass. *Jones.*

IMPRESSIONS—First.

I think we may assert that in a hundred men there are more than ninety who are what they are, good or bad, useful or pernicious to society, from the instruction they have received. It is on education that depends the great difference observable among them. The least and most imperceptible impressions received in our infancy have consequences very important and of a long duration. It is with these first impressions as with a river, whose waters we can easily turn by different canals in quite opposite courses; so that from the insensible direction the stream receives at its source it takes different directions, and at last arrives at places far distant from each other; and with the same facility we may, I think, turn the minds of children to what direction we please. *Locke.*

IMPRESSIONS AFTER DEATH.

It is said that by a certain experiment you may perceive on the retina of an ox's eye, some time after death, the pictures of the objects upon which it last looked. If this is true of the eye of the ox, what shall

we say of the soul of man? If on the eye impressions are made which abide after death, what of the impressions made upon the conscience, the memory, and the whole retina of the immortal spirit? Surely these abide after death. Is it possible ever to erase *one?* Do not *all* impressions, from the first to the last, through life, made in all ways, continue as immortal as the soul itself? Surely, we undying ones, ought to be careful upon what objects we look, from which to get impressions upon our souls. The impressions made on the soul in time, will form its own picture-gallery, upon each of which it shall gaze through the boundless ages of eternity.
John Bate.

INACTIVITY—Masterly.

Their strength is to sit still.—Isaiah xxx, 7.

"If he had sat still, the enemy's army would have mouldered to nothing."—*Clarendon.*

"Learning teaches how to carry things in suspense without prejudice till you resolve."—*Bacon.*

"Mightiest powers by deepest calms are fed."—*Proctor. E. g.* The hush that precedes a torrent; the lion crouching to contract his muscles for a certain and mighty spring.

"He knew how to conquer by delay."—*Ramsay's Life of Washington.*—The tactics of Fabius in harassing the army of Hannibal, by countermarching and ambuscades, gained him the surname of "Cunctator" or delayer.

"The Commons, faithful to their system, remained in a wise and masterly inactivity" —*Sir James McIntosh*, 1791—"Vindiciæ Gallicæ" (a reply to Burke on the French Revolution), John Randolph used the expression in a speech of 1828, and has generally had the credit of originating it. John C. Calhoun, while debating in the United States Senate, said, "When the proper time came, Cuba would gravitate toward the United States, but in the mean time our policy was 'a masterly inactivity.'"
Dr. Haven.

INCARNATION OF CHRIST.

In the creation, man was made in God's image; in the incarnation, God was made in man's image.

Christ, in taking His flesh from the woman, hath honoured her sex; that as at the first the woman hath made man a sinner, so now, to make him amends, she should bring him a Saviour.

As the alchemist extracts and draws away the dross from the gold, so the Holy Ghost did refine and clarify that part of the virgin's flesh, separating it from sin. Though the virgin Mary herself had sin, that part of the flesh whereof Christ was made was without sin; otherwise it must have been an impure conception.

Christ incarnate is nothing but love covered with flesh. Christ's assuming our human nature, as it was a master-piece of wisdom, so a monument of free grace.

As when the sun shines on the glass, it casts a bright lustre, so Christ, being clad with our flesh, makes the human nature shine and appear amiable in God's eyes.

The pure Godhead is terrible to behold; we could not see it and live; but clothing Himself with our flesh, makes the Divine nature more amiable and delightful to us. Now we need not be afraid to look upon God, seeing Him through Christ's human nature. It was a custom of old among the shepherds, they were wont to clothe themselves with sheep-skins, to be more pleasing to the sheep; so Christ clothed Himself with our flesh, that the Divine nature may be more pleasing to us. The human nature is a glass, through which we may see the love, and wisdom, and glory of God clearly represented to us. Through the lantern of Christ's humanity, we may behold the light of the Deity shining.

For Christ to be made flesh was more humility than for the angels to be made worms.

Christ came from heaven, and from the richest place in heaven, His Father's bosom, that hive of sweetness.

Behold the infinite love of Christ that He was willing thus to condescend to take our flesh. Surely the angels would have disdained to have taken our flesh, it would have been a disparagement to them. What king would be willing to wear sackcloth over his cloth of gold? but Christ did not disdain to take our flesh. *T. Watson.*

INCARNATION OF CHRIST—Definition of the.

The doctrine of the incarnation in its whole amount is this: that one of the three persons of the Godhead was united to a man, that is, to a human body and a human soul, in the person of Jesus, in order to expiate the guilt of the whole human race, original and actual, by the merit, death, and sufferings of the man so united to the Godhead. *Bp. Horsley.*

INCOMPLETENESS.

Nothing resting in its own completeness
Can have worth or beauty; but alone
Because it leads and tends to farther sweetness,
Fuller, higher, deeper, than its own.

Spring's real glory dwells not in the meaning,
Gracious though it be, of her blue hours;
But is hidden in her tender leading
To the summer's richer wealth of flowers.

Dawn is fair because the mists fade slowly
Into day, which floods the world with light;
Twilight's mystery is so sweet and holy,
Just because it ends in starry night.

Childhood's smiles unconscious graces borrow
From strife, that in a far off future lies;
And angel glances (veiled now by life's sorrow)
Draw our hearts to some beloved eyes.

Life is only bright, when it proceedeth
Towards a truer, deeper life above;
Human love is sweetest when it leadeth
To a more Divine and perfect love.

A. A. Procter.

INCONSISTENCY—Danger of.

There is no favorite child of nature who may hold the fireball in the hollow of his hand and trifle with it without being burnt; there is no selected child of grace who can live an irregular life without unrest; or be proud and at the same time have peace; or indolent, and receive fresh inspiration; or remain unloving and cold, and yet see, and hear, and feel the things which God hath prepared for them that love Him. *F. W. Robertson.*

INCONSISTENCY—Real.

A man is strictly and properly inconsistent whose opinions or practices are at *any one time* at variance with each other; in short, who holds *at once* a proposition and its contradictory, *e.g.* who incurs a great expense in feasting or equipage with a view to the display of carelessness about money, yet exposes himself to ridicule through stinginess in the conduct of those very things; who censures and abhors intolerance, yet practices it towards others; who preaches and believes the truth and the importance of revealed religion, yet acts as if it were a string of nursery fables, &c. *Archbishop Whately.*

INCONSISTENCY—Reckoned.

1. A person is often reckoned wanting in consistency whenever he alters his course of proceeding, his language, his opinion, &c., *in conformity with a change of circumstances*; or, at least, such a censure is often pronounced decidedly and at once, without ascertaining or even inquiring whether there *is* or *is not* such a change of circumstances as may call for that alteration. Such is the inconsistency of passing a law, and afterwards repealing it when no longer needed; of making war and afterwards peace; of wearing a great coat in wet weather and not in dry, &c.; of thinking well or ill of a man according to his conduct, &c.

2. A man is reckoned inconsistent for changing his conduct, opinion, &c., when circumstances remain *the same;* in short, for *altering his mind;* as when, having been vicious, he reforms, or the contrary; when, having thought well or ill of a man, he finds or thinks himself *mistaken;* when, having advocated any measure, he comes to the conclusion that he was erroneous in so doing, &c.; in short, when he acknowledges himself to be wiser to-day than he was yesterday. In this case some fault or error is implied, either first or last; an all-wise and perfect Being cannot, therefore, undergo any such change; and the Church of Rome, consequently, or any church or individual that is resolved never to acknowledge being in error, will never confess a change of this kind. *Ibid.*

INCONSISTENCY—in Religion.

Alexander once said to a poltroon who bore but disgraced his name, "Either change thy name or change thy ways." So Christ says to every one of His inconsistent followers. *John Bate.*

In religion, not to do as thou sayest is to unsay thy religion in thy deeds, and to undo thyself by doing. *Venning.*

INCONSISTENCY—Sceptical.

The following is told on unquestionable authority, in a note to the 'London Quarterly Review,' for February, 1817. It is related in the manuscript memoirs of the late Dr. Carlist, "an eminent clergyman of the Scottish Church," and friend of the historian:—"When David Hume and Mr. Boyle, brother of the Earl of Glasgow, were both in London at the period when David's mother died, Mr. Boyle hearing of it, soon after went into his apartment (for they lodged in the same house), when he found him in the deepest affliction, and in a flood of tears. After the usual topics of condolence, Mr. Boyle said to him, 'My friend, you owe this uncommon grief to your having thrown off the principles of religion; for if you had not, you would have been consoled by the firm belief that the good lady, who was not only the best of mothers, but the most pious of Christians, was completely happy in the realms of the just.' To which David replied, 'Though I throw out my speculations to entertain and employ the learned and metaphysical world, yet, in other things, I do not think so differently from the rest of mankind as you imagine.'" *Dr. Carlist.*

INCONSTANCY—Evils of.

An inconstant and wavering mind, as it makes a man unfit for society (for that there can be no assurance of his words or purposes, neither can we build on them without deceit), so, besides that, it makes

a man ridiculous, it hinders him from ever attaining any perfection in himself (for a rolling stone gathers no moss, and the mind, while it would be everything, proves nothing. Oft changes cannot be without loss); yea, it keeps him from enjoying that which he hath attained. For it keeps him ever in work, building, pulling down, selling, changing, buying, commanding, forbidding. So, whiles he can be no other man's friend, he is the least his own. It is the safest course for a man's profit, credit, and ease, to deliberate long, to resolve surely; hardly to alter, not to enter upon that whose end he foresees not answerable; and when he is once entered, not to surcease till he have attained the end he foresaw. So may he, to good purpose, begin a new work when he hath well finished the old. *Bp. Hall.*

INDECISION—Cost of.

Nothing can less contribute, or be more destructive, to vigour of action than protracted anxious fluctuation, through resolutions adopted, rejected, resumed, suspended; while yet nothing causes a greater expense of feeling. The heart is fretted and exhausted by being subjected to an alteration of contrary excitements, with the ultimate mortifying consciousness of their contributing to no end. The long-wavering deliberation, whether to perform some bold action of difficult virtue, has often cost more to feeling than the action itself, or a series of such actions would have cost; with the great disadvantage too of not being relieved by any of that invigoration which the man in action finds in the activity itself, that spirit created to renovate the energy which the action is expending. *J. Foster.*

INDECISION—Example of.

Pilate exhibited a sad degree of vacillation, inconsistency, indecision. Now he throws all blame upon the priests: "I am innocent of His blood; see ye to it." Again he takes the entire responsibility upon himself: "Knowest Thou not that I have power to crucify Thee, and power to release?" Now he pronounces Jesus innocent, yet with the same breath proposes to have Him punished as guilty; now he gives Him up, and then he has recourse to every kind of expedient to rescue. Unstable as water, he does not, he cannot succeed.

He allowed others to dictate to him. Carelessly and inconsiderately he submits that to their judgment which he should have kept wholly within his own hold. He becomes thus as a wave of the sea, as a feather in the air, which every breeze of heaven bloweth about as it listeth.

Dr. Hanna.

INDECISION—Example of.

"He was," *i.e.*, Balaam, as an old writer remarks, "one of those unstable men whom the apostle calls 'double-minded,' an ambidexter in religion, like Redwald, king of the East-Saxons (the first that was baptised, who (as Camden relates) had in the same church one altar for the Christian religion and another for sacrificing to devils; and a loaf of the same leaven was our resolute Rufus, that painted God on one side of his shield and the devil on the other, with this desperate inscription, *In utrunque paratus*, 'I am ready for either—catch that catch can.' Or this was such a sinful mixture as was that worship of those mongrels who 'feared God, and feared Him not,' that is, *rightly*, for they feared Him only for His lions that He sent to slay them; not truly nor totally, for God will not part stakes with the devil at any hand."

Dr. Kitto.

INDECISION—Man of.

He feels indignant that there should be a failing part of his nature to defraud the nobler, and cast him below the ideal model and the actual examples which he is admiring, and this feeling assists him to resolve that he will undertake this enterprise, that he certainly will, though the Alps or the ocean lie between him and the object. Again his ardour slackens, distrustful of himself, he wishes to know how the design would appear to other minds, and when he speaks of it to his associates, one of them wonders, another laughs, and another frowns. His pride while with them attempts a manful defence, but his resolution gradually crumbles down towards their level; he becomes in a little while ashamed to entertain a visionary project, which, therefore, like a rejected friend, desists from intruding on him or following him, except at lingering distance; and he subsides at last into what he labours to believe a man too rational for the schemes of ill-calculating enthusiasm. And it were strange if the effort to make out this favorable estimate of himself did not succeed, while it is so much more pleasant to attribute one's defect of enterprise to wisdom, which on maturer thought disapproves it, than to imbecility, which shrinks from it. *J. Foster.*

INDECISION—Vacillation of.

A man without decision can never be said to belong to himself; since, if he dared to assert that he did, the puny force of some cause about as powerful you would have supposed as a spider, may make a seizure of the hapless boaster the very next moment, and contemptuously exhibit the futility of the determinations by which he was to have proved the independence of

his understanding and his will. He belongs to whatever can make capture of him, and one thing after another vindicates its right to him, by arresting him while he is trying to go on; as twigs and chips floating near the edge of a river are intercepted by every weed and whirled in every little eddy. Having concluded on a design he may pledge himself to accomplish it—*if* the hundred diversities of feeling which may come within the week will let him. His character precluding all foresight of his conduct, he may sit and wonder what form and direction his views and actions are destined to take to-morrow; as a farmer has often to acknowledge that next day's proceedings are at the disposal of its winds and clouds. *J. Foster.*

INDECISION—Weakness of.

Incapable of setting up a firm purpose on the basis of things as they are, he is often employed in vain speculations on some different supposable state of things, which would have saved him from all this perplexity and irresolution. He thinks what a determined course he could have pursued if his talents, his health, his age, had been different; if he had been acquainted with some one person sooner; if his friends were, in this or the other point, different from what they are; or if fortune had showered her favours on him. And he gives himself as much license to complain as if all these advantages had been among the rights of his nativity, but refused by a malignant or capricious fate to his life. Thus he is occupied, instead of marking with a vigilant eye, and seizing with a strong hand, all the possibilities of his actual situation. *Ibid.*

INDIFFERENCE—Weakness of.

Indifference never wrote great works, nor thought out striking inventions, nor reared the solemn architecture that awed the soul, nor breathed sublime music, nor painted glorious pictures, nor undertook heroic philanthropies. All these grandeurs are born of enthusiasm, are done heartily.

Anon.

INDIFFERENT THINGS.

The apostles valued not indifferences at all: and those things it is evident they accounted such, which whether men did them or not, was not of concernment to salvation. And what reason is there why men should be so strictly tied up to such things, which they may do or let alone, and yet be very good Christians still?

Stillingfleet.

INDIVIDUAL EFFORT.

You say, What can I do? Oh, I have no power, nor influence, nor name, nor talents, nor money. Look at the coral reef, yonder, where it encircles the fair isles that lie like bright gems on the bosom of the Pacific; or, by Australian shores, stretches its unbroken wall for a thousand leagues along the sea. How contemptible the architects, yet the aggregate of their labours, mocking our greatest breakwaters, how colossal! So it ought to be, and would be, in our congregations, were every man and every woman to feel their own individual responsibilities; would each go to Christ, saying, Lord, what wilt Thou have *me* to do? would they but rise to the height of their calling. I know that all cannot be bright and shining lights; that honour is reserved for John Baptist and a few such men. But see how that candle in a cottage window sends its rays streaming far through the depths of night. Why should not we shine, though but like that?—shine, though it should be to illumine only the narrow walls of our country's humblest home.

Consider how the greatest things ever done on earth have been done by little and little—little agents, little persons, little things. How was the wall restored around Jerusalem? By each man, whether his house was an old palace or the rudest cabin, building the breach before his own door. How was the soil of the New world redeemed from gloomy forests? By each sturdy emigrant cultivating the patch around his own log cabin. How have the greatest battles been won? Not by the generals who got their breasts blazoned with stars, and their brows crowned with honours; but by the rank and file, every man holding his own post, and ready to die on the battle field. They won the victory! It was achieved by the blood and courage of the many; and I say, if the world is ever to be conquered for our Lord, it is not by ministers, nor by office-bearers, nor by the great, and noble, and mighty; but by every man and woman, every member of Christ's body, being a working member; doing their own work; filling their own sphere; holding their own post; and saying to Jesus, Lord, what wilt Thou have *me* to do? *Dr. Guthrie.*

It is by the individual effort of many combined, that all the mighty works of man are accomplished—building great ships, constructing vast machines, levelling or tunnelling rocky mountains, bridging rivers, and chasms, &c. It is by the individual working of the wheels of a watch or clock that it tells the hour of the day. It is by the individual revolution of the various wheels, each in its proper place, of the great iron works of our country that so much material is produced and wealth acquired. Upon this particular, illustra-

tions abound in every part of nature and of art. *John Bate.*

INDIVIDUAL POWER.

The greatest works that have been done have been done by the ones. The hundreds do not often do much, the companies never do; it is the units, just the single individuals, that, after all, are the power and the might. Take any parish in England where there is a well-regulated society for doing good—it is some young woman or some young man who is the very life of it. Take any church—there are multitudes in it, but it is some two or three that do the work. Look on the Reformation; there might be many reformers, but there was but one Luther; there might be many teachers, but there was but one Calvin. Look ye upon the preachers of the last age, the mighty preachers who stirred up the churches; there were many coadjutors with them, but after all, it was not Whitfield's friends nor Wesley's friends, but the men themselves that did it. Individual effort is, after all, the grand thing. A man alone can do more than a man with fifty men at his heels to fetter him. Committees are very seldom of much use; and bodies and societies sometimes are a loss of strength instead of a gain. It is said that if Noah's ark had had to be built by a company, they would not have laid the keel yet; and it is perhaps true. There is scarcely anything done by a body; it almost always fails; because what is many men's business is just nobody's business at all. Just the same with religion; the grand things must be done by the ones, the great works of God must be accomplished by single men. Look back through all history. Who delivered Israel from the Philistines? It was solitary Samson. Who was it gathered the people together to rout the Midianites? It was one, Gideon, who cried, "The sword of the Lord and of Gideon." Who was he that smote the enemy? It was Shamgar, with his ox-goad; or it was an Ehud, who with his dagger put an end to his country's tyrant. Separate men — Davids with their slings and stones—have done more than armies could accomplish. *C. H. Spurgeon.*

INDOLENCE—Temptations of.

Indolence offers her tempting Lethean draught; she invites to a life of ease and quiet; to that genteel respectability that never allows its votary

> "To say a foolish thing
> And never do a wise one."

Indolence, the guardian angel of the Oriental throne; the spirit that weighs down the powers of the brave or the intellectual; who spreads the soft carpet and the gentle sward; who invites to meandering streams and all the tame enjoyments of life; the everlasting grumbler, who never wrote a book, or sung a glorious hymn, or perfected an existence, or enlarged the boundaries of science, or ascended a mountain, or performed a noble feat. Indolence! the enslaver of the popular mind, at once the tyrant's master and his sceptre, the inertia of the soul; she tells the listening votary that books, and problems, and poems, and discussions, and world betterings, are all full of trouble and anxiety; she implores her friends to take things coolly; she puts on a most amiable physiognomy, and speaks of the pleasures of the fireside, the enjoyments of home; she bids you nod over the fender, and recline at ease over the sofa; and while she offers her garland of flowers, she bears away her lovers to the dance; and there they go who follow her, and who love her—

> "A parson much bemused by beer,
> A maudling poet, and a rhyming peer,
> A clerk foredoomed his father's soul to cross,
> To pen a stanza when he should engross."
> *E. P. Hood.*

INDUSTRY—Blessings of.

Is not the field, with lively culture green,
A sight more joyous than the dead morass?
Do not the skies with active ether clean,
And fann'd by sprightly zephyrs, far surpass
The foul November fogs, and slumbrous mass
With which sad nature veils her drooping face?
Does not the mountain stream as clear as glass,
Gay-dancing on, the putrid pool disgrace?
The same in all holds true, but chief in human race. *Thomson.*

INDUSTRY—Definition of.

Industry doth not consist merely in action, for that is incessant in all persons; our mind being like a ship in the sea, if not steered to some good purpose by reason yet tossed by the waves of fancy, or driven by the winds of temptation some-whither; but the direction of our mind to some good end, without roving or flinching, in a straight and steady course, drawing after it our active powers in execution thereof, doth constitute industry. *Dr. Barrow.*

INDUSTRY—Pleasure of.

Industry is not only the instrument of improvement, but the foundation of pleasure; for nothing is so opposite to the true enjoyment of life as the relaxed and feeble state of an indolent mind. He who is a

stranger to industry may possess, but he cannot enjoy. It is labour only that gives a relish to pleasure. It is the indispensable condition of our possessing a sound mind in a sound body. Idleness is so inconsistent with both, that it is hard to determine whether it be a greater foe to virtue, or to health and happiness. Inactive as it is in itself, its effects are fatally powerful. Though it appears a slowly flowing stream, yet it undermines all that is stable and flourishing. It is like water, which first putrefies by stagnation, and then sends up noxious vapours, filling the atmosphere with death. *Dr. Blair.*

INFALLIBILITY—Papal.

The claimed infallibility is by this sufficiently disproved, that *there is no imaginable way of proving it.* For if there were any such thing, it must be by God's own immediate gift and vouchsafement; how otherwise should a man be made infallible? And, if so, it must be for an end worthy of a wise and merciful God; whereupon, for the same reason for which He should have made such a man infallible, He should have made it infallibly certain to other men that He hath made him so: whereas there is no one point wherein his infallible determination can be pretended to be necessary, against which there is more to be said than against the pretence of his infallibility; nor *for* which less is to be said than can, with any colour, or without highest and most just contempt, be said for *it.* The most weighty thing that I have known alleged is, the great expediency of an infallible judge. But if we will think *that* a way of arguing, that things are in fact so or so, because we can fancy it would be better if they were, we may as well prove that all mankind are sincere Christians, or there is no sin in the world, nor ever was, and a thousand things besides in the natural world that never were or will be, because it appears to us it would be for the better.

John Howe.

INFAMY.

Infamy is where it is received. If thou art a mud wall, it will stick; if marble, it will rebound. If thou storm at it, 'tis thine; if thou contemn it, 'tis his.

Quarles.

INFANCY—Beauty of.

The morning with every flower glistening in dews, the fresh air loaded with perfumes, the hills bathed in golden light, the skies ringing with the song of larks, is beautiful. Beautiful as is the morning of day, so is that of life. Fallen though we are, there remains a purity, modesty, ingenuousness, and tenderness of conscience, about childhood, that looks as if the glory of Eden yet lingered over it, like the light of the day on hill-tops at even, when the sun is down. The Word of God, no doubt, declares infants, as well as others, to be dead in trespasses and sins; and I don't say but there is death; still it is like death before the body has grown stiff and cold, the colour of life fled the cheek, or decay effaced its beauty. Look at a little child! It does not behave itself unseemly; does not rejoice in iniquity; does not glory in its shame; nor stand with unblushing front before a shocked and wondering world to avow its vileness, and proclaim itself seducer, liar, murderer. Blushes mantle on its cheek, and it has a conscience in its bosom, which protests against thoughts, and words, and actions, that men live to boast of. Sins, afterwards committed without compunction, and rolled as a sweet morsel under the tongue, are followed in early life by fears and uneasy feelings, stings of conscience, and bitterness of remorse; and the child is no more like what the man becomes than a rosebud, bursting its sheath, breathing odours, and opening into beauty, is like that vile, soiled, and rotten thing which I have seen hanging on the leafless branch—a nest of worms, and smelling rank of decay. *Dr. Guthrie.*

INFANT—Beauty of an.

It lay upon its mother's breast, a thing
Bright as a dewdrop when it first descends,
Or as the plumage of an angel's wing,
Where every tint of rainbow beauty blends.

Mrs. Welby.

INFANT—A Sleeping.

Art thou a thing of mortal birth,
Whose happy home is on our earth?
Does human blood with life imbue
Those wandering veins of heavenly hlue
That stray along thy forehead fair,
Lost 'mid a gleam of golden hair?
Oh! can that light and airy breath
Steal from a being doomed to death?
Those features to the grave be sent,
In sleep thus mutely eloquent?
Or art thou, what thy form would seem,
The phantom of a blessed dream?

Oh! that my spirit's eye could see
Whence bursts those gleams of ecstasy!
That light of dreaming soul appears
To play from thoughts above thy years.
Thou smil'st as if thy soul were soaring
To heaven, and heaven's God adoring;
And who can tell what visions high
May bless an infant's sleeping eye?

Wilson.

INFANT—Tenderness of an.

Infancy hath life but in effigy, or like a spark dwelling in a pile of wood; the candle is so newly lighted, that every little

shaking of the taper, and every ruder breath of air, puts it out, and it dies.

Bp. Taylor.

INFANT BAPTISM—Antiquity of.

An assembly of sixty-six pastors, men who had stood the trial of a grievous persecution, and sound in the faith, was called by Cyprian, in the year 253 of the Christian era, to decide, not whether infants should be baptized at all, but whether it should be done immediately, or on the eighth day. If infant baptism had been an innovation, it must have been now of considerable standing. The disputes about Easter show that such an innovation must have formed a remarkable era in the Church. It is impossible to account for the silence of all antiquity, but on the footing that it had once been allowed, and that infant baptism was the practice of the first churches.

Milner.

INFANT BAPTISM—Improvement of.

A departed saint said, "If infant baptism were more improved, it would be less disputed; but when persons see the baptism hurried over as if it were an encumbrance, and an unwelcome interruption, instead of being administered as part of the service equally with the rest; when they see that hurriedly administered, and hear no more about it, can you wonder that those who preach another doctrine find in some instances an easy prey?" Mr. Wesley's teaching on this subject is instructive. He recommends to us all, and enjoins upon us all, to follow the example of Philip Henry. He had a method of improving infant baptism, superior to that of most divines, and decidedly better than I have at any time met with. He drew out what he called a form of the Baptismal Covenant, "I take God the Father to be my Father; I take God the Son to be my Saviour; I take God the Holy Ghost to be my Comforter, Teacher, Guide, and Sanctifier. I take the Word of God to be the rule of my actions; I take the people of God to be my people in all conditions; and all this I do deliberately, freely, and for ever." He taught all his children to say this to him every Sunday night; when they were able to write, he made every one of them write it, and sign it. "Now," he said, "I shall keep this for a testimony against you." And he did keep it. And there is found among his papers one of the most affecting documents in the English language—a copy of this covenant, signed by each of his children in succession. But he never had to produce it against them. By God's grace they kept it, and they verified his own frequent adage, "Fast bind, fast find." *Dr. Osborn.*

INFANT SALVATION.

The following epitaph is very striking in reference to this subject; it is found, I understand, in Cambridge churchyard—

"Bold infidelity, turn pale and die!
Beneath this stone four infants' ashes lie:
Say, are they lost or saved?
If death's by sin, they sinned, because they're here;
If heaven's by works, in heaven they can't appear:
Reason, ah! how depraved!
Revere the sacred page; the knot's untied:
They died, for Adam sinned; they live, for Jesus died!" *W. O'Neill.*

INFANTS—Death of.

One half of human kind die in infancy. Five millions of precious babes, it is said, perish annually, and are transferred to the home of the skies. Like as on all trees, there are more blossoms in spring time than ripe fruits in autumn, so there are more infants than adults that drop away from the circles of earthly love.

Edwin Davies.

INFANTS—Influence of.

Many times a father has come home depressed and sorrowful in mind occasioned by the ways of this selfish and unsympathising world, but the happy smiles and innocent little ways of his infant, not a year old, have thrown a sunshine into his soul, and produced the gladness of its own little heart within his. *John Bate.*

INFANTS—Smiles of.

The smiles of infants are said to be the first fruits of human reason.

H. N. Hudson.

INFIDELITY—Causes of.

1. A drowsy inobservance and carelessness which do not mind the concerns of the soul, or regard the means of God for its conversion.

2. Sloth, which indisposeth men to undergo the fatigue of seriously attending to the doctrine propounded, of examining its grounds, of weighing the reasons inducing to belief.

3. Stupidity or dulness of apprehension in understanding the Christian doctrine.

4. A bad judgment, corrupted with prejudicate notions, and partial inclinations to falsehood.

5. Perverseness of will, which hindereth men from entertaining notions disagreeable to their fond or froward humour.

6. Hardness of heart, which is so often represented as an obstruction of belief.

7. A want of love to the truth.

8. A grand cause of infidelity is pride, which doth interpose various bars to the admission of Christian truth.

9. Pusillanimity, or want of good resolution and courage: *cowards and infidels* are well joined among those who are devoted to the fiery lake.

10. Sturdiness, fierceness, wildness, untamed animosity of spirit; so that a man will not endure to have his will crossed, to be under any law, to be curbed from anything which he is prone to affect.

11. In fine, from what spirit infidelity doth proceed, we may see by the principles commonly with it espoused, for its support and countenance, by its great masters and patrons. *Dr. Barrow.*

INFIDELITY—Definition of.

Infidelity is the want of faith in God, or the disbelief of the truths of revelation, and the great principles of religion.

C. Buck.

INFIDELITY—Effects of.

It is infidelity that maketh men covetous, uncharitable, discontent, pusillanimous, impatient.

Infidelity did cause the devil's apostacy.

Infidelity did banish man from Paradise (trusting to the devil, and distrusting God's Word).

Infidelity (disregarding the warnings and threats of God) did bring the deluge on the world.

Infidelity did keep the Israelites from entering into Canaan, the type of heaven; as the apostle to the Hebrews doth insist.

Infidelity, indeed, is the root of all sin; for did man heartily believe the promises to obedience, and the threats to disobedience, they could hardly be so unreasonable as to forfeit the one or incur the other; did they believe that the omnipotent, allwise, most just and severe God, did command and require such a practice, they could hardly dare to omit or transgress.

Dr. Barrow.

INFIDELITY—Madness of.

The infidel, who, by his cavils, would undermine the foundations of Christian hope, is like the madman who recklessly pushes from him the lifeboat which is his only hope of rescue from the wreck. Christianity does hold out hope; it is a hope which has proved substantial and consolatory to thousands; but what has infidelity done? Its highest achievement is to produce temporary insensibility to a fate which cannot be averted, and which, when it does come, will crush the obdurate unbeliever into perdition. *Anon.*

INFIDELITY—Modern.

I understand that as the most dangerous, because the most attractive, form of modern infidelity, which, pretending to exalt the beneficence of the Deity, degrades it into a reckless infinitude of mercy, and blind obliteration of the work of sin; and which does this chiefly by dwelling on the manifold appearances of God's kindness on the face of creation. Such kindness is, indeed, everywhere and always visible, but not alone. Wrath and threatening are invariably mingled with the love; and, in the utmost solitudes of nature, the existence of hell seems to me as legibly declared by a thousand spiritual utterances as of heaven. It is well for us to dwell with thankfulness on the unfolding of the flower, and the falling of the dew and the sleep of the green fields in the sunshine; but the blasted trunk, the barren rock, the moaning of the bleak winds, the roar of the black, perilous whirlpools of the mountain's streams, the solemn solitudes of moors and seas, the continual fading of all beauty into darkness, and of all strength into dust, have these no language for us? We may seek to escape their teachings by reasonings touching the good which is wrought out of all evil; but it is vain sophistry. The good succeeds to the evil as day succeeds the night; but so also does the evil to the good. Gerizim and Ebal, birth and death, light and darkness, heaven and hell, divide the existence of man and his futurity.

J. Ruskin.

INFIDELITY—opposed to Morality.

Disbelief in futurity loosens in a great measure the ties of morality, and may be supposed for that reason to be pernicious to the peace of civil society. *Hume.*

One day that D'Alembert and Condorcet were dining with Voltaire, they proposed to converse of atheism; but Voltaire stopped them at once. "Wait," said he, "till my servants have withdrawn; I do not wish to have my throat cut to-night."

Dr. Cheever.

INFIDELITY—Weakness of.

During the French revolution, Jean Bon St. André, the Vendean Revolutionist, said to a peasant, "I will have all your steeples pulled down, that you may no longer have any object by which you may be reminded of your old superstitions." "But," replied the peasant, "*you cannot help leaving us the stars.*" *Anon.*

INFIDELS—Confessions of.

"I seem," says Hume, "afrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad, on every side I see dispute, contradiction, distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? or what am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with questions. I begin to fancy myself in a most deplor-

able condition, environed with darkness on every side." Voltaire says, "The world abounds with wonders, and also with victims. In man is more wretchedness than in all other animals put together." How did he judge of it? By his own heart. He adds, "Man loves life, yet he knows he must die; spends his existence in diffusing the miseries he has suffered—cutting the throats of his fellow-creatures for pay—cheating and being cheated. The bulk of mankind," he continues, "are nothing more than a crowd of wretches, equally criminal, equally unfortunate. I wish I had never been born." Hear what St. Paul says:—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day." *Anon.*

INFIDELS—Description of.

Is it in words to paint you! O ye fall'n!
Fall'n from the wings of reason, and of hope?
Erect in stature, prone in appetite;
Patrons of pleasure, posting into pain;
Lovers of argument, averse to sense;
Boasters of liberty, fast bound in chains;
Lords of the wide creation, and the shame;
More senseless than the irrationals you scorn; [you pity
More base than those you rule; than those
Far more undone! O ye most infamous
Of beings, from superior dignity. *Young.*

INFIDELS—Reply to.

Infidels tell us that God has flung this world from His hand, and has left it to shift for itself, and deprived it entirely of His paternal care. God points to constant care of man, and tells them that they lie. Infidels have insinuated that if there be a God, He dwells in some far-off laboratory of power, but that this world of His creation is now orphaned of His grace. God points to all the creation rejoicing in its fitness and in its harmony, and bids them listen to its song.

"The solemn mountain lifts its head, the Almighty to proclaim,
The brooklet from its crystal bed doth leap to greet His name;
High swells the deep and fitful sea, upon its billowy track,
And red Vesuvius opens its mouth, to hurl the falsehood back.

'No God! With indignation high, yon fervent sun is stirr'd,
And the pale moon turns paler still, at such an impious word;
And from their thrones in heaven the stars look down with angry eye,
That man, a worm of dust, should mock eternal majesty." *W. M. Punshon.*

INFLUENCE—Christian.

Every Christian is placed in a centre, of which the globe is the circumference, and each must fill that circumference, as every star forms a centre, and shines through the whole sphere, and yet all meet and mingle, forming one vast field of light; or as in many well-tuned instruments, each moves every particle of the surrounding air, and yet strikes every ear in one harmonious sound. *Dr. Jackson.*

INFLUENCE—Gentle.

Drop follows drop, and swells
With rain the sweeping river;
Word follows word, and tells
A truth that lives for ever.

Flake follows flake, like spirits
Whose wings the winds dissever;
Thought follows thought, and lights
The realm of mind for ever.

Beam follows beam, to cheer
The cloud the bolt would shiver;
Throb follows throb, and fear
Gives place to joy for ever.

The drop, the flake, the beam,
Teach us a lesson ever;
The word, the thought, the dream,
Impress the soul for ever. *Anon.*

INFLUENCE—Meaning of.

What is the proper meaning of *Influence*? Originally, it certainly was used to denote some subtle mysterious agent *flowing in* upon some person or thing, something in the way that we conceive of an electric current, &c. Since, its meaning has been greatly extended; but still we do not extend it to *every* cause. As we should never speak of the *influence* of a stream carrying a man off, or of men who drag him to prison by physical force, so, neither, should we speak of a man's being "*influenced*" by the demonstrations of Euclid. But in moral concerns we do speak of his being influenced by *arguments;* though we should oftener speak—and should consider ourselves as speaking more strictly—of the influence of various *passions*. But we always use the word, I think, in those cases to which our ancestors *confined* it, viz., when we speak of one man having gained an *influence* over another of which no account can be given; when he sways him independently of the amount of love, fear, respect, &c., felt, and beyond what can be referred to his reason, or to regard for his interest, or to any intelligible motive. I think there must be a certain mesmeric power possessed by some people in reference to some others. Some can thus influence one, or few; some, a great many; and some, none at all.

Archbishop Whately.

INFLUENCE—Power of.

The stone, flung from my careless hand into the lake, splashed down into the depths of the flowing water, and that was all. No, it was not all. Look at those concentric rings, rolling their tiny ripples among the sedgy reeds, dipping the overhanging boughs of yonder willow, and producing an influence, slight but conscious, to the very shores of the lake itself. That hasty word, that word of pride, or scorn flung from my lips in casual company, produces a momentary depression, and that is all. No, it is not all. It deepened that man's disgust at godliness, and it sharpened the edge of that man's sarcasm, and it shamed that half converted one out of his penitent misgivings, and it produced an influence, slight but eternal, on the destiny of an immortal life. Oh, it is a terrible power that I have—this power of influence—and it clings to me. I cannot shake it off. It is born with me; it has grown with my growth, and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself. I must either be a light to illumine, or a tempest to destroy. I must either be an Abel, who, by his immortal righteousness, being dead yet speaketh, or an Achan, the saddest continuance of whose otherwise forgotten name is the fact that man perishes not alone in his iniquity. O brethren, this necessary element of power belongs to you all. Thy sphere may be contracted, thine influence may be small, but a sphere and influence you have.

W. M. Punshon.

INFLUENCE OF A CHILD.

A gentleman, lecturing in the neighbourhood of London, said, "Everybody has influence, even that child," pointing to a little girl in her father's arms. "That's true!" cried the man. At the close he said to the lecturer, "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but, as I did not like to go to the public-house alone, I used to carry this child. As I approached the public-house one night, hearing a great noise inside, she said, 'Don't go, father!' 'Hold your tongue, child.' 'Please, father, don't go!' 'Hold your tongue, I say.' Presently, I felt a big tear fall on my cheek. I could not go a step further, sir. I turned round, and went home, and have never been in a public-house since, thank God for it. I am now a happy man, sir, and this little girl has done it all; and when you said that even she had influence, I could not help saying, 'That's true, sir.' All have influence."

N. Hall.

INFLUENCE OF A HOLY CHARACTER.

But no less real is the influence upon others of a *holy* character. "The evil men do lives after them;" but we do not believe that "the good is oft interred with their bones." No, it is as immortal as the Divine Being in whom it originates. The good must ever live, and "walk up and down the earth," like a living spirit guided by the living God, to convey blessings to the children of men. It lives in humanity, in some form or other, like the subtle substance of material things. which though ever changing never perishes, but adds to the stability, the beauty, and the grandeur of the universe. The influence of the holy character passes also beyond the stars, giving joy to our angel brothers; and to our elder brother Jesus Christ, who in seeing His own love to His God and our God, to His neighbour and ours, reflected in His people, beholds the grand result of the travail of His soul, and is "satisfied."

Dr. Macleod.

INFLUENCE OF MORAL CHARACTER.

This influence is partly beyond and partly within the region of our will. That which is beyond our will is the fact of the necessary influence of character; while within our will is the character, good or bad, which we may choose to possess. Now it cannot be questioned that character tells for good or evil beyond its possessor. That which a man *is;* that sum total made up of the items of his beliefs, purposes, affections, tastes, and habits, manifested in all he does and does not, is contagious in its tendency, and is ever *photographing* itself on other spirits. He himself may be as unconscious of this emanation of good or evil from his character, as he is of the contagion of disease from his body, or, if that were equally possible, of the contagion of good health. But the fact, nevertheless, is certain. If the light is in him, it must shine; if darkness reigns, it must shade. If he glows with love, it will radiate its warmth; if he is frozen with selfishness, the cold will chill the atmosphere around him; and if corrupt and vile, he will poison it. Nor is it possible for any one to occupy a neutral or indifferent position. In some form or other he *must* affect others. Were he to banish himself to a distant island, or even enter the gates of death, he still exercises a positive influence, for he is *a loss* to his brother; the loss of that most blessed gift of God, even that of a living man to living men—of a being who ought to have loved and to have been beloved.

The influence of individual character extends even from generation to generation. The world is moulded by it. Does not its history turn on the influence exercised by the first and second Adam?

Ibid.

INFLUENCES—Silent.

A man need not covet the high-sounding language of the egotist, the pedant, or pharisee, to have influence with others. He need not aspire to the deeds of heroes or the achievements of warriors. A fixed star is better than an erratic comet. The even, steady, patient temper, is better than the blustering and self-conceited behaviour. An unbroken series of good works performed in the retired sphere of a humble life, are more beneficial in influence than many a world-wide reported exploit accomplished on the theatre of public observation. The bubbling spring which makes the beautiful rivulet, flowing gently by the homestead of a country farm-house and through the centre of a rural little village, may be more valuable and useful than the rushing flood or roaring cataract. Niagara is an object of wonder to the contemplative mind. We stand amazed before its magnificence and grandeur. As the power of God opens the stupendous floodgates and pours the world of water from the hollow of His hand, we bow in adoring admiration. But one Niagara is sufficient for a continent, if not for a world. Its influences are more of a sentimental than physical and moral effect. They are more beneficial to the tourist or traveller, than to the occupant of the soil and the artisan of the shop. Whereas the thousands of glassy fountains and gently running streams, which, unnoticed and unadmired by the multitudes, beautify the country, are refreshing to the meadow, the garden, the shrubbery, the cattle, and the thousands of needy inhabitants.

John Bate.

INFLUENCES—Unseen.

How many of the influences which operate in the universe of mind, matter, commerce, and life, are unseen! What eye has ever beheld the influences of the sun upon the earth?—the influences of the sun upon the moon?—the influences of the planets upon one another? The changes as results of the influences may be seen or felt, but the influence itself is unseen. The surface of nature and her depths are constantly changing, but who sees the influences as they operate? The ever varying changes of mind in its thoughts, and affections, are brought about by influences unseen by mortal eye. It is so in human life. A man suddenly departs to America, changes his occupation, his residence, his apparel, perhaps his name; few may notice these changes, or they may be surprised at them; but the influences which have caused them are probably only known to the man and his God. *Ibid.*

INGRATITUDE—Baseness of.

There is not any vice or ill quality incident to the mind of man, against which the world has raised such a loud and universal outcry, as against ingratitude; a vice never mentioned by any heathen writer but with a particular height of detestation; and of such a malignity, that human nature must be stripped of humanity itself before it can be guilty of it. It is instead of all other vices; and in the balance to morality, a counterpoise to them all. In the charge of ingratitude, *omnia dixeris;* it is one great blot upon all morality; it is all, in a word; it says Amen to the black roll of sins; it gives completion and confirmation to them all.

Dr. South.

INGRATITUDE—Causes of.

As the deepest hate may spring from the most violent love, so the greatest ingratitude may arise from the largest benefits. It is said that Cicero was slain by one whom his oratory had defended when he was accused of his father's murder.

J. Beaumont.

There be three usual causes of ingratitude, upon a benefit received: envy, pride, covetousness; envy, looking more at others' benefits than our own; pride, looking more at ourselves, than the benefit; covetousness, looking more at what we would have, than what we have.

Bp. Hall.

INGRATITUDE—Definition of.

Ingratitude is the vice of being insensible to favours received, without any endeavour to acknowledge and repay them.

C. Buck.

INGRATITUDE—Effects of.

Ingratitude is a nail which, driven into the tree of courtesy, causes it to wither; it is a broken channel, by which the foundations of the affections are undermined; and a lump of soot, which, falling into the dish of friendship, destroys its scent and flavour. *Basil.*

INGRATITUDE—Filial.

There was once a father who gave up everything to his children—his house, his fields, and goods—and expected that for this his children would support him. But after he had been some time with his son, the latter grew tired of him, and said to him,

"Father, I have had a son born to me this night, and there, where your arm-chair stands, the cradle must come; will you not, perhaps, go to my brother, who has a larger room?"

After he had been some time with the second son, he also grew tired of him, and said,

"Father, you like a warm room, and that hurts my head; won't you go to my brother, the baker?"

The father went, and after he had been some time with the third son, he found him troublesome, and said to him,

"Father, the people run in and out here all day as if it were a pigeon-house, and you cannot have your noonday sleep; would you not be better off at my sister Kate's, near the town wall?"

The old man remarked how the wind blew, and said to himself, "Yes, I will do so; I will go and try it with my daughter. Women have softer hearts."

But after he had spent some time with his daughter, she grew weary of him, and said she was always so fearful when her father went to church or anywhere else, and was obliged to descend the steep stairs, and at her sister Elizabeth's there was no stairs to descend, as she lived on the ground floor.

For the sake of peace the old man assented, and went to his other daughter. But after some time she too was tired of him, and told him, by a third person, that her house near the water was too damp for a man who suffered with the gout, and her sister, the grave-digger's wife at St. John's, had much drier lodgings.

The old man himself thought she was right, and went outside the gate to his youngest daughter Helen. But after he had been three days with her, her little son said to his grandfather,

"Mother said yesterday to cousin Elizabeth, that there was no better chamber for you than such a one as father digs."

These words broke the old man's heart, so that he sank back in his chair and died in a moment. *Luther.*

INGRATITUDE—Fruitlessness of.

In a word, ingratitude is too base to return a kindness, and too proud to regard it; much like the tops of mountains, barren, indeed, but yet lofty; they produce nothing, they feed nobody, they clothe nobody, yet are high and stately, and look down upon all the world about them.

Dr. South.

He who does a kindness to an ungrateful person, sets his seal to a flint, and sows his seed upon the sand; upon the former he makes no impression, and from the latter he finds no production. *Ibid.*

INGRATITUDE—Hateful.

I hate ingratitude more in man,
Than lying, vainness, babbling, drunkenness,
Or any taint of vice, whose strong corruption
Inhabits our frail blood. *Shakespeare.*

INGRATITUDE—Hateful.

Ingratitude! that marble-hearted fiend,
More hideous, when thou show'st thee in a child,
Than the sea monster. *Otway.*

INGRATITUDE—Insatiableness of.

The only voice of ingratitude is, "Give, give;" but when the gift is once received, then, like the swine at his trough, it is silent and insatiable. In a word, the ungrateful person is a monster, which is all throat and belly; a kind of thoroughfare or common sewer, for the good things of the world to pass into; and of whom, in respect of all kindnesses conferred on him, may be verified that observation of the lion's den, before which appeared the footsteps of many that had gone in thither, but no prints of any that ever came out thence.

Dr. South.

INGRATITUDE—Selfishness of.

As the Dead Sea drinks in the river Jordan, and is never the sweeter; and the ocean all other rivers, and is never the fresher; so we are apt to receive daily mercies from God, and still remain insensible of them, unthankful for them. God's mercies to us are like the dew on the fleece. We are like fishermen's weels, wide at that end which lets in the fish, but narrow at the other end, so that they cannot get out again; greedy to get mercy, tenacious to hold it. The rain comes down from heaven in showers; it goes up but in mists. We sow in our land one measure, and receive ten; yea, Isaac received a hundredfold; but God sows ten, it may be, a hundred mercies amongst us, when we scarce return the praise and the fruit of one. Our hearts in this case are like the windows of the temple, "wide inside" to let in mercies, but "narrow outward" to let forth praises (1 Kings vi, 4).

Bp. Reynolds.

INGRATITUDE—Unkind.

Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude;

Thy tooth is not so keen,
Because thou art not seen,
Although thy breath be rude.

Shakespeare.

INJURIES—Forgetting.

The occurrences of almost every day show me what cause I have to bless and adore God for enabling me to adopt, and carry into effect a very simple principle, which brings the sweetest peace into my soul. It is this: a man strikes me with a sword and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody, and after it has

been bound up I am taking off the bandage continually, and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health is materially affected, is there a person in the world that would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries, or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again.

Simeon.

INJURIES—Forgiving.

When Luther had wofully wronged and reviled Calvin, "Well," said Calvin, "let Luther hate me, and call me devil a thousand times, yet I will love him, and acknowledge him to be a precious servant of God." This was an excellent temper of Calvin, and, truly, such a frame of spirit, such a sweet composure of the soul, as to forgive and forget, to pass by offences, to leave all to God, not to answer wrath with wrath, not to study revenge, not to be mindful of injuries received, is all through the Scriptures commanded; by God Himself commended, and by every good Christian to be carefully practised. *Spencer.*

As a Christian should do no injuries to others, so he should forgive the injuries that others do to him. 'Tis to be like God, who is a good-giving God, and a sin-forgiving God. *Venning.*

INJURIES—Meeting.

If men wound you with injuries, meet them with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar. It is more noble by silence to avoid an injury than by argument to overcome it. *J. Beaumont.*

INJURIES—Proclaiming.

If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, do not go about the streets proclaiming it, and be anxious to avenge it. Let it drop. It is wisdom to say little respecting the injuries you may have received. *Anon.*

INJURIES—Slighting.

Slight small injuries, and they will become none at all. *T. Fuller.*

INJURY—Punishment of.

The greatest punishment of injury is the conviction of having done it; and no man suffers more than he that is turned over to the pain of repentance. A great man having injured a philosopher, sent his servant to entreat him not to write against him, by whom he returned the answer, "That he was not at leisure even to think of him." *J. Beaumont.*

INJUSTICE—Punished.

Cambyses, king of Persia, was remarkable for the severity of his government, and his inexorable regard to justice. This prince had a particular favorite, whom he made a judge; and this judge reckoned himself so secure in the credit he had with his master, that, without ceremony, causes were bought and sold in the courts of judicature as openly as provisions in the market. But when Cambyses was informed of these proceedings, enraged to find his friendship so ungratefully abused, the honour of his government prostituted, and the liberty and property of his subjects sacrificed to the avarice of this wretched minion, he ordered him to be seized and publicly degraded; after which he commanded his skin to be stripped over his ears, and the seat of government to be covered with it, as a warning to others. At the same time, to convince the world that this severity proceeded only from the love of justice, he permitted the son to succeed his father in the honours and office of prime minister. *L. M. Stretch.*

INJUSTICE—Unhappiness of.

Whatever is unjust is so far from tending to promote, that it destroys our happiness; *for whatever is unjust is contrary to the Divine will:* but it is not possible that we should become happy by resisting that will; because of this will our happiness is the immediate object. God is not a tyrant, proud of uncontrollable power, who imposes capricious laws only as tests of our obedience, and to make us feel the weight of His yoke; all His precepts are lessons which teach us how to be happy. But it is the will of God that we should be just; from whence it follows, that no true happiness can be acquired by those who are unjust. *Ibid.*

INJUSTICE—Worse than Poverty.

Artibarzanes, an officer of Artaxerxes, king of Persia, begged his majesty to confer a favour upon him, which, if complied with, would be an act of injustice. The king being informed that the promise of a considerable sum of money was the only motive that induced the officer to so unreasonable a request, ordered his treasurer to give him thirty thousand dariuses, being a present of equal value with that which he was to have received. Giving him the order for the money, "Here, take," says the king, "this token of my friendship for you; a gift of this nature

cannot make me poor, but complying with your request would make me poor indeed, for it would make me unjust." *Ibid.*

INNOCENCE—Courage in.

There is no courage but in innocence;
No constancy but in an honest cause.
Southern.

INNOCENCE—Definition of.

Innocence is acting in perfect consonance to the law, without incurring guilt or consequent punishment. *C. Buck.*

INNOCENCE—Excellence of.

Innocence is like polished armour, it adorns and it defends. *Dr. South.*

INNOCENCE—Influence of.

It is a marvellous thing to see how a pure and innocent heart purifies all that it approaches. The most ferocious natures are soothed and tamed by innocence. And so with human beings, there is a delicacy so pure that vicious men in its presence become almost pure; all of purity which is in them is brought out; like attaches to like. The pure heart becomes a centre of attraction, around which similar atoms gather, and from which dissimilar ones are repelled. A corrupt heart elicits in an hour all that is bad in us; a spiritual one brings out and draws to itself all that is best and purest. Such was Christ. He stood in the world the light of the world, to which all sparks of light gradually gathered. He stood in the presence of impurity, and men became pure. Note this in the history of Zaccheus. In answer to the invitation of the Son of Man, he says, "Behold, Lord, the half of my goods I give to the poor, and if I have done wrong to any man I restore him fourfold." So also the scribe, "Well, Master, Thou hast well said, there is one God, and there is none other than He." "If I be lifted up from the earth, I will draw all men unto me." *F. W. Robertson.*

INNOCENCE—Instinct of.

Just as the dove trembles at the approach of the hawk, and the young calf shudders at the lion never seen before, so innocence shrinks instinctively from what is wrong by the same Divine instinct. *Ibid.*

INNOCENCE—Persecuted.

Then the Shepherds had the Pilgrims to another place, called Mount Innocence, and there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the Pilgrims, What means this? The Shepherds answered, This man is named Godly-man, and this garment is to show the innocency of his life. Now, those that throw dirt at him are such as hate his well-doing; but, as you see, the dirt will not stick upon his clothes; so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day. *Bunyan.*

Against the head which innocence secures,
Insidious malice aims her darts in vain,
Turn'd backward by the powerful breath of heaven. *Dr. Johnson.*

INNOCENCE—Sign of.

Innocence unmov'd
At a false accusation doth the more
Confirm itself; and guilt is best discover'd
By its own fears. *Nabb.*

INNOCENCE—Vindicated.

It is recorded in history that a beautiful maiden, named Blanche, the serf of an ancient nobleman, was wooed by her master's son. Not admiring his character, she scorned his suit. Upon this, his course of love turned to bitter hatred. Just then a precious string of pearls confided to the maiden's care was lost. Her pseudo-lover charged her with the theft, and, in accordance with the customs of that rude age, she was doomed to die. On the day of the execution, as the innocent girl knelt to offer her dying prayer, a flash of lightning struck a statue of Justice, which adorned the marketplace, to the dust. From a scattered bird's nest, built in a crevice of the image, dropped the lost pearls—thus declaring her innocence. In a moment the exultant crowd rushed to the scaffold, demanding her release. There she knelt beside the block, pale and beautiful, and with a smile of peace upon her lips. They spoke—she answered not. They touched her—she was dead! To preserve her memory, they raised a statue there; and to this day, when men gaze upon her image, they condemn her oppressor; they praise her for the purity of her character; they recognise the justice of Him whose lightnings testified to her innocence. *W. Smith.*

INSPIRATION—Definitions of.

Inspiration is that Divine influence which, accompanying the sacred writers equally in all they wrote, secured the infallible truth of their writings in every part, both in idea and expression, and determined the

selection and distribution of their material according to the Divine purpose. The *nature* of this influence, just as the nature of the Divine operation upon the human soul in providence, in regeneration or in sanctification, is, of course, entirely inscrutable. The *result* of this influence, however, is both plain and certain, viz., to render their writings an infallible rule of faith and practice. *A. A. Hodge.*

Inspiration may be best defined, according to the representations of the Scriptures themselves, as an extraordinary Divine agency upon teachers while giving instruction, whether oral or written, by which they were taught what and how they should write or speak. *Dr. Knapp.*

What is meant by "plenary inspiration?" A Divine influence full and sufficient to secure its end. The end in this case secured is the perfect infallibility of the Scriptures in every part, as a record of fact and doctrine, both in thought and verbal expression; so that, although they come to us through the instrumentality of the minds, hearts, imaginations, consciences, and wills of men, they are nevertheless in the strictest sense the Word of God.

A. A. Hodge.

INSPIRATION—Divine.

An instrument, whether it be a pipe or a harp, maketh a distinction in the tunes and sounds, which distinction is well perceived of the hearer, the instrument itself understanding not what is piped or played. The prophets and holy men of God not so. "I opened my mouth," saith Ezekiel, "and God reached me a scroll, saying, Son of man, cause thy belly to eat, and fill thy bowels with this I give thee. I ate it, and it was sweet in my mouth as honey," saith the prophet. Yea, sweeter I am persuaded than either honey or the honeycomb. For herein they were not like harps or lutes, but they felt the power and strength of their own words. When they spake of our peace, every corner of their hearts was filled with joy. When they prophesied of mourning, lamentation, and woes, to fall upon us, they wept in the bitterness and indignation of spirit, the arm of the Lord being mighty and strong upon them.

Hooker.

INSPIRATION AND REVELATION.

Revelation properly signifies the supernatural communication of any truth not before known. This revelation may be made either immediately to the mind of the recipient, or mediately, through signs or visions, or through the intervention of an inspired prophet. Inspiration, on the other hand, signifies simply that Divine influence which renders a writer or speaker infallible in communicating truth, whether previously known or not. Some men have received revelations who were not inspired to communicate them; *e. g.* Abraham. Nearly all the sacred writers were inspired to communicate with infallible accuracy much that they knew by natural means, such as historical facts; much that they reached by the natural use of their faculties, such as logical deduction; and much that was suggested by their own natural affections. *A. A. Hodge.*

INSTABILITY—Human.

St. Augustine saith, We are all here as David was in the desert of Idumea; our life is a perpetual alteration, which will never be settled while we live. If we be weary we desire rest, and if we rest overlong, our bed becomes troublesome, though it should be all of roses. Then again, we thirst to be in action and business, which also in a short time tires us, and puts us into another alteration, and that carries us again to desire to do nothing. All our life goeth like *Penelope's* web; what one hour effects the next destroys. *N. Caussin.*

INSTINCT—Definition of.

Instinct is that power of volition or impulse produced by the peculiar nature of an animal, which prompts it to do certain things independent of all instruction or experience and without deliberation, where such act is immediately connected with its own individual preservation, or with that of its kind. *Maunder.*

INSTITUTIONS—Natural and Positive.

Of the positive institutions of religion, even of those of Divine appointment, whatever sanctity may be derived to them from the will of God, which is indeed the supreme rule and proper foundation of human duty—whatever importance may belong to them as necessary means for the attainment of the noblest end, the improvement of man's moral character, and the consequent advancement of his happiness—yet we have our Lord's authority to say, that the observance of them is not itself the end for which man was created. Man was not made for these. Of natural duties we affirm the contrary. The acquisition of that virtue which consists in the habitual love and practice of them, is the very final cause of man's existence. The extrinsic worth and seemliness of that virtue is so great, that it may be presumed to be the motive which determined the will of God to create beings with capacities for the attainment. These, therefore, are the things for which man was made. They were not made for him. They derive not their importance from a temporary sub-

serviency to the interests of man in his present condition—to the happiness and preservation of the individual or of the kind. They are no part of an arbitrary discipline, contrived, after man was formed, for the trial and exercise of his obedience. Their worth is in the things themselves. In authority they are higher than law, in time older than creation, in worth more valuable than the universe. The positive precepts of religion, on the contrary, are of the nature of political institutions, which are good or bad in relation only to the interests of particular communities. These, therefore, were made for man.

Bp. Horsley.

INSULT.

Insult not over misery, deride not infirmity, nor despise deformity; the first shows your inhumanity, the second your folly, the third your pride. The same Being that made him miserable, made you happy to lament him; He that made him weak, made you strong to support him; He that made him deformed, gave you favour to be humble. He that is not sensible of another's unhappiness is a living stone; but he that makes misery the object of his triumph, is an incarnate devil.

J. Beaumont.

INTELLECT—Definition of.

Intellect is that faculty of the human mind which receives or comprehends the ideas communicated to it, otherwise called the *understanding*. *Maunder.*

INTELLECT—under the Fall.

All those arts, rarities, and inventions which vulgar minds gaze at, the ingenious pursue, and all admire, are but the relics of an intellect defaced with sin and time. We admire it now, only as antiquaries do a piece of old coin, for the stamp it once bore, and not for those vanishing lineaments and disappearing draughts that remain upon it at present. And certainly that must needs have been very glorious, the decays of which are so admirable. He that is comely when old and decrepid, surely was very beautiful when he was young. An Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise. *Dr. South.*

INTELLECT—Influence of Moral Nature on.

The nature of man is essentially moral, and when intellect shoots up to eminence, it depends on the moral nature whether it is a blessing or a curse to the species, a joy or a trouble to the individual. According to the moral nature are the intellectual powers directed, and in man often wastefully, often hurtfully—as to the great majority, in ways far below their capability.

W. Arthur.

INTELLECT—of the Wise.

The intellect of the wise is like glass; it admits the light of heaven and reflects it.

Hare.

INTELLECTUAL CULTURE—alone.

Paris, with her academy, her columns, her galleries of paintings, her statuary, her cathedrals, her philosophers, her oratories, her taste and fashion, her everything that is deemed a mark of high intellectual culture—Paris, with all these, is the brothel of nations—a city where every species of moral corruption festers and infects the inhabitants, and spreads moral contagion over the continent.

I have stood in her galleries at Versailles and the Louvre, and felt in my soul that her models of art were a curse to the people. They are adapted to gild the memory of those who, being corrupt in heart and profligate in practice, are now suffering the hell that awaits selfish and impure minds. Their undraped statuary imparts the infection of the old world's guilt to the new. The pictures of the old masters, and from them down even to David, sanctify the deeds of devils under the names of kings and cardinals. Thus the popular mind is led to reverence despots and evil-doers. Their popular religion is as impure as the orgies of Ephesus, and their moral corruption as great as hers. In my opinion, while art might lose something, progress and morality would gain much, if the next outbreak in Paris should destroy all the public galleries in the city. What is true of Paris is true likewise of all the great cities of the continent where the people are without the light of revelation. Culture and crime prevail together, to some extent, even in Protestant cities; but there is as much moral difference between the Protestant cities of Geneva and Aberdeen on the one hand, and Florence and Naples on the other, as there is between daylight and darkness.

J. B. Walker.

INTELLECTUAL AND CHRISTIAN CULTURE.

Intellectual culture without Christian culture is a painted harlot who lives in moral night, and, decorated in the tinsel of art and letters, allures the weak and wicked to hell. Were there no hope for mankind but that which art, letters, and intellectual culture produces, despotism and darkness would reign over the earth, and the hope of moral progress, of human freedom, and human happiness, might be abandoned for ever. Men might be as cultivated as Robespierre, and yet become as dark-minded and as desperate as he. They might be as polished externally as was Dr. Webster, while yet internally they might

be as wicked. John Newton had the same mind and the same intellectual culture when engaged in the slave trade, that he afterward possessed when his muse charmed and purified the hearts of all who listened to him.

In many and striking forms Christ taught men the difference between intellectual and Christian culture. The one without the other is "the whited sepulchre," "the hidden grave," the darkness or "night" of the soul. The one pertains to man's moral nature—his affections and his conscience—the other to his intelligence. The one without the other engenders selfishness and hypocrisy; but intellectual culture, used and sacrificed by a living conscience and pure affections, secures all human good to its possessor, and leads him to labour for the good of the world. When the intellect moves to the work of human elevation, the power which gives the impulse and secures permanency is generated in the heart and conscience. Men with intellectual light alone may make advances without moral principles, as they have done often in France, South America, and elsewhere; but without moral principle, which Gospel faith produces, permanent progress is impossible.

J. B. Walker.

INTELLECTUAL PLEASURES.

Man in his lowest state has no pleasures but those of sense, and no wants but those of appetite; afterwards, when society is divided into different ranks, and some are appointed to labour for the support of others, those whom their superiority sets free from labour begin to look for intellectual entertainments. Thus while the shepherds were attending their flocks, their masters made the first astronomical observations; so music is said to have had its origin from a man at leisure listening to the strokes of a hammer. As the senses in the lowest state of nature are necessary to direct us to our support, when that support is once secure there is danger in following them farther; to him who has no rule of action but the gratification of the senses plenty is always dangerous; it is therefore necessary to the happiness of individuals, and still more necessary to the security of society, that the mind should be elevated to the idea of general beauty, and the contemplation of general truth; by this pursuit the mind is always carried forward in search of something more excellent than it finds, and obtains its proper superiority over the common senses of life by learning to feel itself capable of higher aims and nobler enjoyments. In this gradual exultation of human nature every art contributes its contingent towards the general supply of mental pleasure. Whatever abstracts the thoughts from sensual gratifications, whatever teaches us to look for happiness within ourselves, must advance in some measure the dignity of our nature. Perhaps there is no higher proof of the excellency of man than this, that, to a mind properly cultivated, whatever is bounded is little. The mind is continually labouring to advance, step by step, through successive gradations of excellence towards perfection, which is dimly seen at a great though not hopeless distance, and which we must always follow because we never can attain; but the pursuit rewards itself, one truth teaches another, and our store is always increasing though nature can never be exhausted. *Sir Joshua Reynolds.*

Intellectual pleasure is as much more noble than that of sense as an immortal spirit is more noble than a clod of earth. The pleasure of sense is drossy, feculent; the pleasure of the mind refined and pure; that is faint and languid, this lively and vigorous; that scant and limited, this ample and enlarged; that temporary and fading, this durable and permanent; that flashy, superficial, this solid and intense; that raving and distracted, this calm and composed. *John Howe.*

INTEMPERANCE—Definition of.

Intemperance is excess in eating or drinking. This is the general idea of it; but we may observe that whatever indulgence undermines the health, impairs the senses, inflames the passions, clouds and sullies the reason, perverts the judgment, enslaves the will, or in any way disorders or debilitates the faculties, may be ranked under this vice. *C. Buck.*

INTENTION—Good.

A good intention will no more make a truth; than a fair mark will make a good shoot. *Spurstowe.*

INTENTION—Holy.

Holy intention is to the actions of a man that which the soul is to the body, or form to its matter, or the root to the tree, or the sun to the world, or the fountain to a river, or the base to a pillar; for without these the body is a dead trunk, the matter is sluggish, the tree is a block, the world is darkness, the river is quickly dry, the pillar rushes into flatness and ruin, and the action is sinful, or unprofitable and vain. The poor farmer that gave a dish of cold water to Artaxerxes was rewarded with a golden goblet; and he that gives the same to a disciple, in the name of a disciple, shall have a crown; but if he gives water in despite, when the disciple needs wine or a cordial, his reward shall be to want that water to cool his tongue. *Bp. Taylor.*

INTENTION—Interim of.

Between the acting of a dreadful thing
And the first motion, all the interim is
Like a phantasma, or a hideous dream:
The genius, and the mortal instruments
Are then in council; and the state of man,
Like to a little kingdom, suffers then
The nature of an insurrection.
Shakespeare.

INTENTIONS—Wicked.

When men's intents are wicked, their guilt haunts them,
But when they're just, they're arm'd, and nothing daunts them. *Middleton.*

INTERCESSION OF CHRIST—Definition of the.

It is a solemn address of our blessed Saviour to God the Father in our behalf, wherein by presenting to Him His own sacrificed body, and by continuing and perpetuating the presentation of it, He doth effectually move and solicit Him graciously to receive and accept our prayer, and to empower Him to bestow on us all those graces and favours, which, in consideration of His sacrifice, God hath promised us. *J. Scott.*

INTERCESSION OF CHRIST—Method of the.

It was when the high priest entered with the blood and incense within the veil before the mercy seat that he made intercession for the people. The very presenting of the blood and incense was an act of intercession, whether words were used or not. It was done in behalf of Israel, for the purpose of averting the displeasure and conciliating the favour of Jehovah. With reference to this, Jesus is represented as fulfilling in heaven this part of the priestly functions.

In what precise manner His intercession is carried on it may not be easy for us with certainty to determine. It is evident, from the type just alluded to, that there may be intercession in action as well as in words. If a general, who had fought the battles of his country and had received many a wound, were presenting a petition to his sovereign on behalf of any of his offending subjects, what could be a more effective intercession than the silent baring of his bosom and pointing to his scars? The Scriptures tell us in plain terms that He does make intercession, that He does still "appear in the presence of God for us." We know that even with ourselves the utterance of words is not necessary to prayer. How strikingly is this expressed by Paul in speaking of the agency of the Spirit in dictating the inward intercessions of the saints (Rom. viii, 26, 27). Jesus may intercede without words, simply by the presentation of His sacrifice, that is, Himself. The Father, knowing all the blessings which He desires for His people, confers them for His sake. But for aught we can tell there may be words. We have an exquisitely interesting and delightful specimen of the intercession of Jesus on earth (John xvii). He shows us there what the blessings are which He desires on behalf of His people; and for these blessings, terminating in their "being with Him where He is, to behold His glory," He still intercedes; whether verbally or silently in symbolical act, is a matter of little moment. *Dr. Wardlaw.*

INTERCESSOR AND MEDIATOR.

To mediate and intercede are both conciliatory acts; the intercessor and mediator are equals or even inferiors; one intercedes or interposes for the removal of evil; one mediates for the attainment of good, Christ is our Intercessor, to avert from us the consequences of our guilt; He is our Mediator, to obtain for us the blessings of grace and salvation. An intercessor only pleads; a mediator guarantees; he takes upon himself a responsibility. Christ is our Intercessor by virtue of His relationship with the Father; He is our Mediator by virtue of His atonement, by which act He takes upon Himself the sins of all who are truly penitent. *G. Crabb.*

INTEREST.

Interest speaks all manner of languages, and acts all sorts of parts, even that of impartiality. Interest makes some people blind and others quick-sighted. We promise according to our hopes, and perform according to our fears. Virtues are lost in interest, as rivers are swallowed up in the sea. *J. Beaumont.*

Interest puts more upon exercising virtues or vices, as the occasion requires. Interest upon which we generally lay the blame of all our ill actions, often deserves to be commended for our good ones. He that trims between two interests loses himself with both, when he comes to be detected, for being true to neither. *Ibid.*

INTOLERANCE—Religious.

All religious parties and sects are convinced of their own infallibility. Each cherishes the unhappy opinion that, among the many religious professions, there is only one which possesses theological truths in all their purity; each despises and abhors the rest, and accuses them of obstinacy; blindness, obduracy, and deceit. Each sect imagines itself to be in the right way, and all the others in error. Every man of a shallow mind is proud of his intolerance, and regards everything that does

not correspond with his tenets as detestable and impure.

It is too often the case that the enemies of a religion hate it because they are not acquainted with it. They ascribe to their opponents principles which they abhor, and tenets which never entered into their imaginations. They propagate the most ridiculous calumnies against the professors of the obnoxious religion. A Franconian Catholic of high rank, in the true spirit of religious intolerance, gave this caution to his son when setting out on his travels: "My son," said the illustrious bigot, "avoid the society of the Protestant ecclesiastics, for they are all addicted to abominable crimes."

In the eyes of the Turks all infidels are dogs, whose presence alone is sufficient to pollute an orthodox Mussulman. For this reason no Christians are permitted to reside in the country of Hisiaos, because the cities of Mecca and Medina form a part of it. Neither Jews nor Christians are allowed to be present in Egypt at the opening of the canals of the Nile, lest, by their impurity, they should prevent the overflowing of its waters.

The Mohammedans are unjust towards the Christians, and the Christians towards the Mohammedans. No Turk ever entertained the least doubt concerning the unity of the Godhead; and yet they have been accused of worshipping the stars, and in many Christian books they are termed pagans.

Thus mankind, more or less, shun and despise, ridicule and condemn one another, because each professes the only saving religion. Thus the Crusades swept away two millions of combatants; and they were undertaken in the true spirit of intolerance, for the extermination of infidels, and for the confirmation and extension of the true faith. Thus have princes been stimulated to convert the world into a hell, and in the name of a God of mercy to persecute and torment those whom they ought to have treated with love and compassion. Whoever imagines that another cannot possibly be a virtuous man that does not believe all that he believes; whoever condemns all those whose way of thinking in religious matters does not correspond with his, will naturally be an enemy to the greatest part of his species.

Men ought not thus lightly to condemn each other. We shall be judged by a God of love; He will judge us according to the faithfulness and sincerity with which we serve Him. The hope of salvation is not grounded on a man's faith, but on his sincerity; not on his opinions and knowledge, but on the worthiness, purity, and integrity of his heart and life. *Zimmerman.*

INVITATION—Gracious.

Come unto me, all ye that labour and are heavy laden, and I will give you rest (Matt. xi, 28).

Pilgrim burden'd with thy sin,
Come the way to Zion's gate;
There, till mercy lets thee in,
Knock, and weep, and watch, and wait.

Knock!—He knows the sinner's cry;
Weep!—He loves the mourner's tears;
Watch!—for saving grace is nigh;
Wait—till heavenly light appears.

Hark! it is the Bridegroom's voice,
Welcome, pilgrim, to thy rest;
Now within the gate rejoice,
Safe, and seal'd, and bought, and blest.

Safe—from all the lures of vice,
Seal'd—by signs the chosen know,
Bought—by love, and life the price,
Blest—the mighty debt to owe.

Holy pilgrim! what for thee
In a world like this remain?
From thy guarded breast shall flee
Fear, and shame, and doubt, and pain.

Fear—the hope of heaven shall fly,
Shame—from glory's view retire,
Doubt—in certain rapture die,
Pain—in endless bliss expire. *Anon.*

INVENTIONS.

Man hath found out inventions, to cheat him of the weariness of life,
To help him to forget realities and hide the misery of guilt. *Tupper.*

IRRESOLUTION—Definition of.

I am a heavy stone,
Roll'd up a hill by a weak child; I move
A little up, and tumble back again.
Rider.

IRRESOLUTION—Folly of.

Irresolution is a worse vice than rashness. He that shoots best may sometimes miss the mark; but he that shoots not at all can never hit it. Irresolution loosens all the joints of a state; like an ague, it shakes not this or that limb, but all the body is at once in a fit. The irresolute man is lifted from one place to another, and hath no place left to rest on. He flecks from one egg to another; so hatcheth nothing, but addles all his actions.
Feltham.

IRREVERENCE—in Church.

He who can enter a church, or a chapel, or any place dedicated to the worship of God, as he does his own habitation, or that of his horses, which is a common case, has, in my opinion, no proper notion of religious worship, and is never likely to derive

much edification to his own soul from attendance upon the ordinance of God.
Dr. A. Clarke.

J.

JACOB'S LADDER—a Type of Christ.

I. Jacob's ladder, which he saw in a vision, stood upon the earth, but the top reached to heaven; so Christ, although He was humbled in shape of sinful flesh to the earth, as it were; yet He was the Most High God, reaching so to heaven.

II. The angels went up and down by it; so we ascend up to God by Jesus Christ, and God descends, as it were, by Him also down to us.

III. The Lord stood above it, and made promises of Canaan to Jacob; so God in Christ, and through Him, hath made promises of heaven, and ratified them to us.

IV. In the place which was called the house of God, and gate of heaven, was the ladder seen; so in Christ's Church, the true house of God, we get a clear and full sight of Christ. *Keach.*

JEALOUSY—Character of.

Pale hag, infernal fury, pleasure's smart;
Envious observer, prying in every part;
Suspicious, fearful, gazing still about thee;
O, would to God that love could be without thee. *Daniel.*

JEALOUSY—Credulity of.

Trifles, light as air,
Are to the jealous confirmations strong
As proofs of holy writ *Shakespeare.*

With groundless fear he thus his soul deceives,
What frenzy dictates, jealousy believes.
Gay.

JEALOUSY—Effects of.

O jealousy,
Thou ugliest fiend of hell! thy deadly venom
Preys on my vitals, turns the healthful hue
Of my fresh cheek to haggard sallowness,
And drinks my spirit up. *Hannah More.*

The venom clamours of a jealous woman
Poison more deadly than a mad dog's tooth. *Shakespeare.*

JEALOUSY—not Love.

It is said that jealousy is love, but I deny it; for though jealousy be produced by love, as ashes are by fire, yet jealousy extinguishes love, as ashes smother the flame. *La Reine de Navarre.*

JEALOUSY—Power of.

Thou Jealousy,
Almighty tyrant of the human mind,
Who canst at will unsettle the calm brain,
O'erturn the sealed heart and shake the man
Through all his frame with tempest and distraction. *Mallet.*

Foul jealousy! thou turnest love divine
To joyless dread, and mak'st the loving heart
With hateful thoughts to languish and to pine,
And feed itself with self-consuming smart;
Of all the passions in the mind thou vilest art. *Spenser.*

JEHOVAH-JIREH.

Abraham did not find the provision of God as soon as he left his house, or half way on his journey, or at the foot of the hill, or as soon as the altar was built; but just as he was about to take away Isaac's life. At this crisis the voice of the angel was heard, the hand was arrested, and the ram seen awaiting him in the thicket. This shows that God provides for us in wisdom, according to our necessities and circumstances. We have not the things of heaven on earth, but when our souls, through grace, ascend to the Mount of God, the glory will be provided for us. We have not dying grace in the full enjoyment of health, but when we come to death, if we now live to Him, dying grace will be awaiting us. We have not the grace of bereavement when we are rejoicing in the midst of unbroken circles; but when the enemy makes a breach, we shall find, as our day, our strength will be. God works upon this principle in nature as well as in grace. The harvest does not come in spring; then the husbandman has something else to do; he has to prepare for the harvest. When all the preparatory work is done, then harvest comes, as provided by the wisdom and goodness of God.
John Bate.

No man who will tread in the steps of Abraham, that is, Believe God, and obey Him, will ever want a place on which to write Jehovah-jireh. He who shall do this, may inscribe Jehovah-jireh on his purse, his table, his cupboard, his trade, his temptation, his trials, his afflictions, his dying day, and his future immortality. FAITH—OBEDIENCE—THE LORD WILL PROVIDE, are three points in the economy of God, as inseparable as the attributes of the Divine Nature. *Ibid.*

Long before the establishment of Bible societies, the Rev. Peter Williams, a pious,

distinguished clergyman of Wales, seeing that his countrymen were almost entirely destitute of the Bible, and knowing that the work of the Lord could not prosper without it, undertook, though destitute of the means, to translate and publish a Welsh Bible for their use. Having expended all his living, and being deeply involved in debt, with the work unfinished, he expected every hour to be arrested and imprisoned, without the means or hope of release. One morning he had taken an affectionate leave of his family for the purpose of pursuing his pious labours, with an expectation that he should not be permitted to return, when, just as he was mounting his horse, a stranger rode up and presented him a letter. He stopped and opened it, and found, to his astonishment, that it contained information that a lady had bequeathed him a legacy of £300 sterling. "Now," said he, "my dear wife, I can finish my Bible, pay my debts, and live in peace at home."

A lady, who had just sat down to breakfast, had a strong impression upon her mind that she must instantly carry a loaf of bread to a poor man, who lived about half a mile from her house, by the side of a common. Her husband wished her either to postpone taking the loaf of bread till after breakfast, or to send it by her servant; but she chose to take it herself instantly. As she approached the hut, she heard the sound of a human voice. Willing to hear what it was, she stepped softly, unperceived to the door. She now heard the poor man praying, and among other things he said, "O Lord, help me! Lord, Thou wilt help me; Thy providence cannot fail; and although my wife, myself, and children, have no bread to eat, and it is now a whole day since we had any, I know Thou wilt supply me, though Thou shouldst again rain down manna from heaven." The lady could wait no longer; she opened the door. "Yes," she replied, "God has sent you relief. Take this loaf, and be encouraged to cast your care upon Him who careth for you; and when you ever want a loaf of bread, come to my house." *J. G. Wilson.*

The recent bicentenary celebration of the exodus of the Nonconformists from the English establishment has reviven many characteristic stories of their great sufferings for the cause of truth, and of the special deliverances often granted them. A correspondent of the 'London Standard' tells the following incident of Oliver Heywood, one of the best of them.

Mr. Heywood was reduced to great straits after the loss of his income, when for conscience sake he refused to conform. He was brought at one time to such a state as to have neither food nor money in the house, and the children began to be impatient for the want of food. Under these circumstances, Mr. Heywood called his old servant, who would not desert the family in their distress, and said to her:

"Martha, take a basket and go to Halifax, and call on Mr. N., the shopkeeper, and ask him to lend me five shillings; if he is so kind as to do it, buy such things as you know we want. The Lord give you good speed; and in the mean time we will offer our requests to Him who feedeth the young ravens when they cry."

Martha went, but when she came to the place her heart failed her. She passed by the door again and again, without going in to tell her errand. Mr. N. observing her, called her to him, and asked if she was not Mr. Heywood's servant. On hearing that she was, he said,

"I am glad to see you, as some friends have given me five guineas for your master, and I was just thinking how I could send it."

Good Martha burst into tears, and then told the errand on which she had been sent, which greatly affected the tradesman, who told her to come to him if the like necessity should return. Having procured the necessary provisions she hastened back; the children with delight crowded round the replenished basket; and the father, hearing the servant's narrative, smiled and said, "The Lord hath not forgotten to be gracious; His Word is true from the beginning: they that seek the Lord shall not want any good thing." *Anon.*

Though troubles assail, and dangers affright,
Though friends should all fail, and foes all unite
Yet one thing secures us, whatever betide,
The promise assures us,—the Lord will provide.

The birds, without barn or storehouse, are fed;
From them let us learn to trust for our bread:
His saints what is fitting shall ne'er be denied,
So long as 'tis written,—The Lord will provide.

When Satan appears to stop up our path;
And fills us with fears, we triumph by faith;
He cannot take from us (though oft he has tried)
The heart-cheering promise,—The Lord will provide.

He tells us we're weak,—our hope is in vain;
The good that we seek we ne'er shall obtain;

But when such suggestions our graces have tried,
This answers all questions,—the Lord will provide.

No strength of our own, nor goodness we claim;
Our trust is all thrown on Jesus's Name;
In this our strong tower for safety we hide;
The Lord is our power,—the Lord will provide.

When life sinks apace, and death is in view,
The Word of His grace shall comfort us through;
Not fearing or doubting, with Christ on our side,
We hope to die shouting,—The Lord will provide. *J. Newton.*

JESTING—Dangers of.

It is dangerous to jest with God, death, or the devil; for the first neither can nor will be mocked; the second mocks all men at one time or another; and the third puts an eternal sarcasm on those that are too familiar with him. *J. Beaumont.*

Jests too tart are not good; bitter potions are not for health. An offensive man is the devil's bellows to blow up contention. *Ibid.*

A jest in the mouth of the ignorant is like a fine sword by the side of a valet. *Ibid.*

JESTING—Personal.

Whosoever will jest will be like him that flourishes at a show—he may turn his weapon every way, but not aim more at one than another. It is very unsafe to sling about this wormwood: some noses are too delicate to bear the smell. Some are like tiled houses, that can admit a falling spark; yet others are like dry straw, that with the least touch will kindle about your ears. *Ibid.*

A jest should be such that all shall be able to join in the laugh which it occasions; but if it bears hard upon one of the company, like the crack of a string, it makes a stop in the music. *Feltham.*

JESTS AND JOKES.

One *jests* in order to make others laugh; one *jokes* in order to please one's self. The *jest* is directed at the object; the *joke* is practised with the person or on the person. One attempts to make a thing laughable, or ridiculous, by *jesting* about it, or treating it in a jesting manner; one attempts to excite good humour in others, or indulge it in one's self by *joking* with them. *Jests* are, therefore, seldom harmless; *jokes* are frequently allowable. The most serious subject may be degraded by being turned into a jest; but the melancholy, or dejection, of the mind, may be conveniently dispelled by a *joke*. Court fools and buffoons used formerly to break their jests upon every subject, by which they thought to entertain their employers; those who know how to *joke* with good-nature and discretion may contribute to the mirth of the company. *G. Crabb.*

JESUIT—Description of a.

A Jesuit may be shortly described as an empty suit of clothes, with another person living in them, who acts for him, thinks for him, decides for him whether he shall be a prince or a beggar, and moves him about wheresoever he pleases; who allows him to exhibit the external aspect of a man, but leaves him none of the privileges —no liberty, no property, no affections, not even the power to refuse obedience when ordered to commit the most atrocious of crimes; for, the more he outrages his own feelings, the greater his merits. Obedience to the superior is his only idea of virtue, and in all other respects he is a mere image. *Dr. Southey.*

JESUS—Alone with.

Alone with Jesus! leave me here,
Without a wish, without a fear;
My pulse is weak, and faint my breath,
But is He not the Lord of Death?
And if I live, or if I die,
'Tis all the same when He is nigh.

Alone with Jesus! oh, how sweet
In health to worship at His feet!
But sweeter far when, day by day,
We droop, and pine, and waste away,
To feel His arms around us close,
And on His bosom find repose!

Alone with Jesus! how secure;
Vile in myself, in Him how pure;
The tempests howl, the waters beat,
They harm me not in my retreat:
Night deepens—'mid its gloom and chill
He draws me nearer to Him still. *Anon.*

JESUS—Attractions of.

Young men and maidens, in the flower of your mortality, acquaint yourselves with Jesus; for thereby good shall come to you. The sear and the withered, the cold and the dull, the old and the dead, are repulsive to you; we do not invite you to them, we invite you to Jesus. Look at the sun, how bright and young he is, after these thousands of years; and think how young and glorious life must be in Him, who giveth to all suns and angels their beauty and their youth. You have heard of the great love, stronger than death, wherewith He loved you, and still loves you; of His wondrous works, visible and invisible, and of His yet more wondrous humiliations on your behalf; you have heard that there is

neither faith nor hope for your immortal nature apart from Him; that without Him you can do nothing but perish; and these are affecting and weighty considerations; but at present our subject charges us to commend him to your hearts on the ground of *His own eternal beauties*. By the splendour of His holiness, therefore; by the unfailing sweetness of His majesty; by the might and meekness of His humanity; by the everlasting spring which smiles in His presence; and by the ceaseless play of His charms, the charms of eternal youth, we press you to forsake death, to embrace the feet of Jesus, and become the heirs of His kingdom and glory. *J. Pulsford.*

JESUS—Clinging to.

What though the world deceitful prove,
And earthly friends and joys remove,
With patient, uncomplaining love
Still would I cling to Thee!

Oft when I seem to tread alone
Some barren waste with thorns o'ergrown,
Thy voice of love in tend'rest tone
Whispers, "Still cling to Me!"
C. Elliott.

JESUS—the Conqueror of Death.

He did not vanquish Death from afar, like some god of the ancient Olympus; He did not strike down the foe by arrows shot from heights of the empyrean. No; He himself came down, Himself wrestled with Death; for a moment its cold hand was laid upon His heart, and then he arose, felled it to the ground by His glance; and walked our earth, as He had done before.
Madame de Gasparin.

JESUS—a Door.

Door of *hope* for sinners poor,
Here the hopeless may draw nigh;
Jesus bids them stay no more,
And receives them graciously.

Door of *mercy* open wide,
He that will may enter here;
Find in Jesu's pierced side
Shelter from each rising fear.

Door of *pardon* for the vile,
Here the vilest enter in,
Find the fruit of Jesu's toil
Full atonement for their sin.

Door of *peace*, yea, peace with God,
Sinners may adore and bless—
Peace, the fruit of Jesu's blood;
Peace, the fruit of righteousness.

Door of *heaven*, there saints shall raise
Loud hosannas swelling high,
And in gratitude and praise
Spend a long eternity. *Anon.*

JESUS—Gentleness of.

But this lowliness was mingled with gentleness. It was a flower which grew along the ground—not a fire running along it. We have no doubt that this expressed itself in the very features and expressions of His countenance. We have seen but one pictured representation which answered to our ideal of the face and figure of Jesus. It was the work of an Italian master, whose name we have forgotten, and represented Christ talking to the woman of Samaria. It was a picture which might have converted a soul. There sat the wearied Saviour by the well-side—His eye full of a far look of love and sorrow, as if He saw the whole degraded species in the one sinner before Him, and His hand half open, as if it held in it "the living water"—the woman listening with downcast looks, and tears trickling down her cheeks—her pitcher resting on the mouth of the well, and behind her, seen in the distance, the sunny sky and glowing mountains of Palestine. But in the noble figure and the ethereal grandeur of His countenance, you saw that the gentleness was not that of woman, nor even that of man; it was the gentleness of Him whose "dwelling is with the humble and the contrite in spirit, to revive the spirit of the humble, and the heart of the contrite ones." It was this which led Him to gentle associates—to the society of the holy women, and of those children who saw the simplicity of infancy blended with the perspicacity of Godhead in the same face, and felt at once awe-struck and attracted. The babes and sucklings saw and felt what was hid from the wise and prudent. But the chief scene for the exercise of this exceeding gentleness was the company of publicans, sinners, and harlots. The sight of personified purity mingling with the vilest of beings, with condescension, blame, hope, and pity expressed in His countenance instead of disgust and horror, was touching beyond the reach of tears. Like the moon looking full in upon a group of evil-doers, at once rebuking, softening, and spiritualising the scene, so at Simon's table shone on the sinners around, the shaded orb of the Redeemer's face, and it seemed as if heaven were dimly dawning upon the imminent victims of hell. *Gilfillan.*

JESUS—Glory of God seen in.

The moon, a softer, but not less beautiful object than the sun, returns and communicates to mankind the light of the sun in a gentle and delightful manner, exactly suited to the strength of the human eye; an illustration and most beautiful emblem in this and other respects of the Divine Redeemer of mankind; who, softening the splendour of the Godhead, brings it to the eye of the understanding in a manner fitted to the strength of the mind, so that, without being overwhelmed or distressed, it can thus behold "the light of the knowledge

of the glory of God in the face of Jesus Christ." *Dr. Dwight.*

JESUS—Humiliation of.

The founder of the Russian empire left his palace and capital, the seductive pleasures and all the pomp and royalty, to acquire the art of ship-building in the dockyard of a Dutch sea-port. He learned it that he might teach it to his subjects; he became a servant, that he might be the better master, and lay in Russia the foundations of a great naval power. Nor has his country been ungrateful; her capital, which bears his name, is adorned with a monument to his memory, massive as his mind; and she has embalmed his deathless name in her heart and in her victories. Yet, little as men think of Jesus, lightly as they esteem Him, a far greater sight is here. There, in a king becoming a subject that his subjects might find in him a king, there was much for men; but here there is much both for men and angels to wonder at, and praise through all eternity. The Son of God stoops to toil. What an amazing scene! *Dr. Guthrie.*

The height from which Jesus stooped, the moral glory of His nature, the exquisite purity and serenity of that atmosphere in which He had been accustomed to breathe, render it all the more astonishing that He should submit to descend so low, and so long for our sakes to dwell in the foul region of this world's ungodliness and evil. The most delicate and sensitive being trained from infancy in a home of purity and love, sheltered from the very breath of pollution, and then forced to live in some haunt of iniquity, and among the shameless and abandoned victims of profligacy, would not undergo the transition with such shrinking abhorrence as did Jesus that transition which He voluntarily underwent for us. An angel from the throne of God submitting to dwell amid blasphemies and wailings of hell would not exhibit a spectacle of voluntary humiliation such as His, who stooped from infinitude to such a world as this. *Dr. Caird.*

JESUS—Ideas of.

The ideas of Jesus are sunbeams. When they fall full and free upon the heart of humanity, they are like the solar rays of spring upon winter's dark and icy lands; they cleave the clouds, breathe a genial thaw, wake the dormant germs, loosen the frost-bound currents, and send them forth in warm and sparkling streams to irrigate the scene. *Dr. Thomas.*

JESUS—Life of.

His life resembled a polished mirror, which the foulest breath cannot stain, nor dim, beyond a passing moment.

Dr. Guthrie.

JESUS—Look of.

"The Lord turned and looked upon Peter." What a look must, that have been! What Divine sorrow and love must it have expressed! and how accompanied by the effulgence of the spirit and the radiance of Divine grace! It acted both as a sword to wound and as a balm to heal. It struck like destroying lightning, and at the same time expanded itself like refreshing dew. O there is inexpressible power in the look of Jesus! With a look of majesty He beholds the earth and it trembles. With a judicial look He overtakes the sinner, who exclaims, "I perish at His presence." His dying look on the cross melts stony hearts, and transforms lions into lambs. With a look of forgiving mercy, He makes a contrite soul forget heaven and earth in its happiness; and by means of a grieved and loving look He restores lambs to His fold, which had long gone astray in the wilderness. To this day His people feel that His eyes are upon them, and according to what they read in them, their peace or joy rises or falls. *Dr. Krummacher.*

JESUS—Looking to.

In every enjoyment, O Christian, look unto Jesus; receive it as proceeding from His love, and purchased by His agonies. In every tribulation look unto Jesus; mark His gracious hand managing the scourge, or mingling the bitter cup; attempering it to a proper degree of severity; adjusting the time of its continuance; and ready to make these seeming disasters productive of real good. In every infirmity and failing look unto Jesus, thy merciful High Priest, pleading His atoning blood, and making intercession for transgressors. In every prayer look unto Jesus, thy prevailing Advocate, recommending thy devotions, and "bearing the iniquity of thy holy things." In every temptation look unto Jesus, the Author of thy strength and Captain of thy salvation, who alone is able to lift up the hands which hang down, to invigorate the enfeebled knees, and make thee more than conqueror over all thy enemies. But especially when the hour of thy departure approaches and when thy flesh and thy heart fail, when all the springs of life are irreparably breaking, then look unto Jesus with a believing eye. Like expiring Stephen, behold Him standing at the right hand of God, on purpose to succour His people in this their last extremity. Yes, my Christian friend, when thy journey through life is finished, and

thou art arrived on the very verge of mortality; when thou art just launching out into the invisible world, and all before thee is vast eternity; then, oh then, look unto Jesus. See by faith the Lord's Christ. View Him as the only "Way" to the everlasting mansions; as the only "Door" to the abodes of bliss. *J. Hervey.*

As the Christian journeys to heaven he is frequently beset with the world's enticements. On the one hand are the world's pleasures; on the other the world's honour, fame, glory, riches, all calling for his pursuit: but his motto is, "Looking unto Jesus;" and by carrying this into practice, he avoids all the world's enticements. *John Bate.*

JESUS—the Manifestation of God.

The devout heart yearns after a personal God. It craves for something more than the works of God, however replete with proofs of His power and glory; it wants to get near Himself. Its instinctive desire is after a Father and a Friend—a loving ear into which its sorrows may be poured—a loving heart on which its weariness may rest. But Omnipresence, Omnipotence, Being without form or place, Existence without beginning or end, Eternal Rest without change or motion; these, in their very sublimity, constitute a notion which tends to repel rather than to attract, to overwhelm and crush rather than gently to raise and foster our human sympathies and desires. Our mortal feebleness shrinks from it in trembling awe. The heart cannot feed on sublimities. We cannot make a home of this cold magnificence; we cannot take Immensity by the hand. The soul lost in such contemplations, like a trembling child wandering on some mountain solitudes, longs, amidst all this vastness and grandeur, for the sound of some familiar voice to break the stillness, or the sight of some sheltered spot in which it may nestle with the sense of friendliness and security.

Now that which is thus the deep-felt want of our natures is most fully and adequately met in the Person of Jesus Christ. For here is One whom, while we may reverence and adore as God, we can think of as clearly, and love as simply, trustingly, tenderly, as the best known and loved of our earthly friends. Here is a point which our shadowy conceptions may condense, a focus towards which our aimless aspirations may tend. Here we have set before us the Boundless, limited in form; the Eternal, dwelling in time; the Invisible and Spiritual God revealed in that Word of Life which human eyes have seen, and human hands have handled. No longer, when we read, or muse, or pray, need our minds be at a loss, our thoughts wander forth through eternity in search of a Living God. To Him who lived among us, breathed our common air, and spoke our human speech, loved us with a human heart, and healed and helped us with human hands—to Him, as God, every knee may bow, and every tongue confess. No longer in our hidden joys and griefs, in our gratitude and our contrition, in our love and in our sorrow, when our full hearts long for a heavenly confidant, to whom, as to an earthly friend, we may lay bare our souls, need we fear as if God were too awful a Being to intrude upon Him our insignificance, or to offer to Him our tenderness, or our tears. "Come unto Me," is the invitation of this Blessed One, so intensely human, though so gloriously Divine; "unto Me," in whose arms little children were embraced, on whose bosom a frail mortal lay; "unto Me," who hungered, thirsted, fainted, sorrowed, wept, and yet whose love, and grief, and pains, and tears, were the expression of emotions felt in the mighty heart of God. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." *Caird.*

JESUS—Name of.

It is the highest name in heaven, and the greatest name on earth. It possesses charms, glories, perfections, which cannot be found in the combination of the names of all created existences throughout the illimitable universe. In it is life and salvation, peace and purity, hope and rejoicing, the aggregate of all blessings which a fallen world requires. We should love it more than we love the names of ourselves, our children, and our friends. Without it the world would be hopeless, God unapproachable, heaven without an entrance, sin without pardon, and death without a victor. *John Bate.*

As the signet of Pharaoh on the hand of Joseph; so the name of Jesus on the heart and lips of the Christian. It possesses a sovereign power. What was the power of the apostles without it?—the power of the Gospel without it?—the power of prayer without it?—the power of faith without it?—the power of Christianity without it? *Ibid.*

The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which His name is not heard. *St. Bernard.*

JESUS—Name of.

"Jesus, my Lord! I know His name,
His name is all my boast;
Nor will He put my soul to shame,
Nor let my hope be lost."

To a sinner's ear there is no music on earth, nor in the golden harps of heaven, like the name of Jesus. Music in its sound, there is ointment in its meaning. Fragrant as the spikenard of the alabaster box, "His name is as ointment poured forth." *Dr. Guthrie.*

JESUS—Preciousness of.

Jesu! the Hope of souls forlorn,
How good to them for sin who mourn!
To them that seek Thee, O how kind!
But what art Thou to them that find?
No tongue of mortal can express,
No letters write its blessedness:
Alone who hath Thee in the heart
Knows, love of Jesus, what Thou art.
O Jesu! King of wondrous might!
O Victor glorious from the fight!
Sweetness that may not be express'd,
And altogether loveliest! *St. Bernard.*

JESUS—a Protector.

I doubt not but many of the Israelites, when they found that Aaron was the means of staying the plague among them, rushed to hide themselves under his protecting care. You that know Jesus to be such an effectual Intercessor with God, should you not run to save yourselves from the punishment of sin, by throwing yourselves beneath His gracious protection? *John Bate.*

JESUS—Safety in.

Ah! when *we* find Him, and while we will not let Him go, there is safety, progress, happiness, usefulness for us. Satan cannot lay hold on us. A little child, who was told by her mother that the tempter could not get her because Jesus would be with her, answered, "Why, mother, *I am in Jesus.*" *W. E. Boardman.*

JESUS—Sayings of.

The most eminent illustrations of the widest wealth laid up in narrowest compass must naturally be found in single sayings of our Lord's. How do they shine, like finely polished diamonds, upon every face! how simple and yet how deep! apparent paradoxes, and yet profoundest truths! Every one can get something from them, and no one can get at all. He that gathers little has enough, and he that gathers much has nothing over; every one gathers them according to his eating. *Archbishop Trench.*

JESUS—seeing Sin.

He saw sin not only in the outward act, but in the hidden source of evil, the heart of man. No soft veil of conventionality disguised sin from His penetrating eye. No illusions of words and forms and professions subdued, before the glance of Incarnate Truth, the unsightliness of hypocrisy and vice. Wherever and in whatsoever guise sin was, He saw it. It was to Him as if the mask were torn off, and a skeleton face revealed in all its hideousness, as if a flower-strewn bank was laid open, and a nest of serpents disclosed beneath. With a nature formed and habituated to breathe the air of heaven's eternal purity, He dwelt amidst the charnel-house loathsomeness and corruption of evil. And for this very reason, that He was Himself without the faintest personal implication in sin, He suffered from contact with it in an agony all the more acute. *Caird.*

JESUS—Seeking.

I sought Thee when my heart was low,
I found Thee and my hopes revived,
And all the world from me shall know
What comfort I from Thee derived;
All that I needed, all and more,
Thy presence did to me restore.

I laid my burden at Thy feet,
My head upon Thy tender breast,
Thy name of Love I did repeat,
And Thou didst understand the rest;
All that I needed, all and more,
Thy presence did to me restore.

I wept the sorrow of my heart,
And Thou mine eyes didst gently dry;
I sighed through fear that we must part,
But Thou didst whisper, "Ever nigh!"
It was enough, I asked no more,
Thy voice did all my life restore.

And now that life to Thee I'll give,
With calmer trust and brighter joy;
In Thee, and for Thee, I will live,
To do Thy will my sole employ;
Thus most secure to part no more
With that sweet joy Thou didst restore.
Monsell.

JESUS—Serenity of.

Remember the Son of Man standing quietly in the porches of Bethesda, when the streets all around were filled with the revelry of innumerable multitudes, who had come to be present at the annual feast. Remember Him pausing to weep over His country's doomed metropolis, unexcited while the giddy crowd around Him were shouting, "Hosanna to the Son of David!" Remember Him in Pilate's judgment-hall, meek, self-possessed, standing in the serenity of truth, while all around Him was agitation—hesitation in the breast of Pilate, hatred in the bosom of the Pha-

risees, consternation in the heart of the disciples. *F. W. Robertson.*

JESUS—Sight of.

To see Jesus clearly with the eye of faith is to see the deep opening a way from Egypt to freedom's shore; is to see the water gush full and sparkling from the desert rock; is to see the serpent gleaming on its pole over a dying camp; is to see the life boat coming when our bark is thumping on the bank, or ground on rocks by foaming breakers; it is to see a pardon when the noose is round our neck, and our foot is on the drop. No sight in the wide world like Jesus Christ, with forgiveness on His lips, and a crown in His blessed hand! This is worth labouring for; praying for; living for; suffering for; dying for. You remember how the prophet's servant climbed the steeps of Carmel. Three years, and never cloud had dappled the burning sky—three long years, and never a dew drop had glistened on the grass, or wet the lips of a dying flower; but the cloud came at last. No bigger than a man's hand it rose from the sea; it spread; and as he saw the first lightning's flash, and heard the first thunder's roll, how did he forget all his toils, and would have climbed the hill not seven, but seventy times seven times, to hail that welcome sight!

It is so with sinners, so soon as their eyes are gladdened with a believing sight of Christ; when they have got Christ, and with Him peace. *Dr. Guthrie.*

JESUS—Silence of.

The *reticence* of Jesus is one of the most remarkable of His characteristics. What He might have told us, in comparison of what He has—of man, of God, of the future on earth, of the eternal state! "He knew what was in man." "The Son only knoweth the Father." "Thou, Lord, knowest all things." But He remained silent. Nor was His silence forced and reluctant. It was wise and willing. It seemed natural to Him, as is their twinkling silence to the stars. This surrounded Him with a peculiar grandeur. The greatest objects in the universe are the stillest. The ocean has a voice, but the sun is silent. The seraphim sing, the Shekinah is dumb. The forests murmur, but the constellations speak not. Aaron spoke, Moses' face but shone. Sweetly might the high priest discourse, but the Urim and Thummim, the blazing stones upon his breast, flashed forth a meaning deeper and diviner far. Jesus, like a sheep before her shearers, was dumb in death; but still more marvellous was the self-denied and God-silence of His life. *Gilfillan.*

JESUS—Solitude of.

The solitude of Jesus was not the solitude of the hermit or the monk—He lived ever with and among His fellow-men; not the solitude of pride, sullenly refusing all sympathy and aid; not the solitude of selfishness, creating around its icy centre a cold, bleak, barren wilderness; not the solitude of sickly sentimentality, for ever crying out that it can find no one to understand or appreciate. No; but the solitude of a pure, holy, heavenly spirit, into all whose deeper thoughts there was not a single human being near Him or around Him who could enter; with all whose deeper feelings there was not one who could sympathise; whose truest, deepest motives, ends, and objects, in living and dying as He did, not one could comprehend. Spiritually, and all throughout, the loneliest man that ever lived was Jesus Christ. But there were hours when that solitude deepened upon His soul. So was it in the garden, when but a stonecast from the nearest to Him on earth, even that broken, imperfect sympathy which their looking on Him and watching with Him in His great sorrow might have supplied, was denied to Him, and an angel had to be sent from heaven to cheer the forsaken one of earth. So was it upon the cross, in that dread moment, when He could no longer say, "I am not alone, for my Father is with me;" when there burst from His dying lips that cry—a cry from the darkest, deepest, dreariest loneliness into which a pure and holy spirit ever passed—"My God, my God! why hast Thou forsaken me?" *Dr. Hanna.*

JESUS (Sufferings of)—Anticipated.

From eternity they had risen on His view. When He rejoiced, by benevolent anticipation, in "the habitable part of the earth," He contemplated it as a stage for their endurance. Gethsemane was there as well as Eden; the river which watered the garden in which the first Adam was placed, did not ravish Him more with its sweet music than Kedron then murmured mournfully on the ear of the second Adam, as if ready to drink His tears; and the original tree which was "made to grow out of the ground," contained the germ of the cross. He beheld, when bidding the deluge to subside, the hill Calvary, more prominent to His eye than the peak of Ararat, emerging from its bosom. He foresaw, when He rained fire upon Sodom, "the great city which is spiritually called by that name, where He was crucified." His death was perpetually imaged in bleeding mysteries, and announced by prophetic oracles. Had He been able or disposed to forget it, the reiterations of its

signs was too frequent, and the assertion of its horrors too distinct.

Dr. R. W. Hamilton.

Human heroism has performed deeds of daring valour in the heat and excitement of the conflict, from which, had they been foreseen in calmer hours, it would have shrunk dismayed. The voyager will tempt the sea when its waves are calm, and its aspects smiling; could he anticipate the terrors of the storm and the shipwreck, nothing would induce him to embark. But the Lord Jesus, the Lamb slain from the foundation of the world, had before His prescient gaze, amidst the heights of glory, all the darkness of that sea of sorrows through which He must pass, as clearly as when the waters went over His soul; yet was "His love stronger than death—many waters could not quench it." *Caird.*

JESUS—Truth as in.

Truth in Him is not a dogma, but a life; not a mere letter, but a spirit. It is a thing of beauty and power. It meets the moral soul of humanity as light meets the eye, as water the parched tongue, as bread the hungry soul. It is wonderfully suggestive; it opens a boundless realm of thought. The most comprehensive system of theology in existence is but as a little garden cut out from the great continents of the earth, as compared with the truth as in Jesus. *Dr. Thomas.*

JESUS—Working for.

When Jacob worked for Rachel, sweet smiles lit up his shepherding; so life brightens when expended for Jesus.

S. Coley.

JESUS—World without.

What would the world be without Jesus? We may perhaps have sometimes made pictures to ourselves of the day of judgment. We may have imagined the storms above and the earthquakes underneath, the sun and the moon darkened, and the stars falling from heaven, the fire raging over the face of the earth, men crying to the mountains and rocks to fall upon them and hide them, and in the masses of the eastern clouds Jesus coming to judge the world. We think it appropriate to add to the picture every feature of physical tumult and desolation, every wildest unchaining of the elements, although doubtless the catastrophe of that day of horrors will follow the grand uniformity of a natural law, even amidst the impetuosity of its convulsions. Yet the misery and confusion of earth upon that day will have less of real horror in it than the earth without Jesus would have, even though the sun were shining, and the flowers blooming, and the birds singing. An earth without hope or happiness, without love or peace, the past a burden, the present a weariness, the future a shapeless terror; such would the earth be if by impossibility there were no Jesus.

Dr. F. W. Faber.

JEWELS—Saviour's.

The stories of subterranean caves, where brilliant diamonds, thickly studding vaulted roof and fretted wall, supply the place of lamps, are fancies—childhood's fairy tales. Incredible as it may appear to ignorance, on whose admiring eyes it flashes rays of light, science proves that the diamond is formed of the very same matter as common, dull, black coal. It boasts no native light; and dark in the darkness, as the mine or rock where it lies imbedded, it shines, if with a beautiful, yet with a borrowed splendour. How meet an emblem of the priceless jewels that adorn the Saviour's crown.

Dr. Guthrie.

JEWS—in the World.

Having taken special pains within the last twelve years to collect carefully from missionary statistics, furnished by the missionaries among the Jews throughout the world—missionaries numbering at least two hundred and fifty, a source the most reliable—I take a pleasure in furnishing a table in a specified order, as to the actual numbers already known.

China, including Ka-fung-fu	60,000
Russian Possessions in Asia	3,000
Russia Proper	1,200,000
Poland	2,200,000
Prussia Proper	135,000
Austria	453,524
Confederate States of Germany	138,000
Amsterdam in Holland	35,000
The Netherlands	50,000
France	81,000
Italy	200,000
England	60,000
Ionian Isles	7,000
Danish States	15,000
Sweden	1,700
Switzerland	1,900
Gibraltar	4,000
Galacia	200,000
Netherlandish Colonies	500
Kingston, West Indies	5,000
Demarara, Esequibo	200
New Holland	50
St. Domingo	5,000
Porto Rico	3,300
North America	700,000
South America	10,000
Fez, in Africa and Morocco	300,000
Tunis	130,000
Algiers	30,000
Habesh	20,000

Tripoli	12,000
Egypt	12,000
In the Turkish Dominions in Europe and Asia there are	2,500,000
Besides those in the East, at least	7,000,000
	15,573,194

S. Bonhomme.

JOKE—Risking a.

Never risk a joke, even the least offensive in its nature, and the most common, with a person who is not well bred, and possessed of sense to comprehend it.

La Bruyère.

JOY—Christian's.

His is a modest humble exultation, a serious, severe joy; suitable to his solid stable hope. His spirit is not puffed up and swollen with air, it is not big by an inflation or a light and windy tumour; but it is really filled with effectual preapprehensions of a weighty glory. His joy accordingly exerts itself with a steady lively vigour, equally removed from vain lightness and stupidity, from conceitedness and insensibleness of his blessed state. He forgets not that he is less than the least of God's mercies, but disowns not his title to the greatest of them. He abases himself to the dust in the sense of his own vileness; but in the admiration of Divine grace, he rises as high as heaven. In his humiliation he affects to equal himself with worms, in his joy and praise with angels.

John Howe.

JOY—of Doing Good.

The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can ever enter the human mind, and can be conceived only by those who have experienced it. Next to the consolations of Divine grace, it is the most sovereign balm to the miseries of life, both in him who is the object of it, and in him who exercises it; and it will not only soothe and tranquillise a troubled spirit, but inspire a constant flow of good humour, content, and gaiety of heart.

Bp. Porteus.

JOY—Life without.

What is our life without joy? Without joy we can do nothing. We are like an instrument out of tune. An instrument out of tune, it yields but harsh music. Without joy we are a member out of joint. We can do nothing well without joy, and a good conscience, which is the ground of joy.

Sibbes.

JOY—Nature of.

Joy is the happiness of love. It is love exulting. It is love aware of its own felicity, and rioting in riches which it has no fear of exhausting. It is love taking a look of its treasure, and surrendering itself to bliss without foreboding.

Dr. J. Hamilton.

JOY—Primeval.

Joy was then a masculine and a severe thing; the recreation of the judgment, the jubilee of reason. It was the result of a real good suitably applied. It commenced upon the solidities of truth, and the substance of fruition. It did not run out in vice, or indecent eruptions, but filled the soul as God doth the universe, silently and without noise. It was refreshing but composed; like the pleasantness of youth tempered with the gravity of age; or the mirth of a festival managed with the silence of contemplation.

Dr. South.

JOY IN HEAVEN—over a Repentant Sinner.

As a husbandman delights much in that ground, that after long barrenness, becomes fruitful; as a captain loves that soldier that once fled away cowardly, and afterwards returned valiantly; even so God is wonderfully enamoured with a sinner that, having once made shipwreck of a good conscience, yet at last returns, and swims to heaven upon the plank of faith and repentance.

Spencer.

Suppose one of your little brothers should fall into the river, and there sink down under the deep waters, and before he could be got out he should grow cold and pale, and seem to be dead. Your father takes the little boy in his arms, and carries him home, and then they wrap him up in warm flannels, and lay him on the bed. The doctor comes, and goes into the room with your father and mother, to see if it is possible to save the little boy's life. The doctor says that nobody may go into the room but the parents. They go in, and shut the door; in a few minutes the question is to be decided whether or no the child can live. Oh! then how would you go to the door, and walk round with a step, soft as velvet, and hearken to know whether the dear boy lives? And after you have listened for some time, treading softly and speaking in whispers, and breathing short, the door opens, and your mother comes out, and there are tears in her eyes. "Is he dead?" says one in a faint, sinking whisper; "is he dead?" "Oh! no—no; your little brother lives, and will be well again." Oh! what a thrill of joy do you all feel! What leaping up in gladness! Now there is such a joy in heaven over one sinner that repenteth. The sinner has been sick, but the Gospel has been received as the remedy, and he is to live for ever. Do you wonder that the angels rejoice at it?

Dr. J. Todd.

JOY IN HEAVEN — over a Repentant Sinner.

Just turn to the 21st chapter of Numbers, and read the account of the healing of those who had been bitten by the fiery serpents. Had you been there you might have seen parents carrying their little children who had been bitten, and who were just ready to die. The poison of the serpents is circulating through them, and they are almost gone. The mother brings up her child to the brazen serpent. Oh! how anxious is she lest it has not got strength sufficient to look up! How tenderly does she look upon its face, as she holds it up to the brazen serpent, waiting for it to open its eyes; and what joy when it does look up and live! So there is joy in the presence of the angels of God over one sinner that repenteth. *Ibid.*

Angels "rejoice over one sinner that repenteth." Contrite spirits and broken hearts have an attraction for them which they cannot resist. As their Lord came not to "call the righteous but sinners to repentance," so they are filled with an ardour and excess of joy in witnessing the penitent, far greater than they evince over "the just who need no repentance." Let man the most degraded, the most disowned—the slave, the outcast—in the desert cave, on the ocean billow—chasten and afflict himself, and angels are immediately at his side with all their sympathy. From no mine can they pluck a gem rich as a sinner's heart-wrung tear, to catch and bear to heaven—nor can all the symphonies of the harmonious universe delight them as the sweet music of the sinner's sigh. *Dr. R. W. Hamilton.*

JOY OF THE SINNER.

Like new liquor, which works over in foam and froth when thick and troubled, the joy of the sinner runs over in empty laughter and effervescent spirits, when the heart is brimful of the wrath of God.

Bp. Hopkins.

JOY OF SINNER AND SAINT.

Lightning and *light* may suitably illustrate the difference between the joy of the sinner and the saint. The one is like lightning, short, hurried, transient, scorching. The other is like light, lasting, healthful, beautiful, healing, &c. *Anon.*

JOY OF THE WORLD.

It is that trivial, vanishing, superficial thing, that only gilds the apprehension, and plays upon the surface of the soul. It is the mere crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy, or a pleased appetite.

Dr. South.

JOY OF THE WORLD—Short.

The joy of the world resembles a torrent. As, upon a glut of rain, you shall have a torrent come rolling along with noise and violence, overflowing its banks, and bearing all before it; yet it is but muddy and impure water, and it is soon gone and dried up; such is all the joy this world can give: it makes a great noise, it is commonly immoderate and swells beyond its due bounds; yet it is but a muddy and impure joy; it soon rolls away, and leaves nothing behind but a drought in the soul. Now, since the world's joy is but such a poor empty thing as this, it is most gross folly for us to lay out our best love upon that which cannot repay us with the best joy. *Bp. Hopkins.*

JOY AND SORROW.

A good man hath more sorrows than the wicked know of:—his own offences, the sins of others, the dishonour of God, the increase of Satan's kingdom, and the present misery of his near relatives. When the profane man pours out his blasphemies he drops a tear, and is petitioning Heaven for his pardon. But he has one joy to strengthen him against all his sorrows, viz., the truth of God's promises.

J. Beaumont.

JOY, GLADNESS, MIRTH.

The happy condition of the soul is designated by all these terms; but the *joy* and *gladness* lie more internal; the *mirth* is the more immediate result of external circumstances. What creates *joy* and *gladness* is of a permanent nature; that which creates *mirth* is temporary: *joy* is the most vivid sensation in the soul; *gladness* is the same in quality, but inferior in degree: *joy* is awakened in the mind by the most important events in life; *gladness* springs up in the mind on ordinary occasions: the return of the prodigal son awakened *joy* in the heart of the father; a man feels *gladness* at being relieved from some distress or trouble: public events of a gratifying nature produce universal *joy;* the relief from either sickness or want brings *gladness* to an oppressed heart; he who is absorbed in his private distresses is ill prepared to partake of the *mirth* which he is surrounded with at the festive board.

G. Crabb.

JOYS—Gospel.

There are no joys like those which the Gospel imparts; none so solid, none so exquisite and heart-refining, none so enduring. Speak not of the false pleasures of the world, its bewildering excitement, its intoxicating gaieties, its lying vanities, these, you know full well, are a cheat upon your senses, the flashings of deception, that leave their poor deluded votaries in deeper gloom. It belongs to the glorious

Gospel alone to afford substantial and enduring joy. *W. J. Brock.*

JOYS—Little and Great.

Little joys refresh us constantly, like house-bread, and never bring disgust; and great ones, like sugar-bread, briefly, and then bring it. *Richter.*

JOYS OF THE CHRISTIAN—Invisible.

St. Augustine relates of a certain Gentile, who showed him his idol gods, saying, "Here is my god; where is thine?" then, pointing up at the sun, he said, "Lo! here is my god; where is thine?" So, showing him divers creatures, still upbraided him with, "Here are my gods, where are thine?" But St. Augustine answered him, I showed him not my God, not because I had not one to show him, but because he had not eyes to see Him. Thus the joys of a Christian, though they cannot be seen with bodily eyes, though the wicked cannot so much as discern them, yet is there nothing so delightful, so comfortable as they are; witness that peace of conscience, that joy in the Holy Ghost, which is so unspeakable, such as eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man to conceive them as they are. *Spencer.*

JOYS AND SORROWS.

Joys are our wings, sorrows are our spurs. *Richter.*

JOSHUA—a Type of Christ.

If we look upon Joshua as the "minister of Moses," he is even in that a type of Christ, the "minister of the circumcision for the truth of God" (Exod. xxiv, 13; Josh. i, 1; Rom. xv, 8). If we look on him as the successor of Moses, in that he representeth Jesus, inasmuch as "the law was given by Moses, but grace and truth came by Jesus Christ" (John i, 17). If we look on him as now judge and ruler of Israel, there is scarce an action which is not clearly predictive of our Saviour. He begins his office at the banks of Jordan, where Christ is baptized, and enters upon the public exercise of His prophetical office; he chooseth there twelve men out of the people to carry twelve stones over with them; as our Jesus thence began to choose His twelve apostles, those foundation stones in the Church of God, whose "names are in the twelve foundations of the wall of the holy city, the New Jerusalem." It hath been observed, that the saving Rahab, the harlot, alive, foretold what Jesus once should speak to the Jews, "Verily, I say unto you, that the publicans and harlots go into the kingdom of God before you." "He said in the sight of Israel, Sun, stand thou still upon Gibeon; and the sun stood still in the midst of heaven, and hasted not to go down about a whole day" (Josh. x, 12, 13). Which great miracle was not only wrought by the power of Him whose name be bare, but did also signify that in the latter days, towards the setting of the sun, when the light of the world was tending to a night of darkness, "the Sun of Righteousness should arise with healing in His wings," and, giving a check to the approaching night, become "the true Light which lighteth every man that cometh into the world." Joshua smote the Amalekites, and subdued the Canaanites; by the first making way to enter the land, by the second giving possession of it. And Jesus, our "Prince and Saviour, whose kingdom was not of this world," in a spiritual manner goeth in and out before us against our spiritual enemies, subduing sin and Satan, and so opening and clearing our way to heaven; destroying the last enemy, death, so giving us possession of eternal life. *Bp. Pearson.*

JUDGING—Caution in.

Never be a judge between thy friends in any matter where both set their hearts upon the victory. If strangers or enemies be litigants, whatever side thou favourest, thou gettest a friend; but when friends are the parties, thou losest one. *Bp. Taylor.*

JUDGMENT—Evil.

An evil judgment taken up yesterday prepares another to-day, and this another to-morrow, and so a vast complicated web of false judgments, in the name of reason, is spread over all the subjects of knowledge. We fall into a state thus of general confusion, in which even the distinctions of knowledge are lost. Presenting our little mirror to the clear light of God, we might have received true images of things, and gotten by degrees a glorious wealth of knowledge; but we break the mirror in the perversity of our sin, and offer only the shivered fragments to the light, when of course we see distinctly nothing. Then, probably enough, we begin to sympathise with ourselves and justify the ignorance we are in, wondering, if there be a God, that He should be so dark to us, or that He should fall behind these walls of silence and suffer Himself to be only doubtfully guessed through fogs of ignorance and obscurity. *Dr. Bushnell.*

JUDGMENT-DAY—Book of the.

Mr. Samuel Warren says: "I do not know how to express it, but I have several times had a transient consciousness of mere ordinary incidents then occurring having somehow or other happened before, accompanied by a vanishing idea of being able

to predict the sequence. I once mentioned this to a man of powerful intellect, and he said, 'So have I.' Again, it may be that there is more of truth than one suspects in the assertion which I met with in a work of M. de Quincey's, that *forgetting*—absolute forgetting—is a thing not possible to the human mind. Some evidence of this may be derived from the fact of long-missed incidents and states of feeling suddenly being reproduced, and without any perceptible train of association. Were this to be so, the idea is very awful; and it has been suggested by a great thinker that merely perfect memory of everything may constitute the *great book* which shall be opened in the last day, on which man has been distinctly told that the secrets of all hearts shall be made known; for *all things are naked and opened unto the eyes of Him with whom we have to do*" (Heb. iv, 13).

An old man, in describing the sensations he felt at drowning, when he was with difficulty recovered, said he had the ringing of bells in his ears, which increased as consciousness was becoming less; and he felt as if "all the bells of heaven were ringing him into Paradise!"—"the most soothing sensation." *Timbs.*

JUDGMENT-DAY—Certainty of the.

This awful certainty of the judgment prophecy, arising out of its being one of a chain of predicted events (see Matt. xxii) of which some are now undoubtedly certain because already past, seems to me so very important, as a matter of practical impression, that I may be pardoned attempting a further illustration of it. Take for this purpose some succession of events familiar to us all, the more familiar the better. Let us suppose that at the time when Britain was peopled by half-savage tribes, before the period of the Roman sway, some gifted seer among the Druids had engraven upon a rock a minute prediction of a portion of the future history of the island. Suppose he had declared that it should ere long be conquered by a warrior people from the south; that he should name the Cæsar himself, describe his eagle standard, and all the circumstances of the conquest. Suppose he should portray the Saxon invasion centuries after, the sevenfold division of the monarchy, the Danish inroad, the arrival and victory of the Normans. Our imagined prophet pauses here, or at whatever other precise period you please to suppose; and his next prediction, overleaping a vast undescribed interval, suddenly represents the England of the present day. Now conceive the forefathers of existing England to have studied this wondrous record, and to find to their amazement that every one of its predictions was accurately verified: that as their generations succeeded they but walked in the traces assigned for them by the prophetic inscription, and all it spoke progressively became fact. Can we suppose that, however far away in futurity was the one remaining event, and however impossible to *them*, at their early stage, to conceive the means by which all the present wonders of this mighty empire could ever be realised, they would permit themselves to doubt its absolute certainty after such overwhelming proofs of the supernatural powers of the seer who guaranteed it? Would they not shape their course as confidently in view of the unquestionable future, as in reference to the unquestionable past? In short, would not that future be already considered in a manner historical, already a fixed integral portion of the story of the nation? It is just thus we call on you to regard the great Prophet's announcement of the judgment to come. That too is predicted, but as one event among many—among many that are now undeniably certain, for they are now actually past. An event future when the Lord spoke is now an old historical epoch, and that very event is here bound up with the revelation of the judgment. I ask you, does not this connection give a terrible *reality* to our expectation of that judgment? That the sun shall rise to-morrow is not as certain as the judgment to come, for that sunrise, sure as it may be, can hardly be called as sure as what we know to be past, and the past is not more certain than the judgment, since the same unerring voice, long before either, has declared them both. *Archer Butler.*

JUDGMENT-DAY—Conscience against the.

The guilty conscience cannot abide this day. The silly sheep when she is taken will not bleat, but you may carry her and do what you will with her, and she will be subject; but the swine, if she be once taken, she will roar and cry, and thinks she is never taken but to be slain! So, of all things, the guilty conscience cannot abide to hear of this day, for they know that when they hear of it, they hear of their own condemnation. I think if there were a general collection made through the whole world, that there might be no judgment-day, then God would be so rich that the world would go a-begging, and be as a waste wilderness. Then the covetous judge would bring forth his bribes; then the crafty lawyer would fetch out his bags; the usurer would give his gain, and a double thereof. But all the money in the world will not serve for our sin, but the judge must answer his bribes; he that hath money must answer how he came by it, and just condemnation must come upon every soul of them; then shall the sinner be ever dying and never dead, like the

Salamander that is ever in the fire and never consumed. *Henry Smith.*

JUDGMENT-DAY—Disclosures of the.

Many a tree as it stands in the forest looks fair, fine, solid, and valuable, which when cut down and sawed up for use, reveals perhaps rottenness, cross-grain, and knots. There are men which move in the circles of society, who, to judge by the appearance, are almost all that you could wish them to be in moral conduct; but when death shall have mowed them down, and the judgment shall have examined them, what will be the heart-infidelity, the secret sins, the unchristian principles, which shall be disclosed, rendering them totally unfit for the Master's use in the glorious building of the heavenly temple. *John Bate.*

JUDGMENT-DAY—Foreboding of the.

Traverse the earth,—enter the gorgeous cities of idolatry, or accept the hospitality of its wandering tribes,—go where will-worship is most fantastic, and superstition most gross,—and you will find in man "a fearful looking for of judgment." The mythology of their Nemesis may vary,—their Elysium and Tartarus may be differently depicted,—the Metempsychosis may be the passage of bliss and woe,—still the fact is only confirmed by the diversity of the forms in which it is presented. *Dr. R. W. Hamilton.*

JUDGMENT-DAY—Reckoning at the.

What, do you think that God doth not remember our sins which we do not regard? for while we sin the score runs on, and the Judge setteth down all in the table of remembrance, and His scroll reacheth up to heaven. Item, for lending to usury; item, for racking of rents; item, for starching thy ruffs; item, for curling thy hair; item, for painting thy face; item, for selling of benefices; item, for starving of souls; item, for playing at cards; item, for sleeping in the church; item, for profaning the Sabbath day, with a number more hath God to call to account, for every one must answer for himself. The fornicator, for taking of filthy pleasure; the careless prelate, for murthering so many thousand souls; the landlord, for getting money from his poor tenants by racking of his rents; see the rest, all they shall come like very sheep when the trumpet shall sound, and the heaven and earth shall come to judgment against them; when the heavens shall vanish like a scroll, and the earth shall consume like fire, and all the creatures standing against them; the rocks shall cleave asunder, and the mountains shake, and the foundation of the earth shall tremble, and they shall say to the mountains, Cover us, fall upon us, and hide us from the presence of His anger and wrath, whom we have not cared to offend. But they shall not be covered and hid; but then shall they go the black way, to the snakes and serpents, to be tormented of devils for ever. *Henry Smith.*

JUDGMENT-DAY—Scene of the.

Imagine you see a sinner going to hell, and his acquaintances look at him, the angels shout at him, and the saints laugh at him, and the devils rail at him, and many look him in the face, and they that said they would live and die with him, forsake him and leave him to pay all the scores. Then Judas would restore his bribes; Esau would cast up his pottage; Achan would cast down his gold, and Gehazi would refuse his gifts; Nebuchadnezzar would be humbler; Balaam would be faithful, and the prodigal would be tame. Methinks I see Achan running about, Where shall I hide my gold that I have stolen, that it might not be seen nor stand to appear for witness against me? And Judas running to the high priests, saying, Hold, take again your money, I will none of it, I have betrayed the innocent blood. And Esau crying for the blessing when it is too late, having sold his birthright for a mess of pottage. Herod shall then wish he were John the Baptist; Pharaoh that he were Moses, and Saul wish that he had been David; Nebuchadnezzar that he had been Daniel; Haman to have been Mordecai; Esau would wish to be Jacob; and Balaam would wish he might have died the death of the righteous. *Ibid.*

JUDGMENT AND MERCY OF GOD.

There is mention made of a loadstone in Ethiopia which hath two sides; with the one it draweth to, with the other it puts the iron from it: so God hath two arms, the one of mercy, the other of judgment; two hands, the one of love, the other of wrath: with the one He draweth, with the other He driveth; and as He hath a right hand of favour wherewith to load the saints, so He wants not a left hand of fury wherewith to dash the wicked in pieces. *Spencer.*

JUDGMENTS—Retributive.

Dr. Jortin justly observes that there is usually much rashness and presumption in pronouncing that the calamities of sinners are particular judgments of God; yet saith he, if from sacred and profane, from ancient and modern historians, a collection were made of all the cruel persecuting tyrants who delighted in tormenting their fellow-creatures, and who died not the common death of all men, nor were visited after the visitation of all men, but whose plagues were horrible and strange, even a

sceptic would be moved at the evidence, and would be apt to suspect that it was θεῖόν τι, that the hand of God was in it. As Dr. Jortin was no enthusiast, and one who would not overstrain the point, we shall here principally follow him in his enumeration of some of the most remarkable instances.

Herod the Great was the first persecutor of Christianity. He attempted to destroy Jesus Christ Himself, while He was yet but a child, and for that wicked purpose slew all the male children that were in and about Bethlehem. What was the consequence? Josephus hath told as: he had long and grievous sufferings, a burning fever, a voracious appetite, a difficulty of breathing, swellings of his limbs, loathsome ulcers within and without, breeding vermin, violent torments and convulsions, so that he endeavoured to kill himself, but was restrained by his friends. The Jews thought these evils to be Divine judgments upon him for his wickedness. And what is still more remarkable in his case is, he left a numerous family of children and grand-children, though he had put some to death, and yet in about the space of one hundred years the whole family was extinct.

Herod Antipas, who beheaded John the Baptist, and treated Christ contemptuously when He was brought before him, was defeated by Aretas, an Arabian king, and afterwards had his dominions taken from him, and was sent into banishment along with his infamous wife Herodias, by the emperor Caius.

Herod Agrippa killed James the brother of John, and put Peter in prison. The angel of the Lord soon after smote him, and he was eaten of worms, and gave up the ghost.

Judas, that betrayed our Lord, died, by his own hands, the most ignominious of all deaths.

Pontius Pilate, who condemned our blessed Saviour to death, was, not long afterwards, deposed from his office, banished from his country, and died by his own hands; the Divine vengeance overtaking him soon after his crime.

The high priest Caiaphas was deposed by Vitellius, three years after the death of Christ. Thus this wicked man, who condemned Christ for fear of disobliging the Romans, was ignominiously turned out of his office by the Roman governor, whom he had sought to oblige.

Ananias, the high-priest, persecuted St. Paul, and insolently ordered the bystanders to smite him on the mouth. On which the apostle said, *God shall smite thee, thou whited wall.* Whether he spake this prophetically or not may be difficult to say; but certain it is, that some time after he was slain, together with his brother, by his own son.

Ananus, the high priest, slew St. James the Less; for which and other outrages he was deposed by king Agrippa the younger, and probably perished in the last destruction of Jerusalem.

Nero, in the year 64, turned his rage upon the Christians, and put to death Peter and Paul, with many others. Four years after, in his great distress, he attempted to kill himself, but being as mean-spirited and dastardly as he was wicked and cruel, he had not the resolution to do that piece of justice to the world, and was forced to beg assistance.

Domitian persecuted the Christians also. It is said he threw St. John into a cauldron of boiling oil, and afterwards banished him into the isle of Patmos. In the following year this monster of wickedness was murdered by his own people.

The Jewish nation persecuted, rejected, and crucified the Lord of glory. Within a few years after, their nation was destroyed, and the Lord made their plagues wonderful.

Flaccus was governor of Egypt near the time of our Saviour's death, and a violent persecutor of the Jews. The wrath of God, however, ere long overtook him, and he died by the hands of violence.

Catullus was governor of Libya about the year 73. He was also a cruel persecutor of the Jews, and he died miserably. For though he was only turned out of his office by the Romans, yet he fell into a complicated and incurable disease, being sorely tormented both in body and mind. He was dreadfully terrified, and continually crying out that he was haunted by the ghosts of those whom he had murdered; and, not being able to contain himself, he leaped out of his bed as if he were tortured with fire and put to the rack. His distemper increased till his entrails were all corrupted and came out of his body; and thus he perished, as signal an example as ever was known of the Divine justice rendering to the wicked according to their deeds.

Caius, the Roman emperor, was a great persecutor of the Jews and Christians, and a blasphemer of the God of heaven. Soon after his atrocities, however, he was murdered by one of his own people.

Severus, emperor of Rome, was a violent and cruel persecutor of the followers of Christ. He also, and all his family, perished miserably, about the year 200 after our Saviour.

About the same time Saturnius, governor of Africa, persecuted the Christians, and put several of them to death. Soon after, he went blind.

Heliogabalus, the emperor, brought a new god to Rome, and would needs compel all his subjects to worship him. This was sure to have ended in a persecution of the Christians. But soon after this vile monster was slain by his own soldiers, about the year 222.

Claudius Herminianus was a cruel persecutor of the Christians in the second century, and he was eaten of worms while he lived.

Decius persecuted the Church about the year 250; he was soon after killed in battle.

Gallus succeeded, and continued the persecution. He, too, was killed the year following.

Valerian, the emperor, had many good qualities; but yet he was an implacable enemy to the Lord Jesus Christ and His Gospel. Some time after he came to the throne he was taken prisoner by Sapor, king of Persia, and used like a slave and a dog; for the Persian monarch, from time to time, obliged this unhappy emperor to bow himself down and offer him his back, on which to set his foot in order to mount his chariot or his horse. He died in this miserable state of captivity.

Æmilian, governor of Egypt, about 263, was a virulent persecutor of the Church of Christ. He was soon after strangled by order of the emperor.

Aurelian, the emperor, just intending to begin a persecution against the followers of Christ, was killed in the year 274.

Maximinus was a persecutor of the Church. He reigned only three years, and then fell under the hands of violence.

About the year 300 was the greatest possible contest between Christ and the Roman emperors, which should have the dominion. These illustrious wretches seemed determined to blot out the Christian race and name from under heaven. The persecution was far more fierce and brutal than it had ever been. It was time, therefore, for the Lord Jesus Christ, the great Head of the Church, to arise and plead His own cause; and so, indeed, He did. The examples we have mentioned are dreadful; these that follow are not less astonishing, and they are all delivered upon the best authorities.

Diocletian persecuted the Church in 303. After this nothing ever prospered with him. He underwent many troubles; his senses became impaired; and he quitted the empire.

Severus, another persecuting emperor, was overthrown and put to death in the year 307.

About the same time Urbanus, governor of Palestine, who had signalised himself by tormenting and destroying the disciples of Jesus, met with his due reward; for almost immediately after the cruelties committed, the Divine vengeance overtook him. He was unexpectedly degraded and deprived of all his honours; and, dejected, dispirited, and meanly begging for mercy, was put to death by the same hand that raised him.

Firmilianus, another persecuting governor, met with the same fate.

Maximianus Herculus, another of the wretched persecuting emperors, was compelled to hang himself in the year 310.

Maximinus Galerius, of all the tyrants of his time the most cruel, was seized with a grievous and horrible disease, and tormented with worms and ulcers to such a degree, that they who were ordered to attend him could not bear the stench. Worms proceeded from his body in a most fearful manner; and several of his physicians were put to death because they could not endure the smell, and others because they could not cure him. This happened in the year of our Lord 311.

Maxentius, another of the inhuman monsters, was overthrown in battle by Constantine; and in his flight he fell into the Tiber, and was drowned in the year 312.

Maximinus put out the eyes of many thousands of Christians. Soon after the commission of his cruelties, a disease arose among his own people which greatly affected their eyes, and took away their sight. He himself died miserably, and upon the rack, his eyes starting out of his head through the violence of his distemper, in the year 313. All his family likewise were destroyed, his wife and children put to death, together with most of his friends and dependents, who had been the instruments of his cruelty.

A Roman officer, to oblige this Maximinus, greatly oppressed the church at Damascus; not long after, he destroyed himself.

Lacinius, the last of these persecuting emperors before Constantine, was conquered and put to death in the year 323. He was equally an enemy to religion, liberty, and learning.

Cyril, the deacon, was murdered by some Pagans, at Heliopolis, for his opposition to their images. They ripped open his belly, and ate his liver; the Divine vengeance, however, pursued all those who had been guilty of this crime; their teeth came out, their tongues rotted, and they lost their sight.

Valens was made emperor in 364; and though a Christian himself, he is said to have caused fourscore presbyters who differed from him in opinion to be put to sea, and burnt alive in the ship. Afterwards, in a battle with the Goths, he was defeated and wounded, and fled to a cottage, where he was burnt alive, as most

historians relate; all agree that he perished.

The last Pagan prince, who was a formidable enemy to Christianity, was Radagaisus, a king of the Goths. He invaded the Roman empire with an army of 400,000 men, about the year 405, and vowed to sacrifice all the Romans to his gods. The Romans, however, fought him and obtained a complete victory, taking him and his sons prisoners, whom they put to death.

Huneric, the Vandal, though a Christian, was a most cruel persecutor of those who differed from him in opinion, about the year of our Lord 484. He spared not even those of his own persuasion, neither his friends nor his kindred. He reigned, however, not quite eight years, and died with all the marks of Divine indignation upon it.

Julian the Apostate greatly oppressed the Christians; and he perished soon after, in his rash expedition against the Persians.

Several of those who were employed or permitted by Julian to persecute the Christians, are said to have perished miserably and remarkably. I will here relate the fate of a few of those unhappy wretches in the words of Tillemont, who faithfully collected the account from the ancients. We have observed, says that learned man, that Count Julian, with Felix, superintendent of the finances, and Elpidius, treasurer to the emperor, apostates all three, had received orders to go and seize the effects of the church at Antioch, and carry them to the treasury. They did it on the day of the martyrdom of St. Theodoret, and drew up an account of what they had seized. But Count Julian was not content with taking away the sacred vessels of the church, and profaning them by his impure hands; carrying to greater lengths the outrage he was doing to Jesus Christ, he overturned and flung them down on the ground, and sat upon them in the most criminal manner; adding to this all the banters and blasphemies that he could devise against Christ, and against the Christians, who, he said, were abandoned of God.

Felix, the superintendent, signalised himself also by another impiety; for, as he was viewing the rich and magnificent vessels which the emperors Constantine and Constantius had given to the Church, "Behold," said he, "with what plate the Son of Mary is served!" It is said, too, that Count Julian and he made it the subject of banter that God should let them thus profane His temple without interposing by visible miracles.

But these impieties remained not long unpunished, and Julian had no sooner profaned the sacred utensils, than he felt the effects of Divine vengeance. He fell into a grievous and unknown disease; and his inward parts being corrupted he cast out his liver and his excrements, not from the ordinary passages, but from his miserable mouth, which had uttered so many blasphemies. His secret parts, and all the flesh round about them, corrupted also, and bred worms; and to show that it was a Divine punishment, all the art of physicians could give him no relief. In this condition he continued for forty days, without speech or sense, preyed on by worms. At length he came to himself again. The imposthumes, however, all over his body, and the worms which gnawed him continually, reduced him to the utmost extremity. He threw them up without ceasing, the last three days of his life, with a stench which he himself could not bear.

The disease with which God visited Felix was not so long. He burst suddenly in the middle of his body, and died of an effusion of blood in the course of one day.

Elpidius was stripped of his effects in 366, and shut up in prison, where, after having continued for some time, he died without reputation and honour, cursed of all the world, and surnamed the Apostate.

To these instances many more might be added nearer our own times, did our room permit. These, however, are sufficient to show us what a fearful thing it is to fall into the hands of the living God, and how fruitless and awful it is to oppose His designs, and to attempt to stop the process of His Gospel. "Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces as a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling" (Ps. ii). *C. Buck.*

JUSTICE—Civil.

That which the air is in the elementary world, the sun in the celestial, the soul in the intelligible, justice is the same in the civil. It is the air which all afflicted desire to breathe; the sun which dispelleth all clouds; the soul which giveth life to all things. The unhappiness is, it is more found on the paper of writers than in the manners of the living. To be just is to be all that which an honest man may be, since justice is to give every one what appertaineth to him. *N. Caussin.*

JUSTICE—Definition of.

Justice consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them on all occasions sacred and inviolate. *C. Buck.*

JUSTICE—Definition of.

Distributive justice belongs to magistrates or rulers, and consists in distributing to every man that right or equity which the laws and the principles of equity require. *Commutative* justice consists in fair dealing in trade and mutual intercourse between man and man. *Maunder.*

JUSTICE—Disinterested.

Aristides being judge between two private persons, one of them declared that his adversary had greatly injured Aristides. "Relate rather, good friend," said he, interrupting him, "what wrong he hath done thee, for it is thy cause, not mine, that I now sit judge of."

Being desired by Simonides, a poet of Chios, who had a cause to try before him, to stretch a point in his favour, he replied, "As you would not be a good poet if your lines ran contrary to the just measures and rules of your art; so neither should I be a good judge, or an honest man, if I decided aught in opposition to law and justice."

L. M. Stretch.

JUSTICE—Impartial.

A striking instance of the stern and impartial administration of justice is afforded in the history of one of the kings of Acalhuacan, a province which composed a part of the Mexican empire. There was a law which forbad, on pain of death, the speaking of indecent words in the royal palace. One of the sons of this king, for whom he had felt a more particular attachment than for any of the rest, on account of his disposition and his virtues, violated this law. The words made use of by the young prince were rather the effect of youthful indiscretion than of any bad intention. The king was informed of it, and understanding that the word had been spoken by the prince in the presence of his tutors, he sent to examine them. They, being afraid of experiencing some punishment if they concealed the truth, confessed it openly, but at the same time endeavoured to exculpate the prince by saying that he did not know the person to whom he spoke nor that the language was improper. Notwithstanding all this, he ordered the young prince to be arrested immediately, and the very same day pronounced sentence of death upon him. The whole court were astonished at the rigour of the king, and interfered with their prayers and tears in behalf of the prince; but no remonstrances could move the inflexible mind of the king. "My son," said he, "has violated the law. If I pardon him, it will be said the laws are not binding on every one. I will let my subjects know that no one will be pardoned a transgression, as I do not even pardon the son whom I dearly love." The punishment was accordingly executed. The king shut himself up for forty days in a hall, without letting himself be seen by any one. He vented his grief in secret; and to conceal from his sight everything that might recall his sorrow, he caused the door of his son's apartment to be closed up by a wall. He showed his subjects that, although he was incapable of repressing the feelings of a father, and sealing up the fountains of his grief, yet he would never permit them to overcome his zeal for the laws, and the most rigid impartiality in their execution.

Dr. J. Todd.

JUSTICE—Rules of.

It is justice that we honour, reverence, and respect those who are superiors in any kind (Eph. vi, 1, 3; 1 Peter ii, 17). That we show particular kindness to near relations (Prov. xviii, 17). That we love those who love us, and show gratitude to those who have done us good (Gal. iv, 15). That we pay the full due to those whom we bargain or deal with (Rom. xiii; Deut. xxiv, 14). That we help our fellow-creatures in cases of great necessity (Exo. xxiii, 4). That we render reparation to those whom we have wilfully injured.

Dr. Watts.

JUSTICE—Sword of.

When the Son of God was made of a woman, and made under the law, there was heard the most awful voice that ever was heard in the universe yet: "Awake, O sword, against the Man that is My fellow, and smite the shepherd"—smite Him! When there was a Man in the world that was Jehovah's Fellow there was some one who could magnify the law, in smiting whom justice could obtain its demands. The sword of justice smote Him, struck Him, cut Him. The sword of justice had a commission to smite the Man that was Jehovah's Fellow; it smote Him in Bethlehem; it smote Him all along the highway of His life, even to Calvary. On Calvary the strokes of the sword fell heavy; the glances of that sword then darkened the sun; the strokes of the sword shook earth, shook hell; it kept smiting and smiting the Man that was God's Fellow, till at last He cried, "It is finished." Then the sword fell down at the foot of the cross, hushed, lulled, pacified; and it lay there till the third hallowed morning, when it was found changed into a sceptre of mercy; and that sceptre of mercy has been waving among mankind ever since.

Dr. Beaumont.

JUSTICE—True.

All are not just because they do no wrong;
But he, who will not wrong me when he may,
He is the truly just. I praise not those

Who in their petty dealings pilfer not,
But him whose conscience spurns at secret fraud,
When he might plunder and defy surprise.
His be the praise who, looking down with scorn
On the false judgment of the partial herd,
Consults his own clear heart, and boldly dares
To *be*, not to be *thought*, an honest man.
Cumberland.

JUSTICE—Turkish.

A poor man claimed a house which a rich man had seized. The former produced his deeds and instruments to prove his right, but the latter had provided a number of witnesses: and to support their evidence the more effectually, he presented the cadi with a bag containing five hundred ducats, which the cadi received. When it came to a hearing, the poor man told his story, produced his writings, but wanted witnesses, that most essential and only valid proof of the merits of his cause. The other, provided with witnesses, laid his whole stress on them and on his adversary's defective law, who could produce none; he, therefore, urged the cadi to give sentence in his favour. After the most pressing solicitations, the judge calmly drew from beneath his sofa the bag of five hundred ducats, which the rich man had given him as a bribe, saying to him very gravely, "You have been much mistaken in the suit; for if the poor man could produce no witnesses in confirmation of his right, I myself can furnish him with at least five hundred." He threw him the bag with reproach and indignation, and decreed the house to the poor plaintiff.
Sir George Larpent.

JUSTICE AND EQUITY.

Justice is a written or prescribed law, to which one is bound to conform and make it the rule of one's decisions; *equity* is a law in our hearts; it conforms to no rule but to circumstances, and decides by the consciousness of right and wrong. *Justice* is that which public law requires; *equity* that which private law, or the law of every man's conscience, requires. When a father disinherits his son, he does not violate *justice*, although he does not act consistently with *equity;* the disposal of his property is a right which is guaranteed to him by the established laws of civil society; but the claims which a child has by nature over the property of his parent, become the claims of equity which the latter is not at liberty to set at nought without the most substantial reasons. On the other hand, when Cyrus adjudged the coat to each boy as it fitted him, without regard to the will of the younger from whom the large coat had been taken, it is evident that he committed an act of *injustice*, without performing an act of *equity;* since all violence is positively *unjust* and what is positively *unjust*, can never be equitable; whence it is clear that *justice*, which respects the absolute and inalienable rights of mankind, can at no time be superseded by what is supposed to be *equity;* although equity may be conveniently made to interpose where the laws of *justice* are either too severe or altogether silent. *G. Crabb.*

JUSTICE IN SMALL THINGS.

Nouschirvan, the Persian king, having been hunting, and desirous of eating some of the venison in the field, several of his attendants went to a neighbouring village, and took away a quantity of salt to season it. The king suspecting how they had acted, ordered that they should immediately go and pay for it; then turning to his attendants, he said, "This is a small matter in itself, but a great one as it regards me: for a king ought ever to be just, because he is an example to his subjects; and if he swerves in trifles, they will become dissolute. If I cannot make all my people just in the smallest things, I can, at least, show them it is possible to be so." *L. M. Stretch.*

JUSTIFICATION—Concomitants of.

When a person is justified by human laws, he goes away from the bar deriving no other benefit from his acquittal than mere release from punishment. He does not depart laden by his judge with favoured great privileges. But the sinner who has been justified through the righteousness of Christ gains something more than simple deliverance from the present and future wrath of God; he gains every spiritual mercy which he needs for this present life, and everlasting happiness in the life to come. We may illustrate this double benefit of justification thus:—It is as if one should not only pay the debts of a person who owed ten thousand talents, and who, having nothing to pay, was about to be sold, with all that he had, to make the payment, but should at the same time give him enough to set him above want for ever after. *Lewis.*

JUSTIFICATION—Definitions of.

Justification may be defined, in its theological sense, as the non-imputation of sin, and the imputation of righteousness.
Dr. Doran.

Justification, or "the remission of sins," is that gratuitous act of Divine mercy by which God pardons the sinner who believes in Jesus all his past sins, and imputes his faith to him for righteousness. *J. Fletcher.*

JUSTIFICATION—Definitions of.

The general nature of justification is a reward. It is a reward merited by Christ as Priest and Mediator, promised by God-Redeemer as a Lawgiver, and rendered by Him as Judge upon a duty performed (believing) by the sinner to be justified.

Lawson.

Justification is the merciful and gracious act of God whereby He fully absolves from all guilt the truly penitent and believing soul, through and for the sake of Christ apprehended by a true faith; or gratuitously remits sins upon the account of faith in Jesus Christ, and graciously imputes that faith for righteousness.

Limborch.

JUSTIFICATION—Degrees in.

1. That which passes upon all infants universally, and is thus described by St. Paul: "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men," unto "present justification from original sin, and future justification of life," upon their repenting, and "believing in the light," during the day of their visitation. In consequence of this degree of justification, we may, without impeaching the veracity of God, say to every creature, "God so loved the world, that He gave His only begotten Son" to "reconcile them unto Himself, not imputing to them" original sin unto eternal death, and blotting out their personal transgressions, in the moment they "believe with the heart unto righteousness."

2. The justification consequent upon such believing is thus described by St. Paul: "This blessing of 'faith imputed for righteousness' shall be ours, 'if we believe on Him that was raised from the dead for our justification;' we have believed in Jesus Christ, that we might be 'justified by the faith of Christ, and not by the works of the law.' Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ," &c.

3. The justification consequent upon bringing forth the fruit of a lively faith in the truths that belong to our dispensation. This justification is thus mentioned by St. James, "Rahab, the harlot, was justified by works;" "Abraham, our father, was justified by works," &c.

4. Final justification is thus asserted by our Lord and St. Paul: "In the day of judgment, 'by thy words shalt thou be justified, and by thy words shalt thou be condemned;' 'Circumcision and uncircumcision avail nothing, but the keeping of the commandments;' 'for the doers of the law shall be justified.'" *J. Fletcher.*

JUSTIFICATION—Importance of.

Justification is the very hinge and pillar of Christianity; and an error about justification is dangerous, like a crack in the foundation, or an error in the first concoction. Justification by Christ is a spring of the water of life; and to have the poison of corrupt doctrine cast into this spring is damnable. *T. Watson.*

JUSTIFICATION—Method of.

To have a complete view of this method, we must consider the *originating*, the *meritorious*, and the *instrumental cause* of justification.

1. The *originating cause* is the grace, the free, sovereign, undeserved, and spontaneous love of God towards fallen man (Titus iii, 4, 5; ii, 11; Rom. iii, 24).

2. Our Lord Jesus Christ is the sole *meritorious cause*. All He did, and all He suffered, in His mediatorial character, may be said to have contributed to this great purpose.

3. The *instrumental cause* of justification. The merit of the blood of Jesus does not operate *necessarily* so as to produce our pardon as an immediate and unavoidable effect, but through the instrumentality of *faith*.

Hence—

1. We are not justified, in whole or in part, by the merit of our own *works*, whether past, present, or future.

2. Our *repentance* is neither the meritorious cause, nor the immediate instrument of justification.

3. The HOLY SPIRIT'S work of *regeneration* and *sanctification* is not the previous condition of our free justification or the *pre-requisite qualification* of it.

4. Our justification is not by the *merit* of faith itself; but only by faith, as that which embraces and appropriates the merit of Christ. *Dr. Bunting.*

JUSTIFICATION—Nature of.

The plain scriptural notion of justification is pardon, the forgiveness of sins. It is that act of God the Father whereby, for the sake of the propitiation made by the blood of His Son, He "showeth forth His righteousness (or mercy) by the remission of the sins that are past." This is the easy, natural account of it given by St. Paul throughout this whole epistle. So he explains it to himself, more particularly in this and in the following chapter. Thus in the next verses but one to the text, "Blessed are they," saith he, "whose iniquities are forgiven, and whose sins are covered: blessed is the man to whom the Lord will not impute sin." To him that is justified or forgiven, God *will not impute sin* to his condemnation. He will not condemn him

on that account, either in this world or in that which is to come. His sins, all his past sins, in thought, word, and deed, are covered, are blotted out; shall not be remembered or mentioned against him any more than if they had not been. God will not inflict on that sinner what he deserved to suffer, because the Son of His love hath suffered for him. And from the time we are *accepted through the Beloved, reconciled to God through His blood,* He loves, and blesses, and watches over us for good, even as if we had never sinned.

Indeed, the apostle in one place seems to extend the meaning of the word much farther; where he says, "Not the hearers of the law, but the doers of the law, shall be justified." Here he appears to refer our justification to the sentence of the great day. And so our Lord Himself unquestionably doth, when He says, "By thy words thou shalt be justified:" proving thereby that for "every idle word men shall speak, they shall give an account in the day of judgment." But perhaps we can hardly produce another instance of St. Paul's using the word in that distant sense. In the general tenor of his writings it is evident he doth not. And least of all in the text before us, which undeniably speaks not of those who have already *finished their course,* but of those who are now just *setting out,* just *beginning to run the race which is set before them.* *J. Wesley.*

The primary signification of the Greek word which we translate "to justify," is "to acknowledge and declare any one to be what he ought to be, and to treat him as such." It is a term chiefly used with a reference to judicial proceedings. When a person has been accused of any offence, and upon legal inquiry is found innocent, he is justified by the sentence of acquittal; he is delivered from the penalties to which he stood exposed, and his character is proved to be what it ought to be. This is one idea of justification, but it cannot be that which is referred to in the Gospel. We are guilty beings, and were God to enter into judgment with us, no man living could be justified on account of his own innocence.

But there is another sense in which the term may be used. When a person has been brought to trial and found guilty, if he is able to make a sufficient satisfaction for his offence, either through his own ability or that of his friends, and the law accepts such an indemnification, the criminal would depart from the trial justified. The accepted satisfaction would not, indeed, render him an innocent man, but he would be so regarded by the law, and, though guilty, he would be no more liable to prosecution and punishment for that offence than a person who had never committed it.

Now this is the way in which we are justified in the sight of God. We are found guilty by this just Judge, and at any moment His justice may inflict upon us the deserved sentence of eternal death. We have no ability of our own to make satisfaction, but an Almighty Friend and Saviour has died to make an atonement for our sins, and He permits us to offer the merits of His most precious blood-shedding to God for the remission of those sins. God accepts this satisfaction from all who have a right to offer it, and, in consideration of it, releases them from the penalty of eternal death, to which they stood exposed. A person pleading this satisfaction is not, indeed, rendered innocent through what his Saviour has done for him, but he is treated as such; he is no longer liable to punishment; and we may say that an angel in heaven is in as much danger of eternal torment as is a person who is found in Christ, having the infinite merits of his Saviour to plead for his own justification. *Lewis.*

JUSTIFICATION—Results of.

1. The restoration of *amity* and *intercourse* between the pardoned sinner and the pardoning God. For, "being justified by faith, we have *peace with God;*" and, consequently, unforbidden access to Him.

2. *Adoption* of the persons justified into the family of God, and their consequent *right to eternal life* of body and soul.

3. With these results of justification is inseparably connected another, of the utmost value and importance; namely, *the habitual indwelling of the Holy Spirit.*

Of this indwelling the immediate effects are—(1) *Tranquillity of conscience;* (2) Power over sin; (3) A joyous hope of heaven. *Dr. Bunting.*

JUSTIFICATION—Subjects of.

1. Man. 2. Man a sinner. 3. Man a sinner believing. 4. Believing in Christ, as Propitiator and Intercessor; Propitiator by His blood shed, and offered unto God; Intercessor by His blood shed, offered, and accepted, as pleaded. *Lawson.*

God justifies the ungodly, and him that worketh not, but believeth in Jesus. 1. By the "ungodly" the apostle does not mean the wicked that does not forsake his way, but the man who, before he believed to justification, was ungodly, and still remains ungodly in the eye of the law of works, needing daily forgiveness by grace, even after he is made godly in a Gospel sense. 2. By "him that worketh not" St. Paul does not mean a lazy, indolent wretch, who, without any reluctance, fol-

lows the stream of his corrupt nature; but a penitent who, whatever works he does, has no dependence upon them, esteems them as nothing, yea, as dung and dross in comparison of the excellency of Christ; and in short, one who does not work to merit or purchase his justification, but comes to receive that invaluable blessing as a free gift. *J. Fletcher.*

JUSTIFICATION—The Trinity in.

The whole Trinity, all the persons in the Blessed Trinity, have a hand in the justification of a sinner. God the Father is said to justify: "It is God that justifieth." God the Son is said to justify: "By Him all that believe are justified." God the Holy Ghost is said to justify: "But ye are justified by the Spirit of our God." God the Father justifies, as He pronounceth us righteous; God the Son justifies, as He imputes His righteousness unto us; and God the Holy Ghost justifies, as He clears up our justification, and seals us up to the day of redemption.

T. Watson.

JUSTIFICATION AND ADOPTION.

Justification is the act of God as a Judge; adoption as a Father. By the former we are discharged from condemnation, and accepted as righteous; by the latter we are made the children of God, and joint-heirs with Christ. By the one we are taken into God's favour, by the other into His family. Adoption may be looked upon as an appendage to justification, for it is by our being justified that we come to a right to all the honours and privileges of adoption. *Guyse.*

JUSTIFICATION AND FORGIVENESS.

Justification and the remission or forgiveness of sin are substantially the same thing. These expressions, I mean to say, relate to one and the same act of God, to one and the same privilege of His believing people. That which, viewed in one aspect, is pardon, viewed in another is justification. "The same act," says that profound divine, Mr. John Howe, "is *pardon*, being done by God as a Sovereign Ruler, acting above law, namely, the law of works, which is *justification*, being done by Him sustaining the persons of a Judge according to law, namely, the law of grace." *Dr. Bunting.*

Justification is more than forgiveness. Though in the life of the Christian these blessings are separated in idea only, and not in fact, it is needful to discriminate between them. . . . In the evangelic sense, forgiveness ensures safety; justification confers honour. To forgive is to free from the consequences of sinning; to justify, to acquit from the charge of sin. The one implies that the person interested has violated law; the other declares that the law has no complaint to bring. He whom the King, from His "glorious high throne," pronounces justified may challenge the scrutiny of creation, and cry, in words that burn, "Who is He that condemneth?" "who shall lay anything to the charge of God's elect." *C. Stanford.*

JUSTIFICATION AND REGENERATION.

Justification is a qualification of title; regeneration of nature. Justification alters the relative character; regeneration the personal. Justification reconciles us to the Divine favour; regeneration to the Divine service. Justification removes every obstacle of law; regeneration every obstacle of disposition. Justification destroys the incapacity of guilt; regeneration the resistance of depravity. Justification makes us one with God in acceptance; regeneration makes us one with Him in will. Justification opens heaven; regeneration causes us to walk in its white. Justification furnishes the song of deliverance; regeneration teaches us to modulate it. *Dr. R. W. Hamilton.*

JUSTIFICATION AND SANCTIFICATION —Connected.

There may amongst men be a change of state, without any change of character. A prisoner may be dismissed from the bar, acquitted of the charge, or he may be convicted but pardoned. But he may go with all the principles of wickedness as strong as ever within him. His condition is changed, but not his character. But it is never so in God's dealings with men. In every case in which there is justification, sanctification accompanies it. Wherever there is the change of state, there is the change of character. *Dr. Wardlaw.*

JUSTIFICATION AND SANCTIFICATION —Distinguished.

The distinction lies simply in this, that the one blessing refers to state or condition, the other to personal character. Justification is the opposite of a state of guilt and condemnation; sanctification is the opposite of a state of alienation of heart from God—the opposite of moral impurity and corruption. Justification consists in being judicially accepted of God; sanctification in being devoted to God, made His in heart, and fitted for His worship and service. Justification we possess on the ground of the righteousness of another placed to our account; sanctification is the infusion of the principles of righteousness into our own souls. In justification we receive a title to heaven; in sanctification, we are "made meet" for the enjoyment of

heaven. Justification is an act of pardon or remission; sanctification is a progressive work of spiritual renovation. *Ibid.*

JUSTIFYING FAITH—Acts in.

The *acts* or *exercises* of this faith seem to be three. Or rather, that faith, which is required in order to our justification, is a complex act of the mind, which includes three distinct but concurrent exertions of its powers. It includes,

1. The assent of the understanding to the truth of the testimony of God in the Gospel; and especially to that part of it which concerns the design and efficacy of the death of Jesus as a sacrifice for sin.

2. The consent of the will and affections to the plan of salvation; such an approbation and choice of it as imply a renunciation of every other refuge, and a steady and decided adherence to this. Unbelief is called a *disallowing* of the foundation laid in Zion; whereas faith includes a hearty *allowance* of it, and a thankful acquiescence of it in God's revealed method of forgiveness.

3. From this assent of the enlightened understanding, and consent of the rectified will, to the evangelical testimony concerning Christ crucified, results the third thing which I suppose to be implied in justifying faith; namely, actual trust in the Saviour, and personal apprehension of His merits. When, under the promised leading and influence of the Holy Ghost, the penitent sinner thus confidently relies and individually lays hold on Christ, then the work of justifying faith is complete; then, and not till then, he is immediately justified. *Dr. Bunting.*

JUSTIFYING FAITH—Definition of.

Justifying faith is such a belief of the Gospel, by the power of the Spirit of God, as leads us to come to Christ, to receive Christ, to trust in Christ, to commit the keeping of our souls into His hands in humble confidence of His ability and His willingness to save us. *Ibid.*

JUSTIFYING FAITH—Ground of.

Justifying faith is founded on a deep sense of *need* in ourselves, and of sufficiency and suitableness in Christ. The nature of this faith, and the manner in which it lays hold on the Saviour, may be well illustrated from the incident of Peter's walking on the sea. We are in our natural state walking over the pit of destruction, and we have nothing more substantial under our feet to keep us from sinking than Peter had. When, therefore, we can realise our situation in as lively a manner as he did; when we can feel as entire a destitution of all hope in ourselves; when we can cast the same imploring look on Jesus, and cry to Him with the same believing confidence in His ability and willingness to save—then we are in the exercise of a Gospel faith, and this faith will always procure for us the interposition of that arm which is mighty to save. At that very moment when we can look out of ourselves, and off from everything else for salvation, and humbly cast ourselves entirely on our Redeemer, then we have gained an interest in His merits. Christ will then have become our justification, and the exercise of such faith will give us a perfect title to all that He has ever done or suffered in our behalf. This is His own appointed way of coming to Him; and those who thus come unto Him "He will in no wise cast out." *Lewis.*

JUSTIFYING FAITH—No Merit in.

When Peter was sinking in the sea, and cried to his Master for help, it was not the cry which saved him, but the hand and power of Jesus; and his supplicatory cry was only a means of awakening his Master's compassion. So faith, instead of saving us in itself, saves us by interesting us in the mercy and ability of the Redeemer. As one of our homilies expresses it, "Faith sends us to Christ, as John the Baptist sent the people to Him from himself, saying, It is not I that take away your sins, but Christ only. Behold, yonder, is the Lamb of God which taketh away the sins of the world." *Ibid.*

K.

KEEPSAKES.

Of all keepsakes, memorials, relics, most tenderly, most dearly, most devotedly, James, do I love a little lock of hair! and oh! when the head it beautified has long mouldered in the dust, how spiritual seems the undying glossiness of the sole remaining ringlet! All else gone to nothing—save and except that soft, smooth, burnished, golden, and glorious fragment of the apparelling that once hung in clouds and sunshine over an angel's brow.

Professor Wilson.

KINDNESS—Deeds of.

Suppose the little cowslip
Should hang its golden cup,
And say, "I'm such a tiny flower
I'd better not grow up;—
How many a weary traveller
Would miss its fragrant smell,
How many a little child would grieve
To lose it from the dell.

Suppose the glistening dewdrop
Upon the grass should say,
"What can a little dewdrop do?
I'd better roll away;"
The blade on which it rested
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

Suppose the little breezes,
Upon a summer's day,
Should think themselves too small to cool
The traveller on his way;
Who would not miss the smallest
And softest ones that blow,
And think they made a great mistake
That heard them talking so?

How many deeds of kindness
A little child may do;
Although it has so little strength
And little wisdom too.
It wants a loving spirit,
Much more than strength, to prove
How many things a child may do
For others by its love. *F. P.*

KINDNESS—Defective.

The kindness of some is too much like an echo; it returns exactly the counterpart of what it receives, and neither more nor less (Matt. v, 46, 47). *G. S. Bowes.*

KINDNESS—Definitions of.

Kindness is civil behaviour, favorable treatment, or a constant and habitual practice of friendly offices and benevolent actions. *C. Buck.*

It may be defined as "lighting our neighbour's candle by our own," by which we lose nothing and impart something. *Anon.*

KINDNESS—Different.

One man has kindness deep within him; and when the occasion comes, the rind or shell is cracked, and the kernel is found. Such a man's heart, too long clouded, like a sun in a storm-muffled day, shoots through some opening rift, and glows for a period in glory. But there are other natures that are always cloudless. With them, a cloud is the exception, shining is the rule. They rise radiant over the horizon; they fill the whole heavens with growing brightness, and all day long they overhang life, pouring down an undiminished flood of brightness and warmth. *H. W. Beecher.*

KINDNESS—Memory of.

Among the Alps, when the day is done, and twilight and darkness are creeping over fold and hamlet in the valleys below, Mont Rosa and Mont Blanc rise up far above the darkness, catching from the retreating sun something of his light, flushed with rose-colour, exquisite beyond all words or pencil or paint, glowing like the gate of heaven.

And so past favours and kindnesses lift themselves up in the memory of noble natures, and long after the lower parts of life are darkened by neglect, or selfishness, or anger, former loves, high up above all clouds, glow with Divine radiance and seem to forbid the advance of night any further. *H. W. Beecher.*

KINDNESS—Origin of the Word.

The very word kindness comes from the cognate word, kinned, that is, one of the same kin or race; acknowledging and reminding us of the fact that all men are brethren—all of the same blood—and therefore they should all act as brethren. All who are of the same kindred should be kind. *G. S. Bowes.*

KINDNESS—Power of.

A horse passing down the street in a stage suddenly stood still, and refused to go. He put down his forefoot and became as stubborn as a mule. The driver beat him with great severity, but the animal still refused to go. Finally a respectable person, a passer-by, picked up a little hay and put it before the horse. He ate it, and the friend kindly patted him on the neck and coaxed him. In a minute or two the stubbornness was gone, and the horse, with driver, were on their way.

So let parents, masters, teachers, ministers, try the hand and food of kindness with all stubborn souls, with whom they may have to do. *John Bate.*

I remember once a valued friend of mine, a barrister, now passed away, who spent his Sundays in visiting an hospital. He told me that on one occasion he sat down by the bedside of one of the very poorest, the most ignorant, and without using the word in any offensive manner, one of the very lowest men he had ever seen in his life—a man whose English, had it been taken down, would have been the most complete and perfect dislocation of the Queen's English that he ever heard. No word seemed to be in its right place. It seemed as if that which should have been a jointed and vertebrated sentence had been separated at every joint, and thrown together anyhow. My friend was a man of the most tender spirit—a man whose tender spirit radiated from one of the most striking faces I ever saw; and I can well understand how he looked when he sat down by that poor man's bed. He began first, as all should who visit the sick, to break ground on temporal matters, to sympathise with them on that which they can understand so well—their bodily sufferings—to show that we are not indifferent to what they are suffering as men; and then, after speaking a few kind words, he was proceeding to say something further for his

Master, whom he so dearly loved, when he saw the man's face begin to work convulsively. The muscles quivered, and at last, lifting up the sheet, and drawing down his head, he threw the sheet over his face, burst into a violent flood of tears and sobbed aloud. My friend wisely waited till this store of grief was passed, and then the poor fellow emerged from under the clothes, his face bearing the traces of tears that had flowed down it. When he was able to speak, my friend asked him—

"What is it that has so touched you? I hope that I have not said anything that was painful to you. What can have moved you so much?"

And as well as the man could sob out, he sobbed out these words:

"Sir, you are the first man that ever spoke a kind word to me since I was born, and I can't stand it." *Champneys.*

KINDNESS—Reciprocal.

Androcles from his injured lord, in dread
Of instant death, to Libya's desert fled.
Tired with his toilsome flight, and parched with heat,
He spied, at length, a cavern's cool retreat:
But scarce had given to rest his weary frame,
When, hugest of his kind, a lion came:
He roared approaching; but the savage din
To plaintiff murmurs changed, arrived within,
And with expressive looks his lifted paw
Presenting, aid implored from whom he saw.
The fugitive, through terror at a stand,
Dared not awhile afford his trembling hand,
But bolder grown, at length inherent found
A pointed thorn, and drew it from the wound.
The cure was wrought; he wiped the sanious blood,
And firm and free from pain the lion stood;
Again he seeks the wilds, and day by day
Regales his inmate with the parted prey.
Nor he disdains the dole, though unprepared,
Spread on the ground, and with a lion shared.
But thus to live—still lost—sequestered still—
Scarce seemed his lord's revenge a heavier ill.
Home! native home! O might he but repair!
He must—he will, though death attends him there.
He goes, and, doomed to perish on the sands
Of the full theatre, unpitied stands;
When lo! the self-same lion from his cage
Flies to devour him, famished into rage.
He flies, but viewing in his purposed prey
The man his healer, pauses on his way,
And softened by remembrance into sweet
And kind composure, crouches at his feet.
Mute with astonishment the assembly gaze;
But why, ye Romans? Whence your mute amaze?
All this is natural—nature bade him rend
An enemy; she bids him spare a friend.
Cowper.

KINDNESS—Recollection of.

Be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!
Then 'midst our dejection,
How sweet to have earn'd
The blest recollection
Or kindness—*returned!*
When day hath departed,
And memory keeps
Her watch, broken-hearted,
When all she loved sleeps! *Swain.*

KINDNESS—Reminding of.

He who confers a favour should at once forget it, if he is not to show a sordid ungenerous spirit. To remind a man of a kindness conferred on him, and to talk of it, is little different from reproach.
Demosthenes.

KINDNESS—Words of.

Sweet as refreshing dews or summer showers,
To the long-parching thirst of drooping flowers;
Grateful as fanning gales to fainting swains;
And soft as trickling balm to bleeding pains,
Are thy kind words. *Gay.*

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.
A word—a look—has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.
Then deem it not an idle thing
A pleasant word to speak;
The face you wear—the thoughts you bring—
A heart may heal or break.
J. G. Whittier.

KINDNESS IN WOMAN.

Kindness in woman, not her beauteous looks,
Shall win my love. *Shakespeare.*

KINDNESS TO AN ENEMY.

A slave, who had by the force of his

sterling worth risen high in the confidence of his master, saw one day, trembling in the slave market, a negro, whose gray head and bent form showed him to be in the last weakness of old age. He implored his master to purchase him. He expressed his surprise, but gave his consent. The old man was bought and conveyed to the estate. When there, he who had pleaded for him took him to his own cabin—placed him on his own bed—fed him at his own board—gave him water from his own cup; when he shivered carried him into the sunshine; when he drooped in the hut, bore him softly to the shade. "What is the meaning of all this?" asked a witness. "Is he your father?" "No." "Is he your brother?" "No." "Is he, then your friend?" "No! he is my enemy. Years ago he stole me from my native village, and sold me for a slave: and the good Lord has said, 'If thine enemy hunger, feed him: if he thirst, give him drink, for in so doing, thou shalt heap coals of fire on his head.'" *C. Stanford.*

KINDNESS TO THE ERRING.

For my part, I confess I have not the heart to take an offending man or woman from the general crowd of sinful, erring beings, and judge them harshly. The little I have seen of the world, and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed, the brief pulsations of joy, the feverish inquietude of hope and fear, the tears of regret, the feebleness of purpose, the pressure of want, the desertion of friends, the scorn of the world that has but little charity, the desolation of the soul's sanctuary, and threatening voice within, health gone, even hope, that stays longest with us, gone, I have little heart for aught else but thankfulness that it is not so with me, and would fain leave the erring soul of my fellow-being with Him from whose hands it came;

"Even as a little child,
Weeping and laughing in its childish sport."
Anon.

KINDNESS OF GOD.

The mountains are the most stable objects in the material world;—nature's noblest emblem of immutability. But these have "*change*" written upon their stupendous brows. Time is furrowing them with wrinkles—wearing down their colossal forms. Atmospheric influences are subjecting them to continual waste and decay. The hoary crowned Alp is included in the doom, "All these things shall be dissolved." But more enduring than mountains of primeval granite is God's kindness." *H. W. Beecher.*

KINDNESS TO THE UNGRATEFUL.

He who does a kindness to an ungrateful person sets his seal to a flint, and sows his seed upon the sand. Upon the former he makes no impression, and from the latter he finds no production. *Dr. South.*

KING—Cares of a.

Ill do you know the spectral forms that wait
Upon a king: care with his furrow'd brow,
Unsleeping watchfulness, lone secresy,
Attend his throne by day, his couch by night. *Lord Russell.*

Princes have but their titles for their glories,
An outward honour for an inward toil;
And for unfelt imaginations,
They often feel a world of restless cares.
Shakespeare.

KING—Graces becoming a.

The king-becoming graces
Are justice, verity, temperance, stableness,
Bounty, perseverance, mercy, lowliness,
Devotion, patience, courage, fortitude.
Ibid.

KING—a True.

He's a king,
A true, right king, that dare do aught, save wrong;
Fears nothing mortal, but to be unjust;
Who is not blown up with the flattering puffs
Of spongy sycophants; who stands unmoved,
Despite the jostling of opinion. *Marston.*

KINGDOM OF GOD—Meaning of the.

The phrase "kingdom of God" is, like some New Testament phrases, employed with some variety of signification—all the varieties, however, having a common relation. Sometimes the expression, "kingdom of God," implies the subjects of Christ's sceptre, the aggregate, the multitude of the "called, and faithful, and chosen"—that part of them that are on earth. And then it is called the kingdom of Christ in the *world;* and at other times that part which has arrived already in *heaven*—and then it is called the kingdom of *glory*. Sometimes the expression intimates the unearthly genius or constitution of Christianity; as where the Saviour says, "My kingdom is not of this world." At other times, the expression implies the privileges, and endowments, and enjoyments experienced and exemplified under the administration of Messias; as "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." At other times, it

implies the simple Gospel message, the announcement of revealed truth—the dispensation, the promulgation of the Gospel itself; as where it is said, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." *Dr. Beaumont.*

KINGDOM OF GOD—Threefold.

1. *Providence;* He exerciseth the kingdom of His providence in the world: "He putteth down one and setteth up another." Nothing stirs in the world but God hath a hand in it. He sets every wheel a-working; He humbles the proud, and raiseth the poor out of the dust, to set them among princes (1 Sam. ii, 8). The kingdom of God's providence ruleth over all; kings do nothing but what His providence permits and orders.

2. *The kingdom of grace,* which kingdom God exerciseth in the consciences of his people; this is *regnum Dei* MIKRON.

3. *The kingdom of glory* [which is the future life of the righteous in heaven].

T. Watson.

KINGDOM OF GRACE AND GLORY.

These two kingdoms of grace and glory differ not specifically, but gradually; they differ not in nature but only in degree. The kingdom of grace is nothing but the inchoation or beginning of the kingdom of glory; the kingdom of grace is glory in the seed, and the kingdom of glory is grace in the flower; the kingdom of grace is glory in the daybreak, and the kingdom of glory is grace in the full meridian; the kingdom of grace is glory militant, and the kingdom of glory is grace triumphant. There is such an inseparable connection between these two kingdoms, grace and glory, that there is no passing into the one kingdom but by the other. At Athens there were two temples, a temple of virtue and a temple of honour; and there was no going into the temple of honour but through the temple of virtue; so the kingdoms of grace and glory are so joined together that we cannot go into the kingdom of glory but through the kingdom of grace. Many people aspire after the kingdom of glory, but never look after grace; but these two, which God hath joined together, may not be put asunder; the kingdom of grace leads to the kingdom of glory. *T. Watson.*

KINGDOM OF SATAN—Character of the.

1. It is a kingdom of impiety; nothing but sin goes on in his kingdom, murder and heresy, lust and treachery, oppression and division, are the constant trades driven in Satan's kingdom.

2. It is a kingdom of slavery; Satan makes all his subjects slaves. He is a usurper and tyrant; worse than any tyrant. (1) Other tyrants do but rule over the body; but Satan rules over the soul, he rides some men as we do horses. (2) Other tyrants have some pity on their slaves; though they make them work in the galleys, yet they give them meat and let them have their hours for rest; but Satan is a merciless tyrant, he gives them poison instead of meat, feeds them on lust; he gives them no rest, but ever drives them on in his drudgery. When he entered Judas he gave him no rest until he had betrayed Christ and hanged himself. When men have served him to the utmost, he will welcome them to hell with fire and brimstone. *Ibid.*

KNOWLEDGE—Definition of.

Knowledge is that information which the mind receives, either by its own experience or by the testimony of others. The beneficial use of *knowledge* is *wisdom.* That portion of *knowledge,* the truth of which can be demonstrated, is *science. Maunder.*

KNOWLEDGE—Desire of.

A desire of knowledge is natural to the mind of man, and nothing discovers the true quality and disposition of the mind more than the particular kind of knowledge it is most fond of. Thus we see that low and little minds are most delighted with the knowledge of trifles, as in children; an indolent mind with that which serves only for amusement or the entertainment of the fancy; a curious mind is best pleased with facts; a judicious penetrating mind with demonstrations and mathematical science; a worldly mind esteems no knowledge like that of the world; but a wise and pious man, before all other kinds of knowledge, prefers that of God and his own soul.

J. Mason.

Boswell relates the following anecdote of a boy who rowed him and his friend Dr. Johnson down the Thames. They were conversing upon the use of learning, and the former observed: "This boy rows us as well without learning as if he could sing the song of Orpheus to the Argonauts, who were the first sailors." He then called to the boy: "What would you give, my lad, to know about the Argonauts?" "Sir," said the boy, "I would give what I have." Johnson was much pleased with his answer, and we gave him a double fare. Dr. Johnson then turning to me, "Sir," said he, "a desire of knowledge is the natural feeling of mankind; and every human being whose mind is not debauched will be willing to give all that he has to get knowledge." *Boswell.*

KNOWLEDGE—without Discretion.

Knowledge hath two pillars, learning

and discretion. The greatest scholar without his two eyes of discretion and honesty, is like blind Samson; apt to no good, able to much mischief. *T. Adams.*

KNOWLEDGE—Human and Angelic.

In the matter of knowledge there is, between the angels of God and the children of men, this difference,—angels already have full and complete knowledge in the highest degree that can be imparted unto them; men, if we view them in their spring, are at the first without understanding or knowledge at all. Nevertheless, from this utter vacuity they grow by degrees, till they come at length to be even as the angels themselves are. *Hooker.*

KNOWLEDGE—Impertinent.

The itch of impertinent and unprofitable knowledge hath been the hereditary disease of the sons of Adam and Eve. How many have perished to know that which hath procured their perishing! *Bp. Hall.*

KNOWLEDGE—Offices of.

In the performance of its sacred offices it fears no danger, spares no expense, looks in the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, enriches the globe, explores sea and land, contemplates the distant, examines the minute, comprehends the great, ascends to the sublime, no place too remote for its grasp, no heavens too exalted for its reach. *De Witt Clinton.*

KNOWLEDGE—Partial.

We are, as to the grand system and series of God's government, like a man who, confined in a dark room, should observe, through a chink of the wall, some large animal passing by;—he sees but an extremely narrow strip of the object at once as it moves by, and is utterly unable to form an idea of the size, proportions, or shape of it. *J. Foster.*

"We see but in part," in the language of the Bible, is well and forcibly illustrated in the following:—A traveller, as he passed through a large and thick wood, saw a part of a huge oak, which appeared misshapen, and almost seemed to spoil the scenery. "If," said he, "I was the owner of this forest, I would cut down that tree." But when he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful part of the landscape. "How erroneously," said he, "I have judged while I saw only a part!" This plain tale illustrates the plans of God. We now see but in part. The full view, the harmony and proportion of things, are all necessary to clear up our judgment. *Dr. Olin.*

KNOWLEDGE—Practical.

Only add
Deeds to thy knowledge answerable; add faith,
Add virtue, patience, temperance; add love,
By name to come call'd charity, the soul
Of all the rest. Then wilt thou not be loath
To leave this paradise, but shalt possess
A paradise within thee, happier far.
Milton.

KNOWLEDGE—Pursuit of.

Let us arise by sanctified meditation to the survey of the immense field spread out before us. Let us view science in all its aspects. Let us also stand on a holy mountain whence we may see the land which the Lord has given to us to conquer and possess. Let us keep near to the river, and then, if necessary, let us pursue its whole extent. Let us glance up to its source and follow its current afar off. Let us distinguish its forms, its secondary streams, its principal branches from the accessory branches. Let us examine the marsh in which its pure water is corrupted, because the impulse of the former stream is wanting. Let us contemplate it when its fructifying waters are flowing along shores enriched by its gifts, and when its foaming waves rush on with impetuosity. Let us consider the tributary streams that bring foreign waters to it, and the various soils over which it rolls, that we may be well acquainted with the elements it derives from them. It is by all these branches of knowledge that science is formed. We must weigh all the influences, discern all the combinations that we may derive from the Christian system, and construct sacred theology, which is man's noblest science, since it is the science of God. *Dr. Aubigné.*

KNOWLEDGE (Limits to)—Religious.

Let no man presume to understand above that which is meet to understand. The star, when it came to Christ, stood still, and went no further; so, when we come to the knowledge of Christ, we should stand still and go no further; for Paul was content to know nothing but Christ crucified. It is not necessary to know that which God hath not revealed: and the well of God's secrets is so deep, that no bucket of man can sound it; therefore we must row in shallow waters, because our boats are light, and small, and soon overturned. They which have such crotchets and circumstances in their brain, I have marked this in them, that they seldom find any room for that which they should know, but go to and fro seeking and seeking, like them which sought Elias's body, and found it not. Let men desire knowledge,

as Solomon did; but not desire knowledge as Eve did. *Henry Smith.*

KNOWLEDGE (Scriptural)—Pleasure of.

Of the pleasure which springs from knowledge, and especially from that knowledge which the Holy Scriptures communicate, we cannot conceive too highly. To know God, to contemplate the perfections of His nature, and the wonders of His hand; to become acquainted with that regular and orderly plan by which He governs His creatures; to observe His watchful care and providential regard; to behold the wonders of redemption, the character and undertaking of Jesus, the doctrine He hath taught, the duties He hath enforced, the promises He hath given; to discover the means of salvation, the economy of the invisible world, and the continuance of our own existence in that immortality which is brought to light by the Gospel. These and many other subjects of equal importance, when opened to the mind, not only give pleasure as speculative discoveries and the solutions of distressing doubts, but by awakening virtuous sentiments, kindling an ardent and elevated devotion, giving support and reasonableness to hope, and influencing to the discharge of every religious and moral duty, produce also the testimony of a good conscience, and the favour of God; the present possession of the peace of the Gospel and the prospect of a future fulness of joy in the presence of God for ever. *R. Watson.*

KNOWLEDGE (Spiritual)—Fruits of.

Whenever we approach the fountains of truth, we shall begin to grow wise in Christ; His commandments will become plain, and we shall be regaled by the nectar of heavenly wisdom. When we have gathered the clusters of Engedi, the bridegroom will come leaping on the mountains, skipping upon the hills, and with the kisses of His mouth, and the savour of His good ointments poured forth, will anoint those who are conducted into the palaces of Eden. United to Him we shall live and thrive, contemplating Zion and Salem in the secret silence of adoration. Such is the fruit of celestial knowledge, which will always claim our prime regard when divested of human fancies. *Melancthon.*

KNOWLEDGE (Spiritual)—Good of.

Is it good for the eye to be deprived of light, for the ear to be deprived of sound, for the stomach to be derived of food? Is not light the food of the eye, harmony the food of the ear, alimentary substance the food of the stomach? Knowledge fits the mind as well as light fits the eye, as well as music fits the ear, as well as food fits the stomach; and as to deprive the eye of light, and the ear of melody, and the stomach of food necessary to the maintenance of animal life were not good, so, "for the soul to be without knowledge," *that* "is not good." *Dr. Beaumont.*

KNOWLEDGE (Spiritual)—Power of.

The most exact knowledge that can be had in the book of nature in human sciences doth always end in contemplation; it is but like music which vanisheth with the motion, it leaves no permanent mirth behind it. Whereas the contemplation of the mystery of godliness (so it be frequent and serious) doth always imprint and instil the sweet influences of life and joy into our souls. *Dr. Jackson.*

KNOWLEDGE—Superficial.

The knowledge which barely passes through the mind resembles that which is gained of a country by a traveller who is whirled through it in a stage; or by a bird flitting over it, in his passage to another. *Dr. Dwight.*

KNOWLEDGE—Thorough.

What you do know, know thoroughly. There are few instances, in modern times, of a rise equal to that of Sir Edward Sugden. After one of the Weymouth elections, I was shut up with him in a carriage for twenty-four hours. I ventured to ask him what was the secret of his success. His answer was, "I resolved, when beginning to read law, to make everything I acquired perfectly my own, and never to go to a second thing till I had entirely accomplished the first. Many of my competitors read as much in a day as I read in a week; but at the end of twelve months my knowledge was as fresh as on the day it was acquired, while theirs had glided away from their recollection." *Sir T. F. Buxton.*

KNOWLEDGE—Use of.

Knowledge may not be as a courtezan for pleasure and vanity only; or as a bondwoman, to acquire and gain for her master's use; but as a spouse, for generation, fruit, and comfort. *Lord Bacon.*

Every branch of knowledge which a good man possesses he may apply to some good purpose. *C. Buchanan.*

It is not a couch to rest a searching and restless spirit, nor a terrace for a wondering and variable mind to walk up and down upon; nor a tower of state for a proud mind to raise itself upon; nor a commanding fort for strife and contention; nor yet a shop for profit and sale; but a rich storehouse for the glory of the Redeemer and the relief of man's estate.

Lord Bacon.

KNOWLEDGE—Vastness of.

A climbing height it is, without a head,
Depth without bottom, way without end;
A circle with no line environ'd,
Not comprehended,—all it comprehends
Worth infinite, yet satisfies no mind;
Till it that infinite of the Godhead find.
Greville.

KNOWLEDGE AND IGNORANCE.

Knowledge holdeth by the hilt, and heweth out a road to conquest;
Ignorance graspeth the blade, and is wounded by its own good sword:
Knowledge distilleth health from the virulence of opposite poisons;
Ignorance mixeth wholesomes unto the breeding of disease:
Knowledge is leagured with the universe, and findeth a friend in all things;
But ignorance is everywhere a stranger; unwelcome; ill at ease and out of place. *Tupper.*

The man of knowledge lives eternally after his death, while his members are reduced to dust beneath the tomb. But the ignorant man is dead, even while he walks upon the earth: he is numbered with living men, and yet existeth not. *Anon.*

KNOWLEDGE IS POWER.

It is so for good or evil, according to the use which is made of it. Electricity is good for conveying messages, &c.; but it is evil in its wild ungoverned state. A horse is good for bearing burdens, and many other purposes of man, guided by the care of his master; but without bit and bridle he frequently breaks through hedges and wanders far from home; not properly governed, he sometimes throws his rider, or runs away and dashes the vehicle in pieces. When the ship is steered right, with sufficiency of sail and wind, she will keep her track; but if steered wrong, the more sail and wind, the farther will she go from her course.
John Bate.

KNOWLEDGE AND PRACTICE.

Knowledge is a jewel and adorns him that wears it. It is the enriching and bespangling of the mind. Knowledge is the eye of the soul, to guide it in the right way: but this knowledge must be joined with holy practice. Many illuminated heads can discourse fluently in matters of religion, but they do not live up to their knowledge; this is to have good eyes, but to have the feet cut off. How vain is knowledge without practice! as if one should know a sovereign medicine and not apply it. Satan is a knowing spirit, but he hath no holy practice. *T. Watson.*

KNOWLEDGE AND REALISATION.

There is a difference between knowing a thing and realising it. When a poor man becomes suddenly the possessor of a fortune or of dignity, it is some time before the thing becomes so natural to him that he can act in his new sphere like his proper self—it is all strangeness at first. When the criminal hears the death-sentence in the dock, his cheeks are tearless; he hears the words, but scarcely understands that they have anything to do with him. He has not realised that it is he himself that has to die. When bereavement comes, it is not at the moment when the breath leaves the body, that we feel what has been lost: we know, but we must have it in detail; see the empty chair—and the clothes that will never be worn again—and perceive day after day pass—and he comes not. Then we realise.
F. W. Robertson.

KNOWLEDGE AND SIN.

Hell fire burns with rage, and meets with fuel fully prepared for it, when God dooms unto it a head full of light and a heart full of lusts; those who know God's will but do it not, do but carry a torch with them to hell, to fire that pile which must for ever burn them. *Bp. Hopkins.*

KNOWLEDGE AND WISDOM.

Knowledge and wisdom, far from being one, [dwells
Have ofttimes no connection. Knowledge
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own;
Knowledge, a rude unprofitable mass,
The mere materials with which wisdom builds, [place,
Till smoothed and squared, and fitted into
Does but encumber what it seems to enrich. [much,
Knowledge is proud that he has learned so
Wisdom is humble that he knows no more.
Cowper.

L.

LABOUR—a Blessing.

This labour and sweat of our brows is so far from being a curse, that without it our very bread would not be so great a blessing. Is it not labour that makes the garlick and the pulse, the sycamore and the cresses, the cheese of the goats, and the butter of the sheep, to be savoury and pleasant as the flesh of the roebuck, or the milk of the kine, the marrow of oxen, or the thighs of birds? If it were not for labour, men neither could eat so much, nor relish so pleasantly, nor sleep so soundly, nor be so healthful, nor so useful, so strong nor so patient, so noble nor so untempted.
Bp. Taylor.

LABOUR AND THOUGHT.

It is only by labour that thought can be made healthy, and only by thought that labour can be made happy; and the two cannot be separated with impunity.

Ruskin.

LADY—Accomplished.

A lady accomplished is like a star with five rays, which are the five virtues—Devotion, Modesty, Chastity, Discretion, and Charity. Devotion formeth the interior, Modesty makes it appear in the exterior with a requisite comeliness; Chastity perfecteth both the one and the other; Discretion applieth it to the direction of others, and Charity crowneth all her actions. *N. Caussin.*

LANGUAGE—English.

After the Norman Conquest, about the year 1066, the whole kingdom of England was divided between the Normans, who were the lords and gentry, and the Saxons, who, with a few exceptions, became the cultivators of the soil. These two races did not even enjoy the ordinary means of communication together, for the Normans spoke French, as well as the king and courtiers, the courts of law used the same language, and the common people alone used or understood the Saxon, which they employed in their own affairs. This separation of language lasted till a hundred years after the Conquest, when the English language began to be used by all the inhabitants of the kingdom. The gentlemen were in general acquainted with the French also; but every Englishman spoke the mixed language which had been gradually formed between the Norman French and the Anglo-Saxon. This is the language which has finally superseded the use of all others in England—the language of Newton and Bacon, the language of Milton and Shakespeare, in which wisdom and genius have achieved so much to instruct and delight mankind. *Anon.*

It has been calculated that out of 100,000 words, at least 60,000 were Teutonic, 30,000 Romaic, and 10,000 were from all other sources. It will from this be seen what a great preponderance of Anglo-Saxon there is in English. *Ibid.*

LANGUAGE—Redundancy of.

Redundancy of language is never found with deep reflection. Verbiage may indicate observation, but not thinking. He who thinks much, says but little in proportion to his thoughts. He selects that language which will convey his ideas in the most explicit and distinct manner. He tries to compress as much thought as possible into a few words. On the contrary, the man who talks everlastingly and promiscuously, who seems to have an exhaustless magazine of sound, crowds so many words into his thoughts that he always obscures, and very frequently conceals them. *Washington Irving.*

LAUGHTER—Power of.

Laughter is essentially a social, a sympathetic, and a contagious power. Some nations, particularly the Orientals, are said never to laugh; but all European nations have been great laughers, and the ludicrous has played an important part, even in their very history. By means of laughter absolute monarchs have been controlled upon their thrones, demagogues have been checked in their career, and even Demos himself has been made to laugh at his own follies till he was almost shamed into good sense. *Lord Neaves.*

LAW—Definition of.

Law is a rule of action, and in its most extensive sense it is applicable to all actions, whether of matter or mind.

R. Watson.

LAW—Freedom of.

Laws do not put the least restraint
Upon our freedom, but maintain 't;
Or, if it does, 'tis for our good,
To give us freer latitude;
For wholesome laws preserve us free,
By stinting of our liberty. *Butler.*

LAW—Power of.

There are stronger things in the world than force. There are powers more difficult to overcome than strong or brazen gates. Suppose we found a prisoner condemned to die, and locked up in his cell, and we were to ask ourselves how he could be saved from execution. There would appear great difficulty in getting him out of prison. That iron door, with its great bolt; that high window with its guard of strong bars; those thick strong walls; those heavy gates outside; that watchful jailer; how impossible it seems to overcome them all. Yet these are not the only difficulties, nor the greatest. There is another thing, stronger than all these, holding the poor prisoner to death. There is the sentence of the law. For, unless he would himself become a criminal, no man dares to help the condemned one out. Get the sentence repealed, and the other difficulties are removed. I will take you in thought to two houses—one is your own, but the doors and windows are all fast, and you have no key; it will be hard to get in. Beside it is another belonging to your neighbour—a house you know you have no right to enter, and have been forbidden to approach—the door is open,

and nothing withstands your entrance that you can see. Yet it will be harder to go in there than into your own house, for it would make you a trespasser on rights. An armed fortress belonging to an enemy might be destroyed by force, if a general were sent to capture it; but without a warrant would that general go into the palace of the king? When Eve stood beside the tree of knowledge of Good and Evil, there was no fence around it, keeping her steps aloof; no shield to prevent her hand touching the fruit; yet there was a guard more powerful than walls to keep her from plucking it, till she resolved to sin. The words,—Thou shalt not eat of it,—so long as her heart was right with God, were like a rampart of fire around that forbidden tree. If a father has said to a dutiful child, There is an object you must not handle, it is more truly out of the child's reach than if he had merely placed it high up where the little hand could not get hold of it. *Dr. Edmond.*

LAW OF GOD—Departure from the.

Nothing can live in a state in which God did not intend it to live. Suppose a tree could move itself about like an animal, and chose to do so, the tree would wither and die; it would be trying to act contrary to the law which God has given it. Suppose the ox chose to eat meat like the lion, it would fall sick and die; for it would be acting contrary to the law which God's Spirit had made for it—going out of the calling to which God's Word has called it, to eat grass and not flesh, and live thereby. And so with us; if we will do wickedly, when the will of God, as the Scripture tells us, is our sanctification, our holiness; if we will speak lies, when God's law for us is that we should speak truth; if we will bear hatred and ill-will, when God's law for us is, Love as brothers; if we will try to live as if there was no God, when God's law for us is, that a man can live like a man only by faith and trust in God; then we shall *die*, if we break God's laws according to which He intended man to live. *C. Kingsley.*

LAW OF GOD—Curse of the.

The curse of the law was a weight sufficient to crush a world. They who first brought it on themselves found it so; it sunk legions of angels who excel in strength, when they had abused that strength against the law, from the heaven of heavens, to the bottomless pit. The same weight that had crushed rebel angels, threatened man for joining with them. Before man could bear it; before any person could have his own proportion of it; it behoved, as it were, to be divided into numberless parcels. Man, after numberless ages, would have borne but a small part of it; *the wrath to come* would have been always wrath to come, to all eternity; there would have been still infinitely more to bear. Christ only had strength to bear it all; to bear it all, in a manner at once; to bear it all, alone. None of the people were with Him; our burden and our help was laid on One who was mighty: and His bearing it was a glorious manifestation of His might; of the noblest kind of might, that He was *mighty to save.*

J. Maclaurin.

LAW OF GOD—Guardianship of the.

A traveller relates that, when passing through an Austrian town, his attention was directed to a forest on a slope near the road, and he was told that death was the penalty of cutting down *one of those trees.* He was incredulous until he was further informed that they were the protection of the city, breaking the force of the descending avalanche, which, without this natural barrier, would sweep over the quiet home of thousands. When a Russian army was marching there, and began to cut away the defence for fuel, the inhabitants besought them to take their dwellings instead, which was done.

Such, he thought, are the sanctions of God's moral law. On the integrity and support of that law depends the safety of the universe. "The soul that sinneth, it shall die," is a merciful proclamation. "He that offends in one point is guilty of all," is equally just and benevolent. In this view, to every sinner out of Christ, God must be a "consuming fire." To transgress once is to lay the axe at the root of the tree which represents the security and peace of every loyal soul in the wide dominions of the Almighty.

How inexorable is Law! How wonderful and glorious the interposition of the Cross. *Cameron.*

LAW OF GOD—Love in the.

There is the same love in the law as in the Gospel, the difference is only in expression; as when I warn one against venturing into the roaring flood, and when, on his leaping madly in, I follow to save him. In the law love warns, in the cross it redeems. Both are, as I undertake to show, the true mirror of Him who thus defines His own character, "God is love," "Fury is not in Me." *Dr. Guthrie.*

There is the same love in the law that there is in the Gospel, and between them a harmony as perfect as the music of that heaven where the harps are gold, and the strings are touched by angel's fingers. The hand, indeed, that wrote these Commandments is the same that was nailed to

the cross; and amid Sinai's loudest thunders, Faith recognises, though it speaks in other tones, the voice which prayed for mercy on murderers, and promised paradise to a dying thief. *Dr. Guthrie.*

LAW OF GOD—Restraints of the.

No doubt the law restrains us; but all chains are not fetters, nor are all walls the gloomy precincts of a jail. It is a blessed chain by which the ship, now buried in the trough, and now rising on the top of the sea, rides at anchor, and outlives the storm. The condemned would give worlds to break his chain, but the sailor trembles lest his should snap; and when the gray morning breaks on the wild lee-shore, all strewn with wrecks and corpses, he blesses God for the good iron that stood the strain. The pale captive eyes his high prison walls to curse the man that built it, and envy the little bird that, perched upon its summit, sings merrily, and flies away on wings of freedom; but were you travelling some Alpine pass, where the narrow road, cut out of the face of the rock, hung over a frightful gorge, it is with other eyes you would look on the wall that restrains your restive steed from backing into the gulf below. Such are the restraints God's law imposes—no other. It is a fence from evil—nothing else. I challenge the world to put its finger on any one of these Ten Commandments, which is not meant and calculated to keep us from harming ourselves or hurting others.

Ibid.

LAW OF GOD—and the Sinner.

The law is the accuser, marshal, jailor, and recorder of every sinner. It is his *accuser*, "the adversary who delivers us to the officer," and makes out the charge against us. It is the *marshal*. It attaches him of high treason against the Majesty of Heaven, and arrests him in the name of God. It is his *jailor*. It shuts him up under sin (under the charge and in the consciousness of guilt); it locks him up, and turns the key, and draws the bolts on him. It *records* the sentence of death against him, for there is "death recorded" against every soul of man.

Champneys.

LAW OF GOD—One Transgression of the.

(James ii, 10.) Suppose a boat on the Ganges, full of people; the day is dismal—the wind roars—the thunder peals—the waters are swollen—and the current rapid; no boat can live long in such a storm. But see, there is a boat full of people. You hear their shrieks between the thunder-peals. They fear the rocks before them; how can they be saved? Oh, if they could but be drawn into this narrow creek, they would be safe. Now, suppose the people on shore throw out to them a chain; they catch it, and already rejoice in the prospect of deliverance, when, alas! suddenly, as both they and the people on shore begin to pull, *one* link of the chain breaks—not ten links, but one—what can they do? "Overboard with the chain, or it will sink them sooner," cries one man from the boat. What shall they do, then? "Cast themselves on the mercy of God," says another. Yes, and so say I to the sinner; for if one commandment be broken—one link of the chain—all is broken.

Leupolt.

One wheel broken in the machinery will render the whole inefficient; one breakage of a stave in the ladder may make it unfit for safe and full use; one piece of rail displaced on the railway may result in fearful disaster; one inch of wire cut out of the telegraph would prevent the use of all the rest, whatever its extent; one failure in any law of nature may go on producing other failures *ad infinitum*. So the transgression of but one law of God; it is ruinous to the soul; it leads on to innumerable transgressions; it violates the whole code.

John Bate.

LAW AND GOSPEL.

In the husbandry of the farm, the drill, and not the plough, gives the crop. If the land were left as the plough leaves it, there would be no crop, but of thistles and weeds. The plough destroys every living thing, tearing all up root and branch, and burying all under the ground; while the drill plants the seed, and, under the blessing of God, ensures a golden harvest and a full garner. The farmer might plough his ground ten times, or a hundred times over, and yet never have a harvest if that were all he should do. Nevertheless, there is no antagonism between the plough and the drill. It takes both to make the land yield to the diligent hand its reward. In the husbandry of the kingdom the law is the plough, and the Gospel is the drill. And the deeper the plough is put in, the better the crop, provided only that the drill follows in due time, casting in seed in abundance. *W. E. Boardman.*

You never saw a woman sewing without a needle. She would come but poor speed if she only sewed wi' the thread. So, I think, when we're dealing with sinners, we maun aye put in the needle of the law first; for the fact is, they are sleepin' sound, and they need to be awakened up wi' something sharp. But when we've got the needle o' the law fairly in, we may draw as lang a thread as you like o' Gospel consolation after it. *Flockhart.*

LAW AND GOSPEL.

God hath written a law and a Gospel: the law to humble us, and the Gospel to comfort us; the law to cast us down, and the Gospel to raise us up; the law to convince us of our misery, and the Gospel to convince us of His mercy; the law to discover sin, and the Gospel to discover grace and Christ. *J. Mason.*

LAWS—Dead.

We have strict statutes and most biting laws
(The needful bits and curbs of headstrong steeds),
Which for these fourteen years we have let sleep,
Even like an o'ergrown lion in a cave,
That goes not out to prey: Now, as fond fathers,
Having bound up the threat'ning twigs of birch,
Only to stick it in their children's sight,
For terror, not to use; in time the rod
Becomes more mocked than feared: so our decrees,
Dead to infliction, to themselves are dead;
And liberty plucks justice by the nose;
The baby beats the nurse, and quite athwart
Goes all decorum. *Shakespeare.*

LAWYERS—Ways of.

Lawyers first invented laws to secure our lands and titles; now they make those laws engines to get away our lands and titles. Their frequent session hath not been ever more to preserve a man's possession. And for those that can tarry the leisure of the law, they have quirks and delays, which are like the corrosive plasters of an unconscionable leech, that turns a small green wound to an incurable *fistula*, by poisoning and exulceration of it for filthy lucre. When a man must die without mercy, it is some ease to die quickly, and be out of his pain. But such, when they purpose to murder a man's estate, have tricks to keep him long a-dying; that he may still languish and pine away in hope of recovery. *T. Adams.*

LAWYERS AND DIVINES.

Lawyers generally know too much of law to have a very clear perception of justice, just as divines are often too deeply read in theology to appreciate the full grandeur and the proper tendencies of religion. Losing the abstract in the concrete, the comprehenive in the technical, the principal in its accessories, both are in the predicament of the rustic who could not see London for the houses. *Anon.*

LEARNING—without Religion.

Men do pretend to learning in vain, while they are ignorant of mortification of their members which are upon the earth, and of a spiritual life, which is every man's greatest interest. The *painter* doth but draw the picture of his own ruin, who is not wise for eternity, or doth not represent to his mind the image of that glory which shall ere long be revealed in holy men, so as to lead a life which may be a preparative to it. The *disputant* is no better than a heretic in manners, who doth not reason himself out of the snares of sin, and show forth out of a good conversation his works with meekness. The *logician*, who resolves all knotty arguments, is but a fool while he knows not how to keep himself from the wiles of the devil. The *grammarian*, who rectifies the errors of speech, is but a madman while he takes no care to rectify the errors of his life. The *astronomer*, who tells the stars, and calls them by their names, is vain in his imaginations, while he hath not his conversation in heaven. The *metaphysician*, that speculates things above sense and nature, is but a very indiscreet person, while he takes no heed to make God his highest comfort and delight. All *optics* are nonsense which do not teach men to behold the mighty God that made them; and all *geometry* but confusion, which leaves men ignorant of the height and depth of the love of God.

Anthony Horneck.

Who hath not faith and virtue, satisfying himself with learning and sciences, resembleth those Indian trees which bear musky pears, whose smell is very odoriferous, and taste pleasing, but yield a pestilent juice, which they use to envenom arrows. *N. Caussin.*

LEARNING—Way to.

When Giardini was asked how long it would take to play on the violin, he replied, "Twelve hours a day for twenty years together." The author of Telemachus was right, when he sought to impress upon his pupil that there was no royal road to learning, and that even the grace of God would not make a man a scholar. A man may be "superficially omniscient," as Chas. Lamb expressed it, without much hard effort; but there is but one pathway to thorough knowledge—"the republican one of labour and toil." *Anon.*

LIARS—Punishment of.

When Aristotle, who was a Grecian philosopher, and the tutor of Alexander the Great, was once asked what a man could gain by uttering falsehoods, he replied, "Not to be credited when he shall tell the truth." On the contrary, it is related that when Petrarch, an Italian poet, a man of strict integrity, was sum-

moned as a witness, and offered in the usual manner to take an oath before a court of justice, the judge closed the book, saying, "As to you, Petrarch, *your* WORD is sufficient." From the story of Petrarch we may learn how great respect is paid to those whose character for truth is established; and from the reply of Aristotle the folly as well as wickedness of lying. In the country of Siam, a kingdom of Asia, he who tells a lie is punished, according to law, by having his mouth sewed up. This may appear dreadful; but no severity is too great against one who commits so great a sin. We read likewise that God Almighty struck Ananias and Sapphira dead for not speaking the truth. Read Acts v. *Anon.*

LIE—Great.

A great lie is like a great fish on dry land; it may fret and fling, and make a frightful bother, but it cannot hurt you. You have only to keep still and it will die of itself. *Crabbe.*

LIBERALITY—Definition of.

Liberality is bounty; a generous disposition of mind, exerting itself in giving largely. *C. Buck.*

LIBERALITY—Examples of.

Lord Chief Justice Hale, Hammond, Doddridge, Baxter, and others, regularly gave a *tenth* of their income; Dr. Watts a *fifth;* Mrs. Rowe *one half;* Mr. Wesley *all* above actual necessities. The Countess of Huntingdon, though quite wealthy, regularly gave all she could save by a retired and economical life.

Mr. Nathan R. Cobb, a pious Baptist merchant, of Boston, in 1821, at the age of twenty-three, entered into the following covenant, to which he adhered till death. When leaving this world, he praised God that, by following it, he had bestowed over £8,000.

"By the grace of God I will never be worth more than £10,000. By the grace of God I will give one fourth of the net profits of my business to charitable and religious uses. If I am ever worth £4,000, I will give one half of my net profits; and if ever I am worth £6,000, I will give three fourths; and the whole after £10,000. So help me God, or give to a more faithful steward, and set me aside."

The benevolence of Louisa Osborn, the coloured domestic who, from the wages of 4*s.* 2*d.* a week, paid £4 a year to educate a youth in Ceylon, as it has been brought to light by the missionary who witnessed the unusual benefits of her donations to the mission, has thrilled the hearts of American Christians.

Normand Smith, a saddler of Hartford, Connecticut, after practising for years an elevated system of benevolence, bequeathed in charity £6,000.

An anonymous writer says of himself, that he commenced business and prosecuted it in the usual way, till he lost £180, which was all he was worth, and found himself in debt £220. Being led by his trials, through God's grace, to trust, as he hoped, in Christ, he, at the advanced age of forty, determined to take God's Word for his guide in his business, and consecrated his earnings to the Lord. The first year he gave £2 10*s.*, for eighteen years the amount has increased by about 25 per cent., and the last year he gave £670; and he says he did it easier than during the first year he paid the £2 10*s.* Besides, though with nothing but his hands to depend upon when he began this course, he paid the whole debt of £220, with interest, though it took him nine years to do it. *Platt.*

LIBERALITY, BOUNTY, GENEROSITY.

Liberality is thus distinguished from generosity and bounty:—Liberality implies acts of mere giving or spending; generosity acts of greatness; bounty, acts of kindness. Liberality is a natural disposition; generosity proceeds from elevation of sentiment; bounty from religious motives. Liberality denotes freedom of spirit; generosity greatness of soul, bounty, openness of heart. *C. Buck.*

LIBERTY—Christian.

Jesus Christ not only called Lazarus into life, but He commanded the grave-clothes to be taken off him, that he might have *liberty in life.* Life, without liberty from the grave-clothes, would scarcely have been a blessing. So Jesus Christ not only gives life to the soul which believes in Him; He also commands the Spirit to descend upon him, to set him free from all enslaving habits. "If the Son make you free, ye shall be free indeed." *John Bate.*

LIBERTY—Definition of.

Liberty denotes a state of freedom, in contradistinction to slavery or restraint. *C. Buck.*

LIBERTY—Desire for.

What is so beneficial to the people as liberty, which we see not only to be greedily sought after by men, but also by beasts, and to be preferred to all things. *Cicero.*

LIBERTY—False.

The theme of every factious demagogue, the watchword, we might say, of every traitor, liberty becomes a name which the honest and well-disposed almost tremble to hear; interpreting it as meaning freedom to do wrong. The getting rid of

every wholesome restraint, emancipation from all control, the being left to pursue our own ends by our own means; these seem in accordance with what is popularly called liberty, as though lawlessness were freedom, and submission to good government slavery. Indeed, it might weary one of the very mention of liberty, to observe how it is brawled for and boasted of by those who are in the worst of all bondage, and how so sacred and blessed a word is profaned and prostituted by those who wish nothing but anarchy and confusion. The slave of his every passion will proclaim himself the worshipper of liberty; the man who would sweep away religion from a state makes his boast of seeking its freedom. Experience might well make the world suspicious of such as declaim most about liberty; for those who profess to emancipate it, generally enslave. If they have broken some chains, they have fastened on heavier. The true Christian, he whom the Son makes free, is the only free man; every other is under the worst of all tyrants—himself. *H. Melvill.*

LIBERTY—Glories of.

Oh, Liberty! Liberty! who would not die,
In thy records to live eternally?
Oh, Liberty! Liberty! thine is the wreath
That flames o'er the scene of a warrior's death;
Hallows the sod of the soldier's grave,
And plays o'er the land of the good and the brave,
Though the mighty come forth in their pride,
And nations be swept from the land,
For ever the names of thy patriot band
In the volume of fame shall abide.
Like Sicily's mountain whose fires never die,
Thy presence on earth is confest;
A beacon of wrath when it flames on high,
And a mighty fear when at rest.
Like thee it awakes from its terrible sleep,
And o'er the dark rock and green valley sweep. *C. Edwards.*

LIBERTY—Love of.

John Milton, the chief of poets, held the post of Latin Secretary under Cromwell. At the restoration he was of course dismissed from his office. He was now poor and blind, and to these afflictions Charles II added political persecutions; he fined him, and doomed his writings on liberty to be publicly burned. Nothing daunted by these fierce and multiplied trials, the great poet retired into private life, evoked his mighty genius, and produced "Paradise Lost!" But after he had endured the ills of poverty several years, Charles, feeling the need of his matchless talents, invited him to resume his former post, with all its honours, emoluments, and court favours. But Milton knew that the price of this honour must be silence on the great question of human liberty. Therefore he did not hesitate a moment. It was a strong temptation—the bribe was splendid. By merely keeping silence, he could have honour, abundance, and high position, in exchange for poverty, persecution, and neglect! But this could not be. The poet loved truth too well. His soul was too noble, too sincere, too firm in its allegiance to God and liberty, to barter away its right to condemn tyranny for place or gold. Hence he spurned the royal offer, and clung to his principles and his poverty, until death called his free soul to enter its congenial heaven. And so gentle was the summons, so sweetly calm was his unruffled spirit to the hour of dissolution, that his friends knew not the precise moment of his death. *W. Smith.*

LIBERTY—the Lustre of Life.

'Tis liberty alone that gives the flowers
Of fleeting life their lustre and perfume,
And we are weeds without it. *Cowper.*

LIBERTY—a gift of Nature.

Liberty, that best gift, dealt out by the impartial hand of nature, even to the brute creation. *Tacitus.*

LIBERTY—Pleasures of.

Oh, Liberty! thou goddess heavenly bright!
Profuse of bliss, and pregnant with delight!
Eternal pleasures in thy presence reign,
And smiling Plenty leads thy wanton train.
Addison.

LIBERTY—Spiritual.

Spiritual liberty consists in freedom from the curse of the moral law; from the servitude of the ritual; from the love, power, and guilt of sin; from the dominion of Satan; from the corruption of the world; from the fear of death and the wrath to come. *C. Buck.*

If the truth hath made you free, you are free indeed. In the arms of Jesus you are safe for ever. No language, no emblems, can be found to convey any adequate idea of the blessedness of such a deliverance. Not the poor timid struggling bird springs forth from the snare with a note of more thrilling joyfulness—not the despairing heart-sick captive casts the first look of freedom on the bright heaven, or treads with bounding steps the greensward of home with a more exulting throb of happiness than you. And never was that ancient song of deliverance sung with a deeper meaning than your lips may lend to it: "Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped." *Dr. Caird.*

LIBERTY—True.

Who, then, is free? the wise who well maintains
An empire o'er himself; whom neither chains,
Nor want, nor death with slavish fear inspire;
Who boldly answers to his warm desire;
Who can ambition's vainest gifts despise;
Firm in himself who on himself relies;
Polished and round, who runs his proper course,
And breaks misfortune with superior force!
Horace.

LIBERTY—Virtuous.

A day, an hour, of virtuous liberty,
Is worth a whole eternity of bondage.
Addison.

LIBERTY OF CONSCIENCE—Definition of.

Liberty of conscience is the free right of adopting and enjoying opinions on religious subjects, and of being allowed to worship the Supreme Being according to the dictates of conscience, unfettered by external control. *Maunder.*

LIBERTY AND RESTRAINT.

You hear every day greater numbers of foolish people speaking about liberty, as if it were such an honorable thing; so far from being that, it is, on the whole, and in the broadest sense, dishonorable, and an attribute of the lower creatures. No human being, however great or powerful, was ever so free as a fish. There is always something that he must or must not do; while the fish may do whatever he likes. All the kingdoms of the world put together are not half so large as the sea, and all the railroads and wheels that ever where or will be invented are not so easy as fins. You will find, on fairly thinking of it, that it is his restraint which is honorable to man, not his liberty; and, what is more, it is restraint which is honorable even in the lower animals. A butterfly is more free than a bee, but you honour the bee more just because it is subject to certain laws which fit it for orderly function in bee society. And throughout the world, of the two abstract things, liberty and restraint, restraint is always the more honorable. It is true, indeed, that in these and all other matters you never can reason finally from the abstraction, for both liberty and restraint are good when they are nobly chosen, and both are bad when they are badly chosen; but of the two, I repeat, it is restraint which characterises the higher creature, and betters the lower creature; and from the ministering of the archangel to the labour of the insect, from the poising of the planets to the gravitation of a grain of dust—the power and glory of all creatures and all matter consist in their obedience, not in their freedom. The sun has no liberty, a dead leaf has much. The dust of which you are formed has no liberty. Its liberty will come—with its corruption.
Ruskin.

LICENTIOUSNESS—Temptation to.

There is not a more tried shaft in all Satan's quiver than this; a persuasion to men to bear themselves too bold upon the favour of God. "Thou art the elect and redeemed of God; sin, because grace hath abounded; sin, that it may abound. Thou art safe enough though thou offend; be not too much an adversary to thine own liberty." *Bp. Hall.*

LIFE—Different Ages of.

The Chinese apply to different ages certain terms. The age ten is called the opening degree; twenty, youth expired; thirty, strength and marriage; forty, officially apt; fifty, error-knowing; sixty, cycle-closing; seventy, rare bird of age; eighty, rusty-visaged; ninety, delayed; one hundred, age's extremity. *Sir J. Bowring.*

LIFE—Alone.

Listen to the language of one who, denying revelation, could take no other view of life but this. "In man," says Voltaire, "there is more wretchedness than in all the other animals put together. He loves life, yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge—of his end—is his fatal prerogative; other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving that he may command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains rather carcases than men. I tremble at this dreadful picture to find that it contains a complaint against Providence itself; and I wish I had never been born!" Ah, wretched man! Such are the miseries of unbelief. Such are the views of life which are likely to be taken by those who see in it no relation to an immortal life beyond. *E. Palmer.*

LIFE—Arithmetic of.

Threescore and ten, by common calculation,
The years of man amount to—but we'll say
He turns fourscore; yet, in my estimation,
In all those years he has not lived a day.

Out of the eighty you must first remember
The hours of night you pass asleep in bed;
And, counting from December to December,
Just half your life you'll find you have been dead.
To forty years at once by this reduction
We come; and sure the first five of your birth,
While cutting teeth and living upon suction,
You are not alive to what this life is worth!
From thirty-five next take, for education,
Fifteen, at least, at college and at school,
When, notwithstanding all your application,
The chances are, you may turn out a fool.
Still twenty we have left us to dispose of.
But during them your fortune you've to make;
And granting, with the luck of some one knows of,
'Tis made in ten, that's ten from life to take.
Out of the ten, you must allow for yet left
The time for shaving, tooth and other aches—
Say four, and that leaves six, too short, I vow, for
Regretting past and making fresh mistakes!
Meanwhile each hour dispels some fond illusion,
Until at length, *sans* eyes, *sans* teeth, you may
Have scarcely sense to come to this conclusion,
You've reach'd fourscore, but haven't lived a day. *Planche.*

LIFE—as a Book.

Man is, as it were, a book; his birth is the title-page; his baptism the epistle dedicatory; his groans and crying, the epistle to the reader; his infancy and childhood, the argument or contents of the whole ensuing treatises; his life and actions are the subject; his sins and errors, the faults escaped; his repentance, the correction. As for the volumes, some are in folio, some in quarto, some in octavo, &c.; some are fairer bound, some plainer; some have piety and godliness for their subject; others, and they too many, are mere romances, pamphlets of wantonness and folly; but in the last page of every one there stands a word, which is *Finis*, and this is the last word in every book. Such is the life of man, some longer, some shorter; some stronger, some weaker; some fairer, some coarser; some holy, some profane. But death comes in, like *finis*, at the last, and closes up all; for that is the end of all. *Spencer.*

LIFE—Changes of.

As the rose-tree is composed of the sweetest flowers and the sharpest thorns; as the heavens are sometimes fair and sometimes overcast, alternately tempestuous and serene; so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains. *Burton.*

Oh, short duration of all things here below! Of the spring freshness, soon consumed by the drought of summer; of this May morning, that a return of cold winds will blight; of these poor insect swarms, of which not one will survive to see another April; of that labourer working there; of this young girl; of the dwellers in that village, with its peaceful smoke from cottage chimneys; the dwellers in yonder town, with its ancient towers. Fifty years, sixty, eighty at most, and all, from the rosy infant just learning to steady its little feet on its mother's knees, to its grandmother, whose head shakes, as leaning on her staff she slowly moves along; all will be laid in the dust. On earth, in the place that knew them once, a new generation will rise, with its nurslings and its graybeards in their turn. That generation, too, will be cut down and laid low; and the next, and the next; and death will be always, always the same strong reaper, rising early, the only one who sees others pass away, and himself passes never. *Madame de Gasparin.*

LIFE—Dissatisfying.

An old man once said, When I was young I was poor; when old I became rich; but in each condition I found disappointment. When the faculties of enjoyment were, I had not the means; when the means came, the faculties were gone. *Anon.*

LIFE—Enjoyment of.

Being with a friend in a garden, we gathered each of us a rose. He handled his tenderly; smelt it but seldom and sparingly. I always kept mine to my nose or squeezed it in my hand; whereby in a very short time it lost both its colour and its sweetness; but his still remained as sweet and fragrant as if it had been growing upon its own root. "These roses," said I, "are the true emblems of the best and sweetest creature enjoyment in the world; which, being moderately and cautiously used and enjoyed, may for a long time yield sweetness to the possessor of them, but if once the affections seize greedily upon them and squeeze them too hard, they quickly wither in our hands, and we lose the comfort of them; and that either through the soul surfeiting upon them, or

the Lord's righteous and just removal of them, because of the excess of our affections to them." *Flavel.*

LIFE—Estimate of.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts the best. *Shakespeare.*

LIFE—influencing Eternity.

This life of ours, though so brief and frail, will govern our eternity. A cannon is but a short tube, but its direction at the moment of discharge governs the whole flight of the ball. A clay mould is a fragile thing, but the molten metal poured into it may retain the shape so given, ages after the mould has crumbled into dust. The plate prepared by a photographer may be exposed to the light only for a very few seconds, but the impressions then caught may be retained for many years. Flowers are frail, and drop into the ground, but they leave behind a ripening seed that may perpetuate the species for ever.

Anon.

LIFE—in Comparison with Eternity.

This world is but our nursery,
And heaven our manhood stage;
This life is but our infancy,
Eternity our age;
And all earth's little grief and joys
Like transient pains and idle toys,
Which childish thoughts engage.

A spark of an immortal fire,
The spirit glimmers here;
But in full splendour will aspire
In heaven's congenial sphere;
From passion, sin, and error free,
Strong in its immortality
Unshackled, free, and clear. *J. Edmeston.*

LIFE—Everywhere.

Life everywhere! The air is crowded with birds—beautiful, tender, intelligent birds, to whom life is a song and a thrilling anxiety, the anxiety of love. The air is swarming with insects—those little animated miracles. The waters are peopled with innumerable forms, from the animalcule, so that one hundred and fifty millions of them would not weigh a grain, to the whale, so large that it seems an island as it sleeps upon the waves. The bed of the sea is alive with polypes, crabs, star-fishes, and with sand-numerous shell animalcules. The rugged face of rocks is scarred by the silent boring of soft creatures, and blackened with countless mussels, barnacles, and limpets. Life everywhere! on the earth, in the earth, crawling, creeping, burrowing, boring, leaping, running. If the sequestered coolness of the wood tempt us to saunter into its chequered shade, we are saluted by the murmurous din of insects, the twitter of birds, the scrambling of squirrels, the startled rush of unseen beasts, all telling how populous is this seeming solitude. If we pause before a tree, or shrub, or plant, our cursory and half-abstracted glance detects a colony of various inhabitants. We pluck a flower, and in its bosom we see many a charming insect busy at its appointed labour. We pick up a fallen leaf, and, if nothing is visible on it, there is probably the trace of an insect larva hidden in its tissue, and awaiting their development. The drop of dew upon this leaf will probably contain its animals, visible under the microscope. The same microscope reveals that the blood-rain suddenly appearing on bread, and awakening superstitious terrors, is nothing but a collection of minute animals (*Monas prodigiosa*); and that the vast tracts of snow which are reddened in a single night owe their colour to the marvellous rapidity in reproduction of a minute plant (*Protococus nivalis*). The very mould which covers our cheese, our bread, our jam, our ink, and disfigures our damp walls, is nothing but a collection of plants. The many-coloured fire which sparkles on the surface of a summer sea at night, as the vessel ploughs her way, or which drips from the oars in lines of jewelled light, is produced by millions of minute animals. *Sala.*

LIFE—Expenditure of.

Life is expenditure. We have it, but are continually losing it: we have the use of it, but we are constantly wasting it. Suppose a man confined in some fortress, under the doom to stay there till death; and suppose there is there for his use a dark reservoir of water, to which it is certain none can ever be added. He knows, suppose, that the quantity is not very great; he cannot penetrate to ascertain how much, but it may be very little. He has drawn from it by means of a fountain a good while already, and draws from it every day. But how would he feel each time of drawing, and each time partaking of it? Not as if he had a perennial spring to go to. Not, "I have a reservoir; I may be at ease." No; but, "I had water yesterday; I have water to-day; but having had it, and my having it to-day, is the very cause that I shall not have it on some day that is approaching; and at the same time I am compelled to this fatal expenditure." So of our mortal transient life. And yet men are very indisposed to admit the plain truth that life is a thing which they are in no way other possessing than

as necessarily consuming; that even in this imperfect sense of possession it becomes every day a less possession.

J. Foster.

LIFE—Fruitfulness of.

Let us not forget that we are always bearing fruit of some kind or other. As the farmer's land, if it is not cultivated and sown with seed, and growing him a crop of *good* fruit, it is, without cultivation, producing him *that* fruit which will be a curse to his land and a loss to himself; so with us. Whether we cultivate by religion and education our minds, bodies, and souls, or let them alone, they are always producing fruit which will be worse than rottenness itself, and plunge us into the deepest poverty for ever; or fruit unto holiness, whose end is everlasting life.

John Bate.

LIFE—and the Future.

When a young man is placed by his parents in the condition of an apprentice, the main object is not to make him *happy* during the limited term of years for which he serves. On the contrary, it is distinctly understood that for the sake of the *future years of life* he is for the present to submit to many sacrifices, to bear patiently not a few self-denials and privations, and even possibly some actual hardships. Why then should it be wondered at if in this brief apprenticeship of ours on earth, this first scene of an interminable existence, it should not seem to be the design of Providence to make us *completely happy;* if, on the contrary, it should subject us to many trials and discomforts? Why should it not be rationally believed that so many at least of the adversities which mark our lives as are fairly to be attributed to the providence of God, are fitted to subserve some ends in reference to the future far more important than that of giving us a present pleasure? And if this be admitted, then from this point of view there are some cheering rays to gild the troubled waters of life's ever restless sea. The terrible picture drawn by the pen of unbelief, which we have quoted above, is seen to be essentially a false one, and the fortunes of humanity, inconstant, and in many aspects painful as they are, seem far less mysterious and gloomy than before. *R. Palmer.*

LIFE—Gauge of.

They err who measure life by years,
With false or thoughtless tongue:
Some hearts grow old before their time;
Others are always young.

'Tis not the number of the lines
On life's fast filling page,—
'Tis not the pulse's added throbs,
Which constitute their age.

Some souls are serfs among the free,
While others nobly thrive;
They stand just where their fathers stood;
Dead, even while they live!

Others, all spirit, heart, and sense;
Theirs the mysterious power
To live in thrills of joy or woe,
A twelvemonth in an hour!

Seize, then, the minutes as they pass;
The woof of life is thought!
Warm up the colours; let them glow
With fire or fancy fraught.

Live to some purpose; make thy life
A gift of use to thee:
A joy, a good, a golden hope,
A heavenly argosy! *Anon.*

LIFE—the Gift of God.

I need not remind you that this is the exclusive prerogative of Godhead. It is so in the nature of things. It is frequently and explicitly affirmed to be so in the sacred Scriptures. Man's power is very mighty, I know; but it stops short of this. He can put a bone before him, and from a bone, a fossil bone, he can construct a massive elephant, and, with Promethean ambition, he can shape its feature faultlessly, and by clock-work, or by galvanism, he can stimulate a strange hypocrisy of life; but he cannot draw dowr. the vital breath; he cannot breathe the living fire. His province is combination and embellishment. By Divine authority, plainly conferred, he may now and then be permitted to resuscitate; to breathe is beyond his power. That belongs only to God. "Am I God," said the frightened king of Israel, "to kill and to make alive, that this man doth send to me to recover a man of his leprosy?" *W. M. Punshon.*

LIFE—Humble and Useful.

I traced a little brook to its well-head,
Where, amid quivering weeds, its waters leap
From the earth, and hurrying into shadow, creep
Unseen but vocal in their deep-worn bed.
Hawthorns and hazels interlacing wed
With roses sweet, and overhang the steep
Moss'd banks, while through the leaves stray sunbeams peep,
And on the whispering stream faint glimmerings shed.
Thus let my life flow on, through green fields gliding,
Unnoticed not unuseful in its course,
Still fresh and fragrant, though in shadow hiding,
Holding its destined way with quiet force,
Cheer'd with the music of a peace abiding,
Drawn daily from its ever-springing source. *Richard Wilton.*

LIFE—Insignificance of.

Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing. *Shakespeare.*

LIFE—as a Journey.

We talk of human life as a journey, but how variously is that journey performed. There are those who come forth girt, and shod, and mantled, to walk on velvet lawns and smooth terraces, where every gale is arrested and every beam is tempered. There are others who walk on the Alpine paths of life, against driving misery, and through stormy sorrows, over sharp afflictions; walk with bare feet and naked breast, jaded, mangled, and chilled.
Sydney Smith.

All life is a journey, not a home; it is a road, not the country; and those transient enjoyments which you have in this life, lawful in their way—those incidental and evanescent pleasures which you may sip—are not home; they are little inns only upon the roadside of life, where you are refreshed for a moment, that you may take again the pilgrim's staff and journey on, seeking what is still before you—the rest that remaineth for the people of God.
Anon.

LIFE—Longest.

Amongst rational beings that life is longest, whether brief or protracted its outward term, into which the largest amount of mind, of mental and moral activity, is condensed. It is possible for the longest life to be really briefer than the shortest, and the child or youth may die older, with more of life crowded into his brief existence, than he whose dull and stagnant being drags on to an inglorious old age. *Caird.*

LIFE—Lovely.

Life is lovely every way. Even if we look upon it as an isolated thing existing apart from the rest of nature, and using the inorganic world merely as a dead pedestal on which to sustain itself, it is still beautiful. *J. Hinton.*

LIFE—Measure of.

Married people live longer than unmarried ones, and a tall man is likely to live longer than a short one. Until the fiftieth year women have a better chance of life than men, but beyond that period the chances are equal. Sixty-five persons out of 1000 marry. The months of June and December are those in which marriages are most frequent. Children born in the spring are generally stronger than those born in other seasons. Births and deaths chiefly occur at night. The number of men able to bear arms is but one eighth of the population.

The nature of the profession exercises a great influence on longevity; thus out of 100 of each of the following professions the number of those who attain their seventieth year is—among clergymen, 42; agriculturists, 40; traders and manufacturers, 33; soldiers and clerks, 32; lawyers, 29; artists, 28; professors, 27; physicians, 24: so those who study the art of prolonging the lives of others are most liable to die early, probably on account of the effluvia to which they are constantly exposed.
Abeille Médicale.

The total number of human beings on earth is now computed in round numbers at 1,000,000,000. They speak 3064 now known tongues, and in which upwards of 1100 religions or creeds are preached. The average age of life is 33½ years. One fourth of the born die before they reach the age of 7 years, and the half before the seventeenth year. Out of 100 persons only 6 reach the age of 60 years and upward, while only 1 in 1000 reaches the age of 100 years. Out of 500 only 1 attains 80 years. Out of the 1,000,000,000 living persons, 330,000,000 die annually, 91,000 daily, 3730 every hour, 60 every minute, and consequently 1 every second. The loss is, however, balanced by the gain in new births. *Ibid.*

LIFE—Misfortune of.

One of the greatest misfortunes of our life is, that we never sufficiently know our own good till we lose it. We fly from that we should seek; we seek that we should avoid; and never begin to bewail our losses but when they are not to be recovered. *N. Caussin.*

LIFE—Mysteries of.

"DECLARE, IF THOU KNOWEST IT."—This question meets me everywhere, in relation to everything, and my life is a struggle after answers. Intellectual difficulty, like the fabled monster that of old haunted the neighbourhood of classic Thebes, besets the path of life, meets us at every turn, and presses on us its enigmas with terrible severity. When we solve its dark riddles we kill it, when we fail we become its victims. Godliness is the only true Œdipus of the soul. In the beams of a God-loving heart, all mental mysteries melt away as the mountain mists in the summer's sun.—"The fear of the Lord is the beginning of wisdom:"—picty is an "unction from the Holy One, by which we know all things." *Anon.*

LIFE—Object of.

ANAXAGORAS being asked what he thought he was born for? answered, "That I may meditate upon heaven." O my soul! what dost thou think thou wast reborn for? Is it not that thou mayest live in heaven? God hath made thee to enjoy communion with Himself; thou needst not stay one hour on earth but, with Enoch, spend thy days with God, walk and converse with Jesus Christ in the galleries of His love; with Moses live on the mount of glory. *Anon.*

LIFE—One.

'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.
Not many lives, but only one have we,
One, only one!
How sacred should that one life ever be,
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil. *Dr. Bonar.*

LIFE—Parting with.

Life! we've been long together,
Through pleasant and through cloudy weather.
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear.
Then steal away, give little warning,
Choose thine own time;
Say not good night, but in some happier clime
Bid me good morning.
Mrs. Barbauld.

LIFE—Passage of.

We sail the sea of life: a calm one finds,
And one a tempest; and, the voyage o'er,
Death is the quiet haven of us all.
Wordsworth.

LIFE—Peaceful.

Saviour! how peacefully the life,
Now with regretful murmurs rife,
Would drop its noiseless sand,
Could we but feel each tiny grain,
Each moment fraught with joy or pain,
Was measured through Thy hand.
H. N.

LIFE—Perfect.

It is not growing like a tree
In bulk doth make man better be;
Or standing long an oak three-hundred-year,
To fall a log at last, dry, bald, and sere;
A lily of the day
Is fairer far in May,
Although it fall and die that night;
It was the plant and flower of light.
In small proportions we just beauties see,
And in short measures life may perfect be.
Ben Jonson.

LIFE—Perils of.

Go to some man now past the meridian of life, whose character and habits, with the Divine blessing, have made him honoured and successful. He was one of a band, more or less numerous, who set out in life together. They came forth from their homes and from the schoolroom differing, perhaps, but little either in their talents or acquirements. Ask him to tell you where those his early associates are now, and what he remembers of their history. Ah! how painful the recollection and the recital! One, he will say, as he brings back the half forgotten past, looked on the wine when it was red, and he went early to the drunkard's grave. Another yielded to the love of vain display; and after a brief career of brilliant folly and extravagance, he passed by bankruptcy to poverty, and was soon forgotten by the world. A third indulged, at first, in some trifling dishonesty, and then he was led on till he became a villain, and finally went to prison, or to an ignominious death. A fourth gave loose to sensual appetite; and then from impurity of thought and word, he went on step by step, till he suffered the miseries, and met at last the fate of the worn-out profligate. A fifth was taken in the gambler's snare, and fell by suicide. A sixth—but why should I go on? So daily perish, on life's broad arena, the hopes of fathers and mothers! So sink into the depths of shame and ruin many who should have shone as brilliant stars in the galaxy of intellect—should have found a place among the noblest spirits that have ever done honour to humanity and climbed the enviable heights of fair renown. The roadside of life is all whitened with the bones of the multitudes who have fallen thus, having made, by their own missteps, an utter wreck of their hopes, their characters, and their all. With such evidence of the perils of life, can it be doubted that youth requires a guide with a friendly hand to lead them? *R. Palmer.*

LIFE—Personal.

Your life is yours, it is not mine. My life is mine, and not another's. It is not alone specific, it is individual. Human faculties are common, but that which converges these faculties into my identity, separates me from every other man. That other man cannot think my thoughts, he cannot speak my words, he cannot do my works. He cannot have my sins, I cannot have his virtues. I am as incapable of

taking his place as he is of taking mine. Each must feel, therefore, that his life must be his own. It has a training, and an impulse, and a power, and a purpose, which give him an independent personality; and in the unfolding of that personality, consist the destiny of his life and its uses.

Henry Giles.

LIFE—Phases of.

Were life, like the "Court of Death," thrown on canvas, it would be no less a picture of contrasts—a panorama of visible scenes and shades of character dissimilar ever, though perpetually changing. In the market-place, the incarnate fiend jostles the humble saint—the haughty rich man passes with scorn the unoffending poor. The vile walk unblushingly by the side of the virtuous, glorying over innocence and beauty blasted for ever; and the weak cower beneath the frown and grasp of the strong. In the former, the unworthy judge gives sentence on the less guilty criminal, and the citizen of unsaintly integrity sits on the same jurors' bench with the undetected villain. The statesman, the orator, and the bard, crowned with honour and weary of praise, lie raving with delirium, or in idiotic silence before the intoxicating bowl; and the proudest princes, and the hero of a thousand battles, kneeling in unresisting captivity, cast crown and laurels at the feet of beauty.

P. C. Headley.

The child lay down to *rest;*
His bright eye had no tear;
His glad heart felt no fear,
Not yet by grief distrest:
One little hand still clasped his toy;
His dreams were only dreams of joy.

The man lay down to *weep;*
Since he had been a child,
Stern grief and anguish wild,
Those thorns, which sin doth keep,
Still lurking near each earthly flower,
Had pierced his soul with with'ring power.

Old age lay down to *die;*
Life's joyous hours were flown,
Labour and sorrow known.
I heard the last faint sigh:
The child, the man, the vet'ran, all,
Were shrouded 'neath the fun'ral pall.

Anon.

LIFE—Possession of.

Whatever other men contrive to extract out of life—as comfort, ease, knowledge, honour, power—they are, after all, possessors only of its surface wealth; the Christian alone, the man who has discovered and appropriated its hidden treasure of holy thought, feeling, energy, who has pierced down through life's common strata, and reached the Divine element in it—he alone can be said to be its true possessor. Confine a bird for life to a cage, and could it be said to be in reality possessor of the unexercised, unenjoyed power to soar and sweep the heavens? But within every human breast there are capabilities of heaven, folded wings of thought, aspiration, energy, which need only the liberating touch of the Spirit of God to call forth their hidden power, and bear the soul upward to the true region of its life. The true ideal of man's life is that of a heavenly life, "a life hid with Christ in God,"—the life of one whose "conversation is in heaven," who is "risen with Christ, and made to dwell with Him in heavenly places," and who, even amidst the common duties of the world, derives his motives and principles from a nobler sphere of being.

Caird.

LIFE—Power of.

The word translated power in the text (Heb. vii, 16) is the original of our word *dynamic,* denoting a certain impetus, momentum, or causative force, which is cumulative, growing stronger and more impelling as it goes. And this is the nature of life or vital force universally—it is a force cumulative as long as it continues. It enters into matter as a building, organising, lifting power, and knows not how to stop till death stops it. We use the word *grow* to describe its action, and it does not even know how to subsist without growth. In which growth it lays hold continually of new material, expands in volume, and fills a larger sphere of body with its power.

Dr. Bushnell.

LIFE—Price of.

The price of life is greater than that any man, how wealthy soever, can compass it. Money is the monarch of this world, but not of the next.

J. Trapp.

LIFE—Promotion in.

During the troubles in the reign of king Charles I, a country girl came up to London in search of a place as a servant maid; but not succeeding, she applied herself to carrying out beer from a brewhouse, and was one of those then called tub-women. The brewer observing a well-looking girl in this low occupation, took her into his family as a servant; and, after awhile, she behaving herself with so much prudence and decorum, he married her; but he died when she was yet a young woman, and left her a large fortune. The business of the brewery was dropped, and the young woman was recommended to Mr. Hyde, as a gentleman of skill in the law, to settle her affairs. Hyde (who was afterwards the great Earl of Clarendon), finding the widow's fortune very considerable, married her. Of this marriage there was no other

issue than a daughter, who was afterwards the wife of James II, and mother of Mary and Anne, queens of England. *Chambers.*

LIFE—Quiet.

Tiniest insects build up loftiest mountains. Broad bands of solid rock, which undergird the earth, have been welded by the patient, constant toil of invisible creatures, working on through the ages unhasting, unresting, fulfilling their Maker's will. On the shores of primeval oceans, watched only by the patient stars, these silent workmen have been building for us the structure of the world. And thus the obscure work of unknown nameless ages appears at last in the sunlight, the adorned and noble theatre of that life of man, which, of all that is done in this universe, is fullest before God of interest and hope.

It is thus too in life. The quiet moments build the years. The labours of the obscure and unremembered hours edify that palace of the soul in which it is to abide, and fabricate that organ whereby it is to work and express itself through eternity.

J. B. Brown.

LIFE—Re-lived.

There is a moment when a man's life is re-lived on earth. It is in that hour in which the coffin lid is shut down, just before the funeral, when earth has seen the last of him for ever. Then the whole life is, as it were, lived over again in the conversation which turns upon the memory of the departed. The history of threescore years and ten is soon recapitulated; not of course the innumerable incidents and acts which they contained, but the central governing principle of the whole.

F. W. Robertson.

LIFE—as a River.

A full and clear river is, in my opinion, the most poetical object in nature. Pliny has, as well as I recollect, compared a river to human life. I have never read the passage in his works but have been a hundred times struck with the analogy, particularly amidst mountain scenery. The river, small and clear in its origin, gushes forth from rocks, falls into deep glens, and wantons and meanders through a wild and picturesque country, nourishing only the uncultivated tree or flower by its dew or spray. In this, in its state of infancy and youth, it may be compared to the human mind in which fancy and strength of imagination are predominant—it is more beautiful than useful. When the different rills or torrents join and descend into the plain it becomes slow and stately in its motions, and to bear upon its bosom the stately barge. In this mature state it is deep, strong, and useful. As it flows on towards the sea, it loses its force and its motion; and at last, as it were, becomes lost and mingled with the mighty abyss of waters.

Sir H. Davy.

Life bears us on like a stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook and the winding of its grassy borders. The trees shed their blossoms over young heads, the flowers on the brink seem to offer themselves to the young hands: we are happy in hope, and we grasp eagerly at the beauties around us—but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wilder and deeper flood, amid objects more striking and magnificent. We are animated at the moving pictures and enjoyments and industry passing us; we are excited at some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed; whether rough or smooth the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our future voyage there is no witness save the Infinite and Eternal.

Bp. Heber.

LIFE—Round of.

Some are serving—some commanding;
Some are sitting—some are standing;
Some rejoicing—some are grieving;
Some entreating—some relieving;
Some are weeping—some are laughing;
Some are thirsting—some are quaffing;
Some accepting—some refusing;
Some are thrifty—some abusing;
Some compelling—some persuading;
Some are flatt'ring—some degrading;
Some are patient—some are fuming;
Some are modest—some presuming;
Some are leasing—some are farming;
Some are helping—some are harming;
Some are running—some are riding;
Some departing—some abiding;
Some are sending—some are bringing;
Some are crying—some are singing;
Some are hearing—some are preaching;
Some are learning—some are teaching;
Some disdaining—some affecting;
Some assiduous—some neglecting;
Some are feasting—some are fasting;
Some are saving—some are wasting;
Some are losing—some are winning;
Some repenting—some are sinning;
Some professing—some adoring;
Some are silent—some are roaring;
Some are restive—some are willing;
Some preserving—some are killing;
Some are bounteous—some are grinding;

Some are seeking—some are finding;
Some are thieving—some receiving;
Some are hiding—some revealing;
Some commending—some are blaming;
Some dismemb'ring—some new framing;
Some are quiet—some disputing;
Some confuted and confuting;
Some are marching—some retiring;
Some are resting—some aspiring;
Some enduring—some deriding;
Some are falling—some are rising.
These are sufficient to recite,
Since all men's deeds are infinite;
Some end their parts when some begin;
Some go out and some come in.

Bp. Horne.

LIFE—Seasons of.

At a festival party of old and young, the question was asked, Which season of life was the most happy? After being freely discussed by the guests, it was referred for answer to the host, upon whom was the burden of fourscore years. He asked if they had noticed a grove of trees before the dwelling, and said, "When the spring comes, and in the soft air the buds are breaking on the trees, and they are covered with blossoms, I think, *How beautiful is spring!* And when the summer comes, and covers the trees with its heavy foliage, and singing birds are all among the branches, I think, *How beautiful is summer!* When autumn loads them with golden fruit, and their leaves bear the gorgeous tint of frost, I think, *How beautiful is autumn!* And when it is *sere* winter, and there is neither foliage nor fruit, then I look up, and through the leafless branches, as I could never until now, I see the *stars* shine through." *Dr. Adams.*

LIFE—Seriousness of.

I am convinced the world will get tired, at least, I hope so, of this eternal guffaw about all things. After all, life has something serious in it. It cannot be all comic history of humanity.

Douglas Jerrold.

LIFE—Shortness of.

The word translated "short" is commonly applied to the act of *furling in sail, i. e.* reducing it into a narrow compass; and is then applied to anything that is reduced within narrow limits.

One of the most ingenious tortures of the Hohenslaufen family, in the height of their despotic control, was that of a cell, which, at the prisoner's first entrance, presented an air of comfort and ease; so that it was not till he had been a few days confined that he observed the dimensions of his chamber beginning to contract. But the discovery once made, the fact became more appalling every day. Slowly, but terribly, the sides drew closer, and the unhappy victim at last was crushed to death. Is not this a somewhat striking emblem of life? We come into life; we look around and think it, in our youth, long and vast; but day after day it contracts, and how soon, after we perceive its narrowing limits, are we pressed into the arms of death, and laid in the bed of the grave! *Anon.*

LIFE—Signals of.

As on our railways there are the proper signals in the proper places to denote danger, caution, safety; so, in life, Divine wisdom has caused to be fixed those signs which, if observed, will teach the traveller to eternity when he should stop, because the danger of the loss of character, religion, influence, soul, is there; when he should go on, with caution lest perchance be may fall into danger unexpectedly; when he should go with confidence, free from exposure of any kind. If these moral signals as they stand in the Bible, in the streets, in business, in the tempers and principles of men, and in other things, are sufficiently attended to, the sojourner may pass on through life without any serious loss, and finally reach in peace the city of his God. *John Bate.*

LIFE—Solemnity of.

In a Sabbath gathering of Quakers, some years ago, an aged and venerable-looking man arose, and with prophet-like authority said, "Many say it is a solemn thing to die; but, bethink you all, and bethink you well, it a solemn thing to live." That witness was true. *S. Coley*

LIFE—with Some.

The life of some men is very much like day in November, foggy, chilly, and damp until the afternoon, when it clears off, becomes bright and pleasant, and the sun sets without a cloud, throwing his golden light over the broad expanse of the heavens; an evidence that he is shining on though beyond the ken of mortals this side of the globe. *John Bate.*

LIFE—Sorrows and Joys of.

This is life. The sorrows of the past stand out most vividly in our recollection, because they are the keenest of our sensations. At the end of a long existence we should probably describe it thus, "Few and evil have the days of the years of thy servant been." But the innumerable infinitesimals of happiness that from moment to moment made life sweet and pleasant, are forgotten; and very richly has our Father mixed the materials of these with the homeliest actions and domesticities of existence. See two men meeting together in the streets; mere acquaintances. They will not be five minutes together before a

smile will overspread their countenances, or a merry laugh ring off, at the lowest amusement. This has God done. God created the smile and the laugh, as well as the sigh and the tear. The aspect of this life is stern, very stern. It is a very superficial account of it which slurs over its grave mystery, and refuses to hear its low, deep undertone of anguish. But there is enough, from hour to hour, of bright sunny happiness, to remind us that its Creator's highest name is Love. *F. W. Robertson.*

LIFE—a Spring.

Let us look at spring as the emblem of human life. The Bible so regards it. "He cometh up like a flower," &c.

First. *Both in spring and human life there are vast capabilities of improvement.* Spring is the season when Providence submits to the agriculturist what sort of harvest he shall have. With skill and industry he may, during the spring days, make nature yield him wonderful results. The cloud, the sky, the dew, the shower, the soil of spring, have *special* powers for the future. So is human life. Out of the human soul *now* seraphic powers, and forms, and faculties, may grow. Secondly. *Both in spring and human life there is remarkable changeability.* No season so changeable as spring; alternate cloud and sunshine, storm and calm, cold and heat, "make up the April day." What an emblem of human life! What a scene of vicissitudes! Thirdly. *Both in spring and human life there are many fallacious promises.* Spring is the season of promise. The rich bud and blossom of fruit-trees, the strong green stalks of the cornfields, have often created bright hopes, which in autumn have been terribly disappointed. So in life. Look at youth, &c. Fourthly, *Both in spring and human life there is nothing can substitute for the present.* No other season can do the work of spring. The man who neglects his field in the spring may toil on it to the utmost in summer without effect. So it is with life. There is no period that can be substituted for the present. *Dr. Thomas.*

LIFE—Spiritual.

It is that life which consists in communication with God; in the effluence of God into man's soul; in union with God through Christ by the Holy Ghost. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." How "know Thee?" As a man reads in a book? or as a man learns a language, or studies a science? Nay, but as a man knows a friend; knows him by discourse, knows him by intercourse, knows him (above all) by love. "If any man love God, the same (knoweth, or rather) is known of Him." "The light of life" is that kind of insight into the things of God which consists in acquaintance, personal, vital acquaintance, with God himself, as alone He can be known, in Jesus Christ—as alone He can be known, by the Holy Spirit. *Dr. C. J. Vaughan.*

LIFE—Staff of.

It is estimated that the annual wheat crop of Europe and America is nearly 900,000,000 bushels. The average yield of France is 191,500,000 bushels; of Britain, 146,000,000; America, 120,000,000; Italy (the two Sicilies and Sardinia), 84,000,000; Canada, 60,500,000; Spain, 47,000,000; Austria, 28,000,000; Belgium, 13,000,000; Portugal, 5,500,000; Holland, 4,000,000, Denmark, 3,000,000; Sweden and Norway, 1,200,000. Russia exports only 19,000,000, and Turkey only 5,500,000, but the production of these countries must be very large. *Anon.*

LIFE—Sweets and Bitters of.

There is no desert upon earth which has not its Elims. Even the vast wastes of central Africa are known to engirdle tracts of beautiful and densely peopled tableland. It is the broad character of earth. Were it all Marah, life would not be tolerable, even for sinners and slaves. Its Elims make it a marching-ground to freemen and saints. Marah is the mark of the curse. God has burnt His sentence deep into the bosom of a sin-stricken world, but He seeks to set the heart of the sinner, not towards the wastes of desolation in despair, but towards Himself and His heaven in hope; and He has brightened the desert of life with many a scene of beauty and splendour, which are a prophecy of the better world. We cannot walk far on earth without stumbling upon the springs of bitterness; but he who is led of God shall not want the groves and fountains of Elim to cheer and strengthen him in his way. *J. B. Brown.*

LIFE—Tediousness of.

Life is as tedious as a twice-told tale,
Vexing the dull ear of a drowsy man.
Shakespeare.

LIFE—True.

Secretary Walsingham, in writing to Lord Burleigh, said, "We have lived long enough to our country, to our fortunes, and to our sovereign; it is high time that we began to live for ourselves and for our God." The learned and pious Donne, on his death-bed, in taking a solemn farewell of his friends, said, "I count all that part of my life lost which I spent not in communion with God, or in doing good." *Anon.*

LIFE—True.

He lives who lives to God alone,
And all are dead beside;
For other source than God is none
Whence life can be supplied.

To live to God is to requite
His love as best we may;
To make His precepts our delight,
His promises our stay.

But life within a narrow ring
Of giddy joys comprised,
Is falsely named, and no such thing,
But rather death disguised.

Cowper.

LIFE—Turning-points of.

The switch-tender was weary, and, as he sat at his post, his eyes were heavy, and he fell asleep. The train came thundering along, and, as it neared the place, the man heard the whistle, and rose to adjust the switch for the train. He was just too late. He sprang aside; the cars moved on, were thrown from the track, and a scene of death and disaster was the consequence.

It was only a little switch. A bar of iron, a few feet in length, which opened at one end *only an inch*, to allow the flange of the wheels to pass through the narrow way. *Only a few seconds more* would have placed the little bar at the right angle, and all would have been well. But the few seconds were lost; the little bar was out of place, and the train, with its invaluable freight of life and property, was nearly all buried in a mass of death and ruin.

A young man was once under a state of deep inquiry about his eternal interests. Two or three of his companions learned that he was going to prayer-meeting, and they determined to change his purpose. They persuaded him, *only this once*, to go to the accustomed place of resort. He finally yielded. They plied their arts of amusements, gaiety, and pleasure, and bound him at last in the snares of a female companion. It was his fatal moment. In a few weeks from that time he had committed murder, and followed the deed with instantaneous self-destruction.

A young man had appointed to meet some friends to go to one of the public gardens in London on Sunday evening. While waiting at the place assigned for rendezvous in one of the streets, a Christian friend, a lady, passed by, and asked him where he was going. He was ashamed to confess his intention, and readily yielded to her invitation to go with her to church. It was the turning-point with him. He was arrested by Divine truth, was brought under a sense of sin, became a Christian—a faithful missionary, a devoted and exalted hero, and apostle of Christ—and died a martyr on the shores of Erromango, a victim to heathen rage, but a sacrifice of love to his Redeemer. It was John Williams the missionary.

A young man went to visit his friends on New Year's day, according to the custom of New York. He had abandoned the intoxicating cup. He had suffered from its evils, and was a sworn total abstinent. He uniformly refused to taste or handle, until he called upon a young lady who, finding her invitations all declined, began to banter him with a want of manhood, and plied her ridicule so far that he at last yielded. It was the setting of the switch. He was taken home in a state of intoxication, and a few months afterwards he died, uttering terrible curses upon the tempter who had been the cause of his ruin.

A young man who had been prayerfully trained came to the city to enter a place of business. His fellow-clerks invited him to join in their pleasures and pastimes. For a time he resisted, but at length he thought he would go to the theatre, *only once*, just to please his friends, and see what a theatre was. The devil was the switch-tender that night, and the course of that young man subsequently lay through the paths of extravagance, gambling, shame, and the grave.

Two young men were walking along one evening toward a prayer-meeting, when they were accosted by several acquaintances, who were on their way to a place of usual resort. They entreated them to join them, but they refused. Finally one of them consented, and turned aside, *only once more*, for an evening of worldly pleasure, and let his friend go to the prayer-meeting alone. One found peace with God; but his companion became hardened, and in three months, while his associate on that eventful night was honouring his Master by his faithful and consistent life, he was the inmate of a prison, awaiting the penalty of the law.

Our life is full of these turning-points of fortune and of ill, of peace and of woe, of life eternal, or of despair and death. The track we travel has a switch at almost every step. We need to have them well guarded. The eye must be kept open. The hand must be steady. The arm must be strong. The soul should be well armed, so that it may be prepared for every attack, or for every expedient of the enemy. Life, honour, virtue, success, and immortality, are before us. Little things, at first unaccounted of, may lead to the other extreme!

Dr. Haven.

Lady Huntingdon, one evening, was on her way to a brilliant assembly, when suddenly there darted into her soul these words—"Man's chief end is to glorify God

and to enjoy Him for ever;" which she had committed to memory years before in learning the Westminster Shorter Catechism. From that hour her whole life revolved round a new centre. The guilty, trembling sinner, hitherto occupied with her poor self, gazed on the face of Him who died for her; and as she gazed, her conscience found peace, and her heart a satisfying rest. Her whole life became one "living sacrifice." *J. Baillie.*

With the robber, it was not when he presented the pistol to his victim's breast in that last act of infamy for which he was condemned to be hung. When the chaplain inquired of him what had brought him to that dreadful end, he replied, "When I was a schoolboy, I stole a gold pin; and oh," said he, "I would have given the world, the moment it was done, if it had been back again. But I was not detected, and did not return it. I was emboldened in sin. I next took a knife; then a roll of cloth, &c., and here I am." The struggle of conscience was in his first act of transgression, and he was lost to virtue from that hour.

Look now at Washington. How glorious his career in the Revolution, and how transcendently so the hour when he stood before Congress to deliver up to them his sword, his commission, and his authority, and return to his farm. But that was not the crisis with him. With his character, he could not have done otherwise on that occasion. We must look far back into the nursery to find the moment that formed him for unparalleled greatness. When he confessed his fault in the matter of the cherry-tree; or ordered his trunks brought back, when his heart was set upon going to sea, saying, "I will not grieve a mother's heart;" then were established in him the principles of his future renown.

In like manner the soul may receive its character for immortality far back of those marked external acts which make it apparent to the person and the world. *Anon.*

LIFE—Universality of.

Wherever life can be sustained we find life produced. Wherever circumstances are compatible with vegetable existence, we there find plants arise. If we review every region of the globe, from the scorching sands of the equator to the icy realms of the poles, or from the lofty mountain-summits to the dark abysses of the deep; if we penetrate into the shades of the forest, or into the caverns and secret recesses of the earth; nay, if we take up the minutest portion of stagnant water, we still meet with life in some new and unexpected form, yet ever adapted to the circumstances of its situation. The vegetable world is no less prolific in wonders than the animal. Here, also, we are lost in admiration at the never-ending variety of forms successively displayed to view in the innumerable species which compose this kingdom of nature, and at the energy of that vegetable power which, amidst such great differences of situation, sustains the modified life of each individual plant, and which continues its species in endless perpetuity. It is well known that in all places where vegetation has been established, the germs are so intermingled with the soil, that whenever the earth is turned up, even from considerable depths, and exposed to the air, plants are soon observed to spring, as if they had been recently sown, in consequence of the germination of seeds which had remained latent and inactive during the lapse of, perhaps, many centuries. Islands formed by coral-reefs, which have risen above the level of the sea, become, in a short time, covered with verdure. From the materials of the most sterile rock, and even from the yet recent cinders and lava of the volcano, nature prepares the way for vegetable existence. The slightest crevice or inequality is sufficient to arrest the invisible germs that are always floating in the air, and affords the means of sustenance to diminutive races of lichens and mosses. These soon overspread the surface, and are followed, in the course of a few years, by successive tribes of plants of gradually increasing size and strength, till at length the island, or other favoured spot, is converted into a natural and luxuriant garden, of which the productions, rising from grasses to shrubs and trees, present all the varieties of the fertile meadow, the tangled thicket, and the widely-spreading forest. Even in the desert plains of the torrid zone, the eye of the traveller is often refreshed by the appearance of a few hardy plants, which find sufficient materials for their growth in these arid regions; and in the realms of perpetual snow which surround the poles, the navigator is occasionally startled at the prospect of fields of a scarlet hue, the result of a wide expanse of microscopic vegetation. *Dr. Roget.*

LIFE—Vicissitudes of.

Consider the state of this present life: A true dream which hath only the disturbances, but never the rest of sleep; a childish sport, a toil of burthensome and ever-relapsing actions, where for some one rose we meet with a thousand thorns; for one ounce of honey a ton of gall; for apparent good, real evil. The happiest here may number their years, but not their cares; the paths here to the highest honours are all ice, and often bordered only by precipices. Its felicities are floating islands, which always retire when we

but offer to touch them; they are the feast of *Heliogabalus*, where are many invitations, many ceremonies, many compliments, many services, and at the end of all this, we find a table and banquet of wax, which melts at the fire, whence we return more hungry than we came. It is the enchanted egg of *Oromares*, in which that impostor boasted that he had enclosed all the happiness of the world; but broken, there was found nothing but wind.

N. Caussin.

O world! so few the years we live,
Would that the life which thou dost give
Were life indeed!
Alas! thy sorrows fall so fast,
Our happiest hour is when at last
The soul is freed.

Our days are covered o'er with grief
And sorrows neither few nor brief
Veil all in gloom;
Left desolate of real good,
Within this cheerless solitude
No pleasures bloom.

Thy pilgrimage begins in tears,
And ends in bitter doubts and fears,
Or dark despair;
Midway so many toils appear,
That he who lingers longest here
Knows most of care.

Thy goods are bought with many a groan,
By the hot sweat of toil alone,
And weary hearts;
Fleet-footed is the approach of woe,
But with a lingering step and slow
Its form departs. *Longfellow.*

LIFE—as Water.

We are as water, weak, and of no consistence, always descending, abiding in no certain place, unless where we are detained with violence; and every little breath of wind makes us rough and tempestuous, and troubles our faces; every trifling accident discomposes us; and, as the face of the waters wafting in a storm, so wrinkles itself, that it makes upon its forehead furrows deep and hollow like a grave: so do our great and little cares and trifles first make the wrinkles of old age, and then they dig a grave for us. *Bp. Taylor.*

LIFE—Wave of.

Whither, thou turbid wave?
Whither, with so much haste,
As if a thief wert thou?

I am the wave of life,
Stained with my margin's dust;
From the struggle and the strife
Of the narrow stream I fly
To the sea's immensity,
To wash from me the slime
Of the muddy banks of Time.

Longfellow.

LIFE—as Wind.

1. The wind passeth away speedily: so doth the life of man. "My life is wind" (Job vii, 7).

2. The wind passeth irresistibly; you cannot stop it: so the life of man.

3. The wind, when it is past, returns no more: so when the life of man is gone, it no more returns. "He remembered that they were but flesh," a wind that passeth away. *Keach.*

LIFE—Wonderful.

It is a wonderful thing—life, ever growing old, yet ever young; ever dying, ever being born; cut down and destroyed by accident, by violence, by pestilence, by famine, preying remorselessly and insatiably upon itself, yet multiplying and extending still, and filling every spot of earth on which it once obtains a footing; so delicate, so feeble, so dependent upon fostering circumstances and the kindly care of nature, yet so invincible; endowed as if with supernatural powers, like spirits of the air, which yield to every touch and seem to elude our force; subsisting by means impalpable to our grosser sense, yet wielding powers which the mightiest agencies obey. Weakest and strongest of the things that God has made, life is the heir of death, and yet his conqueror. Victim and victor. All living things succumb to death's assault; life smiles at his impotence, and makes the grave her cradle.

J. Hinton.

LIGHT—Christian.

"Among whom ye shine as lights in the world" (Phil. ii, 15). The image here is not improbably taken from *lighthouses* on a sea coast. As those lighthouses are placed on a dangerous coast to apprise vessels of their peril, and to save them from shipwreck, so the light of Christian piety shines on a dark world, and on the dangers of the voyage which we are making. *Barnes.*

LIGHT (CHRISTIAN)—Spread of.

You have noticed the lighting of the streets or of a public building,—how when the first lamp is lit it is plainly seen, and disperses in part the surrounding darkness; but when the second, third, fourth, and all the lamps are lit, the light meets light, ray blends with ray, until the whole place is illuminated. Thus it is with the spread of Christian light. The light of life shining from one believer joins and blends with that of another; the light of one neighbourhood with an adjoining one; the light of nation with nation, until the whole world becomes filled with the light of the glorious Gospel of the blessed God.

John Bate.

LIGHT—in Darkness.

The sun's bright rays are hidden,
The rains in floods descend;
The winds with angry murmurs
The stoutest branches bend.
A gloom the face of nature
As with a pall doth shroud;
Its influence all are feeling,
But, look beyond the cloud!

For lo! at length appeareth
A little streak of light,
Increasing every moment
Till all again is bright.
So, however dark our prospects,
Howe'er by grief we're bowed,
It will not last for ever;
We'll look beyond the cloud. *Anon.*

LIGHT—Divine.

God is light in three senses—1. Of absolute clearness, in His infinite wisdom and knowledge. 2. Of exact purity, in the perfect rectitude of His will. 3. Of gracious diffusion, in the communication of Himself to His creatures, and to the Church especially. *Bp. Hall.*

God is called light (1 John i, 5), by which His majesty, holiness, perfection, and blessedness is noted; as, when celestial light is transmitted to us, there is nothing fairer, clearer, purer, or more comfortable: whence it is said (Eccl. xi, 7), "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." *Keach.*

LIGHT—Following the.

If a man whose body was radiant and bright as the sun were walking through a land of Egyptian darkness, all who followed him would actually walk in the light, and the closer they kept to him the clearer their light would be and the safer their road. He who follows Christ follows One from whom light streams upon the road we are to go—an illuminated Man—laying bare its hidden pitfalls, discovering its stumbling-stones, showing all its turnings and windings, and enabling us to walk safely, surely, and cheerfully on our way (John viii, 12). *G. S. Bowes.*

LIGHT—Life in.

What is light? It is "life." It is Christ himself: He is the Light: you shall have Him: and having Him, you shall find that your soul lives because of Him; that in secret, and by a course which you trace not, something is given to your soul which makes it live; live as it never lived before; live a new, a higher, a Divine life; live a life inside and above this life; a life independent of chance and change, independent of kindness or unkindness, of love or coldness, from those around you, independent of time and sense, of circumstances and possessions; because hidden in God, where Christ himself is, at the right hand of God. "And when Christ, who is our Life, shall appear, then shall ye also appear with Him in glory."

"I am the Light of the world: and he that followeth me shall have the light of life." *Dr. C. J. Vaughan.*

LIGHT—Manifestations of.

As the earth, either in its barrenness or fruitfulness, in its beauties or deformities, can only be seen by the light of the sun; so man can only discover his true moral character before God by the light which shines upon him from the Sun of righteousness. Although the sun gives light to the moon and other planets, yet the sun itself is not seen by the light of the planets. The sun must appear himself in the heavens; and only by his own direct light can we see him. All the light of reason in the heathen world was given by God, but none of it manifested Him. Not until He showed Himself in the revelation of the Scriptures and of His Son could the world see God in a true light. *John Bate.*

LIGHT—Origin of.

Hail, holy light, offspring of heaven first born,
Or of the ethereal co-eternal beam!
May I express thee unblam'd? since God is light,
And never but in unapproached light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence, increate.
Milton.

LIGHT—Refusing.

I once happened to be on a visit to a great castle situate on the top of a hill. There was a steep cliff, at the bottom of which was a rapid river. Late one night there was a woman anxious to get home from that castle in the midst of a thunderstorm. The night was blackness itself; the woman was asked to stop till the storm was over, but she declined; next they begged her to take a lantern, that she might be able to keep upon the road from the castle to her home. She said she did not require a lantern, but could do very well without one. She went. Perhaps she was frightened by the storm—I know not the cause—but in the midst of the darkness she wandered from the path and fell over the cliff. The next day that swollen river washed to the shore the poor lifeless body of this foolish woman! How many foolish ones are there who, when the light is offered them, only say, "I am not afraid; I fear not my end!" and how many have perished because they have refused the light of God's truth, which

would have guided them on the road to heaven. *Bp. Villiers.*

LIGHT—Safety in.

A thrilling story is told, in a late record of Indian life ('My Indian Journal'), which seems to carry with it an authentication not to be gainsaid.

A native hunter passed a whole night within a few paces of a wounded tiger. The man's bare knees were pressed upon the hard gravel, but he dared not shift, even by a hair's breadth, his uneasy posture. A bush was between him and the wild beast: ever and anon the tiger, as he lay with glaring eyes fixed upon it, uttered his hoarse growl of anger; his hot breath absolutely blew upon the cheek of the wretched man, and still he moved not, the pain of that cramped position increased every moment—suspense became almost intolerable; but the motion of a limb, the rustling of a leaf, would have been death. He heard the gong of the village strike each hour of that fearful night, that seemed to him an "eternity, and yet he lived." The tormenting mosquitoes swarmed around his face, but he dared not brush them off. That fiendlike eye met his whenever he ventured a glance towards the horrid spell that bound him; and a hoarse growl grated on the stillness of the night, as a passing breeze stirred the leaves that sheltered him. Hours rolled on, and his powers of endurance were wellnigh exhausted; when, at length, the welcome streaks of light shot up from the eastern horizon. On the approach of day the tiger rose, and stalked away with a sulky pace to a thicket at some distance—and the stiff and wearied watcher felt that he was safe. *Dr. C. J. Vaughan.*

LIGHT—Shadowing of.

Light makes some things invisible. Were it not for darkness, and the shadow of the earth, the noblest part of creation had remained unseen, and the stars of heaven as invisible as on the fourth day, when they were created above the horizon with the sun, and there was not an eye to behold them. The greatest mystery of religion is expressed by admiration; and in the noblest part of Jewish types we find the cherubim shadowing the mercy-seat. Life itself is but the shadow of death, and souls departed but the shadow of the living. All things fall under this name. The sun itself is but the dark Simulachrune, and light but the shadow of God.

Sir T. Brown.

LIGHT—Spiritual.

Lord! we sit and cry to Thee
 Like the blind beside the way:
Make our darken'd souls to see
 The glory of Thy perfect day!
Lord, rebuke our sullen night,
And give Thyself unto our sight!
Lord! we do not ask to gaze
 On our dim and earthly sun;
But the light that still shall blaze
 When every star its course hath run,
The light that gilds Thy blest abode,
The glory of the Lamb of God. *Milman.*

LIGHT—Temporal.

We should render thanks to God for having produced this temporal light, which is the smile of Heaven and joy of the world, spreading it like cloth of gold over the face of the air and earth, and lighting it as a torch, by which we might behold His works. *Caussin.*

LIGHT OF NATURE—Insufficient.

The only way to judge of the sufficiency, on the one hand, and of the defects on the other, of the light of nature, is to examine whether it brightly shined, or was greatly shaded, in such as had nothing else to illuminate them, and who yet had as clear intellectuals as great knowledge of the world, as any now; and who, in learning and politeness, exceeded many of our new luminaries, or rather comets, who, instead of increasing our light, weary the world, and spread error and irreligion. If it is thus tried, the light of nature will not be found to resemble the sun, when, crowned with surpassing glory, it illuminates the earth, but rather to be like it, when, in dim eclipse, it sheds gloom and twilight over some parts of the world, and so puzzles and perplexes such as are not acquainted with the natural causes of its being darkened, and throws them into a state of doubt and uncertainty. *Abraham Taylor.*

LITTLE EVENTS AND GREAT EVENTS.

It is an undisputed historical fact, that Mohammed, when pursued by his enemies, ere his religion had gained a footing in the world, took refuge in a certain cave. To the mouth of this cave his pursuers traced him; but when they were on the very point of entering, their attention was arrested by a little bird starting from an adjoining thicket. Had it not been for this circumstance, the most trivial that can well be conceived, which convinced them that there the fugitive could not be concealed, Mohammed would have been discovered, and he and his imposture must have perished together. As it was, he effected his escape, gained the protection of his friends, and by the most artful course of conduct, succeeded in laying the foundation of a religion which now prevails over a large portion of the world, and numbers among its votaries the inhabitants of lands neither insignificant in the map of the world, nor unimportant in their

political relations. Thus, in the flight of a sparrow may be traced the establishment of a delusion whose moral influence has been felt over 1000 years, and which will probably continue to exert a baneful influence over many a people till the kingdoms of this world become the kingdoms of the Lord, and of His Christ. Who, then, can tell what great events, evil or good, may be contingent on some, as it appears, insignificant occurrence, and to what circumstance may we venture to give the name of trifling? *Anon.*

LITTLE SINS.

Oh, how little it takes to soil the windows of the soul, and to dim and blurr the spiritual landscape! How small the worm needed to wither and blight the gourd of our spiritual joys! How little it takes to rust the key of prayer, clip the wings of faith, chill the warmth of love, and shut us out from the loving ear of God! *Ibid.*

LITTLE SINS—Influence of.

Little *sins* are as really *sinful* as larger. They *are* foxes, and they spoil the vines. One flaw ruins us in the eye of God. We recognise and act upon this in other things; sad and strange that we should fail to do so in higher. "Who does not see that the tiniest flaw or fracture in a diamond vitiates the whole gem, be it a very Koh-i-noor—that the smallest streak or stain sets aside the marble block of Carrara, that is like the driven snow—that the slightest spot or speck dims to rejection the whole polished lens—that the most insignificant leak is perilous?" In these cases it will not arrest the verdict to allege the fault is so very small. Actual transactions establish this. Once a famous ruby was offered to this country. The report of the crown jeweller was, that it was the finest that he had ever seen or heard of, *but* that one of its facets—one of the "little" cuttings of the face—was slightly fractured. The result was, that almost invisible flaw reduced its value by thousands of pounds, and it was rejected from the regalia of England. Again: when Canova was about to commence his great statue of the great Napoleon, his keenly observant eye detected a tiny red line running through the upper portion of the splendid block, that at infinite cost had been fetched from Paros, and he refused to lay a chisel on it. Once more: in the story of the early struggles of the elder Herschel, while he was working out the problem of gigantic *specula* or telescope lenses, you will find that he made scores upon scores ere he got one to satisfy him. A scratch like the slenderest spider-line sufficed to vitiate what had cost him long weeks of toil and anxiety. Again, in the "leak" of a ship, the measure of the ship to resist the shock of wave or the strain of wind is not its strongest but its weakest part.

The tremendous issues contingent on the attention or non-attention to the slightest "leak," was illustrated in a recent incident in the present deplorable civil war in America. One of the Federal war-ships had what seemed a merely superficial "leakage," and, though noticed, it was not thought necessary to countermand the order that she should take part in an approaching conflict. *At the crisis of the encounter* it was found that the sea-water had got oozing into the gunpowder magazine, and rendered nearly the whole useless. On that powder hung victory or defeat. The "*little* leak" went uncared for, and an inferior force won.

I would have you see and know assuredly that nothing in or about sin can be—except in the relation of words—"little;" that sin is and ever must be sin, and sin only, and sin absolutely, and sin eternally. The smallest neglected spark of fire has flashed out into a conflagration; the smallest neglected leak has sunk the proudest ship; the smallest neglected sickness has "brought down" to the grave; and the smallest consciously neglected, unconfessed, and *therefore* unpardoned sin will lose you, O man! O woman! thy soul! Only when our sin has been carried to the Lord, in penitent confession been placed beneath the "sprinkling blood," is there deliverance.

Spencer, in his "Things New and Old," furnishes us with a quaint but pat citation from Ludovicus de Granada:—"By the want of one nail the iron shoe is lost; and the shoe being lost, the horse falleth; and the horse falling, the rider perisheth. Such are the dangers that he incurreth that neglecteth 'small things.' The neglect of the lesser maketh way but for the greater evil; and he that setteth light by 'small things,' falleth by 'little and little.'" Also another, even more apposite, from Philippus Boskierus, "A little rope sufficeth to hang a great thief; a little dross abaseth much gold; a little poison infecteth much wholesome liquor; a little heresie corrupteth much sound doctrine; a little fly is enough to spoil all the alabaster box of ointment. So the smallest sin, the least *peccadillo,* WITHOUT GOD'S MERCY, is sufficient to damn our souls to all eternity." *Grosart.*

LITTLE SINS—Multiplication of.

Little sins multiplied become great. There is nothing less than a grain of sand—there is nothing heavier than the sand of the sea when multiplied. *T. Brooks.*

LITTLE THING—Pleasure of a.

It is a little thing
To give a cup of water; yet its draught

Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the soul
More exquisite by far than nectareous juice
Renews the life of joy in happiest hours.
Talfourd.

LITTLE THINGS—Discoveries of.

The art of printing, probably the parent of more good than all others, owes its origin to rude impressions taken (for the amusement of children) from letters carved on the bark of a beach tree. This was a slight matter, which thousands would have passed over with neglect.

Gunpowder was discovered from the falling of a spark on some materials mixed in a mortar; or perhaps we should rather say that artillery was the consequence of this spark, and the due observation of the circumstance.

The stupendous results of the steam-engine may all be traced to an individual observing steam issuing from a bottle just emptied and placed casually close to a fire. He plunged the bottle-neck into cold water, and was intellignt enough to notice the instantaneous rush which ensued from this simple condensing apparatus.

Electricity was discovered by a person observing that a piece of rubbed glass or some similar substance attracted small bits of paper, &c. Galvanism, again, owes its origin to Madame Galvani's noticing the contraction of the muscle of a skinned frog which was accidently touched by a person at the moment of the professor, her husband, taking an electric spark from a machine. He followed up the hint by experiments. Pendulum clocks were invented from Galileo's observing the lamp in a church swinging to and fro. The telescope we owe to some children of a spectacle maker placing two or more pairs of spectacles before each other, and looking through them at a distant object. The glimpse thus afforded was followed up by older heads. The barometer originated in the circumstance of a pump, which had been fixed higher than usual above the surface of a well, being found not to draw water. A sagacious observer hence deduced the pressure of the atmosphere, and tried quicksilver. The Argand lamp was invented by one of the brothers of that name having remarked that a tube held by chance over a candle caused it to burn with a bright flame—an effect before unattainable, though earnestly sought after. Without the Argand lamp, lighthouses (to pass over minor objects) could not be made efficient, and on the importance of these it is needless to dwell. *C. Knight.*

It was from one of the most simple incidents that Newton was enabled to disclose to the world the system of the universe—that of the fall of an apple.

To a very simple circumstance we owe the discovery of one of the most beautiful of modern arts. Prince Rupert, one morning, noticed a soldier rubbing the rust off his gun-barrel, occasioned by the dew of the night before, and that it left on the surface of the steel a collection of very minute holes, resembling a dark engraving, parts of which had, here and there, been rubbed away by the soldier. The kind of engraving called *mezzotinto* was thus suggested to him, and its invention the result of his experiments.

The waving of a linen shirt hanging before the fire in the warm and ascending air, or the ascending of smoke in a chimney, suggested to Stephen Montgolfier the invention of the *balloon.* *Dr. Howard.*

LITTLE THINGS—Economy in.

A lady in the vicinity of Bridgeport, Ct., was in the habit of putting out shirts to make, for a large clothing establishment, to a number of women in the neighbourhood. In the cutting of these, there were a great many little odds and ends of cloth left over—pieces too small to be of use, and the first thought was, of course, to toss them into the fire. "No," she reflected; "I will save them as they accumulate, and perhaps I may get enough to exchange with the tinman for some kitchen article or other." So she let them lie, housewife-like, and in a few weeks there was quite a pile.

One day a neighbour came in, and on hearing the destination of the scraps, advised that they should be sent to a paper-mill at some little distance. "They will give you three or four cents a pound for them," said he, "and that is better than exchanging them for tin."

She asked her husband's advice. To him a few rags more or less seemed a trivial affair.

"Do as you like," said he, laughingly—"*you* may have all the money you can make out of the rags!"

She took him at his word, and in two or three months some half-dozen barrels of rags were sent by some one who was going in the direction of the paper-mill. To her surprise and pleasure, a new, rustling five-dollar bill came back.

Again the impulse to spend it for some little ornament was checked. "No," she resolved; "all my rag money shall go into the savings bank."

And into the savings bank it went accordingly. Years rolled by—more rags were saved and sold—interest and principal accumulated. At length an unusual opportunity presented itself for the purchase of

a beautiful gold watch. Forty dollars was the price.

"I will not ask my husband to withdraw any necessary funds from his business," she thought, "but now is the time to make my rag money useful."

The gold watch was purchased—literally with rags.

Yet this was not the end of it. The bank fund of which the bundle of rags was the origin, now amounts to over *twenty-five hundred dollars.*

"I do not know how it has accumulated," said the lady to us. "A few cuttings and scraps laid aside whenever I cut out shirts—a few dollars carried to the bank when I went to the city—a little interest added on from time to time—it has grown up, almost without thought or care on my part." *T. S. Arthur.*

LITTLE THINGS—God's Use of.

We see this illustrated in the world of nature, and in the world of grace. The little humming-bird, the little gnat, the little violet, the little minnow, the little mite, the little atom, He makes use of in a wise and beautiful manner in creation; for the manifestation of His glory. So He does in grace. The little promise, the little faith, the little talent, all have their place, and are used by Him for His glory. *John Bate.*

LITTLE THINGS—Importance of.

Minute events are the hinges on which magnificent results turn. In a watch the smallest link, chain, or ratchet, cog, or crank, is as essential as the main-spring itself. If one fall out the whole will stand still. *Dr. Cumming.*

LITTLE THINGS—Not lost.

The widow's mites are not lost, they may be transmuted into gems that shall glitter in her crown of reward!

"The little drift of common dust,
By the March winds disturbed and tost,
Though driven by the fitful gust,
Is changed, but never lost.
It yet may bear some sturdy stem,
Some proud oak battling with the blast,
Or crown with verdurous diadem
Some ruin of the past." *Dr. J. Parker.*

LITTLE THINGS—Power of.

It is little;
But in these sharp extremities of fortune,
The blessings which the weak and poor can scatter
Have their own season.
It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense: yet on the ear
Of him who thought to die unmourn'd,
'twill fall
Like choicest music; fill the glazing eye
With gentle tears; relax the knotted hand,
To know the bonds of fellowship again;
And shed on the departing soul a sense,
More precious than the benison of friends
About the honour'd death-bed of the rich,
To him who else were lonely, that another
Of the great family is near and feels.
Talfourd.

LONGEVITY OF MAN.

A few examples of longevity in the human species, though no general conclusions can be drawn from them, may not be incurious to the reader. We shall not go back to a remote and obscure antiquity, but confine ourselves to more modern times, when the modes of living were nearly the same as they are at present.

On this subject, the celebrated Lord Vernlam, in his Sylva Sylvarum, gives the following passage, chiefly translated from the seventh book of Pliny's Natural History:—"The year of our Lord 76, falling into the time of Vespasian, is memorable; in which we shall find, as it were, a calendar of long-lived men; for that year there was a taxing (now a taxing is the most authentical and truest informer touching the ages of men), and in that part of Italy which lieth between the Appenine mountains and the river Po, there were found 124 persons that either equalled or exceeded an hundred years of age, namely—

Fifty-four . . .	of 100 years each.
Fifty-seven	110
Two	125
Four	130
Four	135 or 137
Three	140

Besides these, Parma, in particular, afforded five, whereof

Three were	120 years each.
Two	130
One in Bruxelles . .	125
One in Placentia . .	131
One in Faventia . .	132

A certain town, then called the Valleiatium, situate in the hills about Placentia, afforded ten, whereof

Six were	110 years each.
Four	120
One in Rimino, whose name was Marcus Aponius	150

The most extraordinary instance of longevity in Great Britain was exhibited in the person of Henry Jenkins. He was a native of Yorkshire, lived to the amazing age of 169 years, and died on the 8th day of December, 1670.

Next to Jenkins, we have the famous Thomas Parre, who was a native of Shropshire, and died on the 16th day of November, 1635, at the age of 152.

Francis Consist, a native of Yorkshire, aged 150, died in January, 1768.

Margaret Foster, aged 136, and her daughter, aged 104, were natives of Cumberland, and both alive in the year 1771.

William Evans, aged 145, lived in Caernarvon, and still existed in the year 1782.

Dumiter Radaloy, aged 140, lived in Harmenstead, and died on the 16th day of January, 1782.

James Bowels, aged 152, lived in Killingworth, and died on the 15th day of August, 1656.

The Countess of Desmond, in Ireland, saw her 140th year.

Mr. Eccleston, a native of Ireland, lived to the age of 143, and died in the year 1691.

John Mount, a native of Scotland, saw his 136th year, and died on the 27th day of February, 1776.

William Ellis, of Liverpool, died on the 16th day of August, 1780, at the age of 130.

Colonel Thomas Winsloe, a native of Ireland, aged 146, died on the 22nd day of August, 1766. *Smellie.*

LOOK—Effect of a.

On his circuit in Louisiana, the Rev. D. Devinne found a settler who had been reproved by Fletcher of Madeley for profanity; he was "struck dumb" by the look of the vicar, and though he afterwards went to sea, forgot the words of the rebuke, and was recklessly wicked, that look never escaped his mind. "It followed him everywhere, into whatever part of the world he went, and annoyed him in all his sins." On penetrating Louisiana, and hearing the Methodist itinerant fifty years later, the remembered "look" overpowered him. "No longer resisting the impression which had followed him the world over, he yielded, obtained pardon, lived holily, and soon died in great peace." *Dr. Stevens.*

A look saved the bitten Israelites in the wilderness from death. A look brought them illumination, "they looked unto Him and were lightened." A look brings salvation to the soul, "Look unto Me and be ye saved." Looking at the things which are seen makes us earthly. Looking at the things which are unseen makes us spiritual. *John Bate.*

LOQUACITY—Condemned.

A prating barber asked King Archelaus how he would be trimmed? The king replied, "Silently." Surely in much talk there cannot choose but be much vanity. Loquacity is the fistula of the mind,—ever running and almost incurable, let every man, therefore, be a Phocion or Pythagorean, to speak briefly to the point or not at all; let him labour like them of Crete, to show more wit in his discourse than words, and not to pour out of his mouth a flood of the one, when he can hardly wring out of his brains a drop of the other. *Spencer.*

LORD'S DAY—The.

Stations on the line of your journey are not your journey's end, but each one brings you nearer. Such are our Lord's days.

A haven is not *home*, but it is a place of quiet and rest where the rough waves are stayed. Such is "the Lord's day."

A garden is a piece of common land, and yet it has ceased to be common land. It is an effort to regain paradise. Such is "the Lord's day."

A bud is not a flower, but it is the promise of a flower. Such is "the Lord's day."

The world's week tempts you to sell your soul to the flesh and the world. "The Lord's day" calls you to remembrance, and begs you rather to sacrifice earth to heaven and time to eternity, than heaven to earth and eternity to time.

The six days not only chain you as captives of the earth, but do their best to keep the prison doors shut, that you may forget *the way out*. "The Lord's day" sets before you an open door. Samson has carried the gates away. "The Lord's day" summons you to the threshold of your house of bondage, to look forth into immortality, *your immortality*.

The true Lord's day is the eternal life; but a type of it is given to you on earth, that you may be refreshed in the body with the anticipation of the great freedom wherewith the Lord will make you free.

J. Pulsford.

LORD'S PRAYER—Paraphrased.

Our Father—

By the right of creation,
By bountiful provision,
By gracious adoption;

Who art in heaven—

The throne of Thy glory,
The portion of Thy children,
The temple of Thy angels.

Hallowed be Thy name—

By the thought of our hearts,
By the words of our lips,
By the works of our hands.

Thy kingdom come—

Of Providence to defend us,
Of grace to refine us,
Of glory to crown us;

Thy will be done on earth as it is in heaven—

Toward us without resistance,
By us without compulsion,
Universally without exception,
Eternally without declension.

Give us this day our daily bread—

Of necessity for our bodies,
Of eternal life for our souls.

And forgive us our trespasses—

Against the commands of Thy law,
Against the grace of Thy Gospel;

As we forgive them that trespass against us—

By defaming our characters,
By embezzling our property,
By abusing our persons;

And lead us not into temptation, but deliver us from evil—

Of overwhelming afflictions,
Of worldly enticements,
Of Satan's devices,
Of error's seductions,
Of sinful affections;

For Thine is the kingdom, the power, and the glory, for ever—

Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all.

Amen.

As it is in Thy purposes,
So it is in Thy promises,
So be it in our prayers,
So shall it be to Thy praise. *Brenard.*

LORD'S PRAYER—Spirit of the.

The spirit of the Lord's prayer is beautiful. That form of petition breathes a *filial* spirit—"Father."

A *catholic* spirit—"*Our* Father."

A *reverential* spirit—"Hallowed be Thy name."

A *missionary* spirit—"Thy kingdom come."

An *obedient* spirit—"Thy will be done on earth."

A *dependent* spirit—"Give us this day our daily bread."

A *forgiving* spirit—"And forgive our trespasses, as we forgive them that trespass against us."

A *cautious* spirit—"Lead us not into temptation, but deliver us from evil."

A *confidential* and *adoring* spirit—"For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen." *Anon.*

LORD'S SUPPER—Benefits of the.

Is thy mind polluted? make haste, then, unto this sacrament, which is the means of purity. Art thou ill-disposed? It is a sovereign remedy, an approved antidote against all the diseases of the mind. Art thou hungry? behold the bread of angels. Art thou benumbed with cold? make speed unto it, it is an ardent fire. Do thine enemies molest thee? take courage, this arsenal will furnish thee with all sorts of weapons to defend thyself. Art thou sorrowful and afflicted? this is that wine which cheers the heart of man. Dost thou seek often dainties? they are nowhere to be found but here in this banquet, the repast of kings. Dost thou long to be in heaven? here thy charges are defrayed, here thou wilt be furnished with far better provision for thy journey than Elias was, travelling toward Mount Horeb. If the very touch of our Saviour's garment could stop a bloody flux, what disease is there which the touch of His sacred body cannot cure? *Drexelius.*

LORD'S SUPPER—Design of the.

Let us love and adore the abyss of Divine wisdom and goodness, and entertain the sacrament with just and holy receptions; and then we shall receive all those fruits of it which an earnest disputer, whether he happen right or wrong, hath no warrant to expect. For therefore our wisest Master hath appointed bread and wine, that we may be corporeally united to Him; that as the symbols becoming nutriment are turned into the substance of our bodies, so Christ, being the food of our souls, should assimilate us, making us partakers of the Divine nature. *Bp. Taylor.*

LORD'S SUPPER—Equality at the.

It is related of the Duke of Wellington, that once when he remained to take the sacrament at his parish church, a very poor old man went up the opposite aisle, and reaching the communion table, knelt down close by the side of the duke. Some one (probably a pew-opener) came and touched the poor man on the shoulder, and whispered to him to move further away, or to rise and wait until the duke had received the bread and wine. But the eagle eye and the quick ear of the great commander caught the meaning of that touch and that whisper. He clasped the old man's hand and held him, to prevent his rising, and in a reverential undertone, but most distinctly, said—"Do not move, we are all equal here." *Anon.*

LORD'S SUPPER—Names of the.

It is called a *sacrament*, that is, a *sign* and an *oath*. An outward and visible sign of an inward and spiritual grace; an *oath*, by which we bind our souls with a bond unto the Lord. It is called the *Lord's Supper*, because it was first instituted in the evening, and at the close of the Pass-over supper; and because we therein feed upon Christ, the Bread of life (Rev. iii, 20; 1 Cor. xi). It is called the *communion*, as herein we commune with Christ, and with His people (1 Cor. xii, 13; x, 17). It is called the *eucharist*, a thanksgiving, because Christ, in the institution of it, gave thanks (1 Cor. xi, 24), and because we, in the participation of it, must give thanks likewise. It is called a *feast*, and by some a feast upon sacrifice (though not a sacrifice itself) in allusion to the custom of the Jews feasting upon their sacrifices (1 Cor. x, 18). *C. Buck.*

LOVE—Abode of.

It is not in the mountains
Nor the palaces of pride,
That love will fold his wings up
And rejoicingly abide;
But in meek and humble natures
His home is ever found,
As the lark that sings in heaven
Builds its nest upon the ground.
L. Blanchard.

LOVE—Abridgment of the Law.

Love is the abridgment of the law, the new precept of the Gospel. Luther calls it the shortest and the longest divinity: short, for the form of words; long, yea, everlasting for the use and practice; for "charity shall never cease." *T. Adams.*

LOVE—Activity of.

Love is like the Spirit in Ezekiel's wheels, that made them move so swiftly; so that dulness, sluggishness, and wearisomeness is quickly dispelled by heavenly love, as the ice is presently dissolved by the sunbeams. *Anthony Burgess.*

Yes, Love is ever busy with his shuttle,
Is ever weaving into life's dull warp
Bright, gorgeous flowers and scenes Arcadian;
Hanging our gloomy prison-house about
With tapestries, that make its walls dilate
In never-ending vistas of delight.
Longfellow.

LOVE—Bankrupt in.

It is both a misery and a shame for a man to be a bankrupt in love; which he may easily pay, and be never the more impoverished. I will be in no man's debt for goodwill: but will at least return every man his own measure, if not with usury. It is much better to be a creditor than a debtor in anything; but especially of this: yet of this I will be so content to be a debtor, that I will always be paying it where I owe it; and yet never will have paid it, that I shall not owe it more.
Bp. Hall.

LOVE—not to be Bought.

Love is not to be bought—'tis of the soul
The noblest element, the spirit bond
That links the angel with humanity.
As well might'st thou attempt to purchase heaven,
To vend the stars, make traffic of the skies,
Or measure out what is immeasurable,
As count each feeling in the pulse of love.
Swain.

LOVE—Children's.

And canst thou, mother, for a moment think
That we, thy children, when old age shall shed
Its blanching honours on thy weary head,
Could from our best of duties ever shrink?
Sooner the sun from his high sphere should sink
Than we, ungrateful, leave thee in that day
To pine in solitude thy life away,
Or shun thee, tott'ring on the grave's cold brink.
Banish the thought! Where'er our steps may roam,
O'er smiling plains, or wastes without a tree,
Still will fond memory point our hearts to thee,
And paint the pleasures of thy peaceful home;
While duty bids us all thy grief assuage,
And smooth the pillow of thy sinking age.
H. K. White.

LOVE—Christian.

When a rosebud is formed, if the soil is soft and the sky is genial, it is not long before it bursts; for the life within is so abundant that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs let forth its joy, and gladden all the air. And if, when thus ripe, it refused to expand, it would quickly rot at heart, and die. And Christian love is just piety with its petals fully spread, developing itself, and making it a happier world. The religion which fancies that it loves God, when it never evinces love to its brother, is not piety, but a poor mildewed theology, a dogma with a worm in the heart. *Dr. J. Hamilton.*

The Christian's sympathy should ever be of the widest character, because he serves a God of infinite love. When the precious stone of love is thrown by grace into the crystal pool of a renewed heart, it stirs the transparent life-floods into ever-widening

circles of sympathy: the first ring has no very wide circumference—we love our household; for he who careth not for his own household is worse than a heathen man. But mark the next concentric ring—we love the household of faith: "We know that we have passed from death unto life, because we love the brethren." Look once more, for the ever-widening ring has reached the very limit of the lake, and included all in its area, for "supplications, prayers, intercessions, and giving of thanks, are to be made for all men." A follower of Jesus means a friend of man. A Christian is a philanthropist by profession, and generous by force of grace; wide as the reign of sorrow is the stretch of his love, and where he cannot help he pities still.

C. H. Spurgeon.

LOVE—like Christ's.

He asks not that our love should equal His, but *resemble* His; not that it should be of the same strength, but of the same *kind*. A pearl of dew will not hold the sun, but it may hold a spark of its light. A child by the sea trying to catch the waves as they dash in clouds of crystal spray upon the sand, cannot hold the ocean in a tiny shell, but he can hold a drop of the ocean water. *C. Stanford.*

LOVE—Comprehensiveness of.

Love! what a volume in a word! an ocean in a tear!
A seventh heaven in a glance! a whirlwind in a sigh!
The lightning in a touch—a millennium in a moment!
What concentrated joy, or woe, in bless'd or blighted love! *Tupper.*

LOVE—Conjugal.

When a man dwells in love, then the breasts of his wife are pleasant as the droppings on the hill of Hermon, her eyes are fair as the light of heaven, she is a fountain sealed, and he can quench his thirst, and ease his cares, and lay his sorrow down on her lap, and can retire home to his sanctuary and refectory, and his gardens of sweetness and chaste refreshments. *Bp. Taylor.*

LOVE—Conquers.

Once in visiting a certain school I found there a boy without shoes and stockings, as indeed was the case with many, and moreover singularly tattered and torn as well as uncouth-looking. The master had placed him on the highest seat; and when I asked him why he had done so, he replied aloud, so that all the children could hear what he said—

"This is a stranger, so we must pay him particular honour, and besides, when he came to-day the word of the Lord Jesus came to my mind, 'He that receiveth one of these little ones receiveth Me,' and so I gave him the best seat."

And while he was speaking he went on stroking and caressing the child in a way which must have been quite new to him. This teacher was said to be so popular with children that they ran away from home to come to his school. I accordingly thought, Here is a man from whom much may be learned. Afterwards I heard him say that this boy was a sad thief; but, he added in a confident tone, "I shall bring him round, if I can only get hold of him, for I feel a strong affection for him in my heart." And so indeed it was. Later I admitted that boy to the Church, and had much satisfaction from him. He who has love in his heart has plenty of courage as well, and is sure of a blessing. *Dr. Buchsel.*

LOVE—Coverings of.

"Love covers a multitude of sins," says the apostle. When a scar cannot be taken away, the next office is to hide it. Love is never so blind as when it is to spy faults. It is like the painter who, being to draw the picture of a friend having a blemish in one eye, would picture only the other side of his face. It is a noble and a great thing to cover the blemishes, and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weakness in silence, but to proclaim his virtues upon the housetop. It is an imitation of the charities of heaven, which, when the creature lies prostrate in the weakness of sleep and weariness, spreads the covering of night and darkness over it, to conceal it in that condition; but as soon as our spirits are refreshed and nature returns to its morning vigour, God then bids the sun rise and the day shine upon us, both to advance and to show that activity. *Dr. South.*

"Love covers a multitude of sins." How much this is needed in a world where all are possessed of some sins. How pleasant is the feeling that one's sins are covered by the charity of the individual who knows them, so that instead of looking at them and magnifying them, he does not even see them, but notices whatever excellence may be discernible. If this practice of love was more general, how much nearer in affection, confidence, co-operation, and unity, would Christians be brought!

See the exemplification of this feature of love, in God. He so loved the world that He gave His only begotten Son to be the propitiation or covering for the world's sins, so that He does not look at the world's sins to punish them, but at Christ's atonement, and deals with the world in grace. But

for this covering of Divine love God would have nothing but the world's sin to look at, and every sight would widen the distance between Him and the world. But for this covering, what hope would there be of the world's salvation? how could the sinner find reconciliation with God? how could the erring, blundering Christian live in peace with God? O that Christians would use love's covering more frequently. *John Bate.*

LOVE—A Daughter's.

In ancient Rome a mother was punished with imprisonment; her daughter, who was an ordinary woman, then gave suck; she came to the prison frequently, and the gaoler always searched her, to see that she carried no food to her mother; at last she was found giving suck to her mother with her breasts. This extraordinary affection of the daughter gained the mother's freedom; and they both were afterwards maintained at the public charge while they lived. There is a like example in the Grecian history, of a woman who, by her breasts, nourished Cymon, her aged father, who was imprisoned, and supported him with her own milk. *Andrew Tooke.*

That night I was out late. I returned by Lee cabin about eleven o'clock. As I approached I saw a strange-looking object, cowering under the low eaves. A cold rain was falling—it was autumn; I drew near—and there was Millie, wet to the skin. Her father had driven her out some hours before; she had laid down to listen for the heavy snoring of his drunken slumbers, so that she might creep back to her bed. Before she heard it, nature seemed exhausted, and she fell into a troubled sleep, with rain-drops pattering upon her. I tried to take her home with me; but no, true as a martyr to his faith, she struggled from me, and returned to the now dark and silent cabin. Things went on for weeks and months, but at length Lee grew less violent, even in his drunken fits, to his self-denying child; and one day, when he awoke from a slumber after a debauch, and found her preparing breakfast for him, and singing a childish song, he turned to her, and with a tone almost tender, said, "Millie, what makes you stay with me?" "Because you are my father, and I love you." "You love me!" repeated the wretched man, "*you love me!*" He looked at his bloated limbs, his soiled and ragged clothes. "Love me!" he still murmured. "Millie, what makes you love me? I am a poor drunkard, everybody else despises me, why don't you?" "Dear father," said the girl, with swimming eyes, "my mother taught me to love you; and every night she comes from heaven and stands by my little bed and says, 'Millie, don't leave your father, he will get away from that rum fiend some of these days, and then how happy you will be.'" *Anon.*

LOVE—Definition of.

Love consists in approbation of, and inclination towards an object that appears to us as good. It has been distinguished into 1. *Love of esteem*, which arises from the mere consideration of some excellency in an object, and belongs either to persons or things. 2. *Love of benevolence*, which is an inclination to seek the happiness or welfare of anything. 3. *Love of complacence*, which arises from the consideration of any object agreeable to us, and calculated to afford us pleasure. *C. Buck.*

LOVE—Delicacy of.

Love's feeling is more soft and sensible
Than are the tender horns of cockled snails;
Love's tongue proves dainty Bacchus gross in taste. *Shakespeare.*

LOVE—Divine.

O love Divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me!

Stronger His love than death or hell;
Its riches are unsearchable:
The first-born sons of light
Desire in vain its depths to see;
They cannot reach the mystery,
The length, and breadth, and height.

God only knows the love of God:
O that it now were shed abroad
In this poor stony heart!
For love I sigh! for love I pine:
This only portion, Lord, be mine,
Be mine this better part! *C. Wesley.*

Draw my soul to Thyself by the secret power of Thy love, as the sunshine in the spring draws forth the creatures from their winter cells; meet it half way, and entice it to Thee, as the loadstone doth the iron, and as the greater flame attracts the less. *Baxter.*

LOVE—in Dying.

Even He that died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight for heaven. *Longfellow.*

LOVE—Endurance of.

It is a flame that burns even in the midst of the great deep. "Many waters

cannot quench His love, neither can the floods drown it." It triumphs over all. It *never faileth*, either in time or in eternity.

"In obedience to what heaven decrees,
Knowledge shall fail and prophecy shall cease,
But lasting charity's more ample sway,
Nor bound by time, nor subject to decay,
In happy triumph shall for ever live,
And endless good diffuse, and endless praise receive." *J. Wesley.*

LOVE—Eternal.

What power shall dim its ray,
Dropp'd burning from above?
Eternal life shall ne'er decay:
God is the life of love.
And when its source of life is o'er,
And *only then*, 'twill shine no more.
Madame Guyon.

LOVE—a Father's.

No man can tell but he that loves his children how many delicious accents make a man's heart dance in the pretty conversation of those dear pledges; their childishness, their stammering, their little angers, their innocence, their imperfections, their necessities, are so many little emanations of joy and comfort to him that delights in their persons and society: but he that loves not his wife and his children feeds a lioness at home, and breeds a nest of sorrows; and blessing itself cannot make him happy. *Bp. Taylor.*

LOVE—Force of.

Love, genuine love of the real Christian type, is no sickly sentiment, no passing emotion. It is the bravest and mightiest force on earth. Like Orpheus, it courageously pursues its dear object into the Plutonic regions of depravity, grapples heroically with the fiends—fights its battles and wins its victories by music. By the melodious strains, with which it can hold the dull world in rapt and listening silence, it makes the stony hearts of fell foes relent, the iron hand of tyrants relax, and thus rescues the captive and subdues the oppressor, without violence or bloodshed. *Anon.*

LOVE—Generosity of.

A man may be a miser of his wealth; he may tie up his talent in a napkin; he may hug himself in his reputation; but he is always generous in his love. Love cannot stay at home; a man cannot keep it to himself. Like light, it is constantly travelling. A man must spend it, must give it away. *Dr. Macleod.*

LOVE—Holy.

Hail, holy love! thou word that sums all bliss,
Gives and receives all bliss, fullest when most
Thou giv'st! spring-head of all felicity,
Deepest when most is drawn! emblem of God!
O'erflowing most when greatest numbers drink!
Essence that binds the uncreated race,
Chain that unites creation to its Lord,
Centre to which all being gravitates,
Eternal, ever-growing, happy love!
Enduring all, hoping, forgiving all;
Instead of law, fulfilling every law;
Entirely blest, because thou seek'st no more,
Hopest not, nor fearest; but on the present liv'st,
And hold'st perfection smiling in thy arms.
Mysterious, infinite, exhaustless love!
On earth mysterious, and mysterious still
In heaven; sweet chord, that harmonises all
The harps of Paradise! the spring, the well,
That fills the bowl and banquet of the sky.
Pollock.

LOVE—Humility of.

"Love is not puffed up." You cannot wrong one you love. Therefore, if you love God with all your heart, you cannot so wrong Him as to rob Him of His glory, by taking to yourself what is due to Him only. You will own that all you have is His; that without Him you can do nothing; that He is your light and your life, your strength and your all; and that you are nothing, yea, less than nothing, before Him. And if you love your neighbour as yourself, you will not be able to prefer yourself before him. Nay, you will not be able to despise any one, any more than to hate him. As the wax melteth before the fire, so doth pride melt away before love. All haughtiness, whether of heart, speech, or behaviour, vanishes away where love prevails. It bringeth down the high looks of him who boasted in his strength, and maketh him as a little child; diffident of himself, willing to hear, glad to learn, easily convinced, easily persuaded. And whosoever is otherwise minded, let him give up all vain hope: he is puffed up, and so hath not love. *J. Wesley.*

LOVE—Influence of.

For valour, is not love a Hercules,
Still climbing trees in the Hesperides?
Subtle as Sphinx; as sweet and musical
As bright Apollo's lute, strung with his hair;
And, when love speaks, the voice of all the gods
Makes heaven drowsy with the harmony.
Never durst poet touch a pen to write,
Until his ink were tempered with love's sighs;
O, then his lines would ravish savage ears,
And plant in tyrants mild humility.
Shakespeare.

LOVE—Kindness of.

"Love is kind." Whosoever feels the love of God and man shed abroad in his heart, feels an ardent and uninterrupted thirst after the happiness of all his fellow-creatures. His soul melts away with the fervent desire which he hath continually to promote it. And out of the abundance of the heart his mouth speaketh. In his tongue is the law of kindness. The same is impressed upon all his actions. The flame within is continually working itself a way, and spreading abroad more and more, in every instance of good-will to all with whom he hath to do. So that, whether he thinks or speaks, or whatever he does, it all points to the like end—the advancing, by every possible way, the happiness of all his fellow-creatures. Deceive not, therefore, your own souls; he who is not thus kind hath not love. *J. Wesley.*

LOVE—Latitude of.

It is like the sun in the sky, that throws his comfortable beams upon all and forbears not to warm even that earth that beareth weeds. Love extends to earth and heaven. In heaven it affecteth God, the Maker and Mover; the angels, as our guardians; the triumphant saints, for their pious sanctity. On earth, it embraceth those that fear the Lord especially; it wisheth conversion to those that do not; it counsels the rich; it comforts the poor; it reverenceth superiors, respecteth inferiors; doth good to friends, no evil to foes; wisheth well to all. This is the latitude of love. *T. Adams.*

Love one human being purely and warmly, and you will love all. The heart in this heaven, like the wandering sun, sees nothing, from the dewdrop to the ocean, but a mirror which it warms and fills.

Richter.

LOVE—Loss of.

You may pour out your soul, and bemoan the loss of true genuine love in the earth. Lost indeed! You may well say (but not in the ancient sense), "See how *these Christians* love one another! These Christian kingdoms, that are tearing out each other's bowels, desolating one another with fire and sword! These Christian armies, that are sending each other by thousands, yea, by ten thousands, quick into hell! These Christian nations, that are all on fire with intestine broils, party against party, faction against faction! These Christian cities, where deceit and fraud, oppression and wrong, yea, robbery and murder, go not out of their streets. These Christian families, torn asunder with envy, jealousy, anger, domestic jars, without number, without end! Yea, what is most dreadful, most to be lamented of all, these Christian churches!—Churches ("Tell it not it Gath,"—but, alas! how can we hide it either from Jews, Turks, or Pagans?), that bear the name of Christ, the Prince of Peace, and wage continual war with each other! that convert sinners by burning them alive! that are "drunk with the blood of the saints!" Does this praise belong only to "Babylon the Great, the mother of harlots, and abominations of the earth?" Nay, verily; but reformed churches (so called) have fairly learned to tread in her steps. Protestant churches, too, know how to persecute, when they have power in their hands, even unto blood. And meanwhile, how do they also anathematise each other? Devote each other to the nethermost hell! What wrath, what contention, what malice, what bitterness, is everywhere found among them! Even where they agree in essentials, and only differ in opinions, or in the circumstantials of religion. *J. Wesley.*

LOVE—Might of.

Mightier far
Than strength of nerve and sinew, or the sway
Of magic potent over sun and star,
Is love, though oft to agony distrest,
And though its favorite seat be feeble woman's breast. *Shakespeare.*

LOVE—A Mother's.

The intensity of maternal affection was well illustrated in the observation of a sweet little boy, who, after reading John Bunyan's 'Pilgrim's Progress,' asked his mother which of the characters she liked best. She replied, "Christian, of course; he is the hero of the story." The dear child responded: "Mother, *I* like Christiana best, because when Christian set out on his pilgrimage he went *alone*, but when Christiana started *she took the children with her.*" *Anon.*

The love of a mother is never exhausted, it never changes, it never tires. A father may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands. But a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of childhood; the opening promise of his youth; and she can never be brought to think him unworthy.

Washington Irving.

LOVE—A Mother's.

A mother's love!
If there be one thing pure,
Where all beside is sullied!
That can endure,
When all else pass away;
If there be aught
Surpassing human deed, or word, or thought—
It is a mother's love!
Marchioness de Spadara.

There is in all this cold and hollow world no fount
Of deep, strong, deathless love, save that within
A mother's heart. *Mrs. Hemans.*

'Tis now become a record little known,
That once we call'd the pastoral house our own.
Short-lived possession! but the record fair,
That memory keeps of all thy kindness there,
Still outlives many a storm, that has effaced
A thousand other themes less deeply traced.
Thy nightly visits to my chamber made,
That thou might'st know me safe and warmly laid;
Thy morning bounties ere I left my home,
The biscuit or confectionery plum;
The fragrant waters on my cheeks bestow'd
By thine own hand, till fresh they shone and glow'd.
All this, and more endearing still than all,
Thy constant flow of love that knew no fall,
All this may still be read in memory's page,
And shall be so unto my latest age. *Anon.*

LOVE—Perfection in.

By faith we live upon God, by obedience we live to Him; but it is by love alone that we live in Him. And how pure and chaste must that soul be that is purged of all created loves, and in whom the love of God reigns absolute and unrivalled, without any mixture or competition! How secure must he needs be from sin, when he has not that in him which may betray him to it! The tempter may come, but he will find nothing in him to take hold of; the world may spread round about him a poisonous breath, but it will not hurt him; the very clearness of his constitution will guard him from the infection. He has but one love at all in his heart, and that is for God; and how can he that loves nothing but God be tempted to transgress against Him, when he has nothing to separate him from Him, and all that is necessary, perhaps all that is possible, to unite him to Him? What is there that shall tempt such a man to sin; and what temptation is there that he has not to incite him to all goodness; and what a wonderful progress must he needs make in it? Whither will not the entire love of God carry him? and to what degrees of Christian perfection will he not aspire, under the conduct of so Divine, so omnipotent a principle?
Norris.

LOVE—Pleasure in.

All love hath complacency or pleasure in the nature and most formal notion of it. To search for pleasure in love is the same thing as if a man should be solicitous to find water in the sea, or light in the body of the sun. *J. Howe.*

LOVE—Primeval.

This affection, in the state of innocence, was happily pitched upon its right object; it flamed up in direct fervours of devotion to God, and in collateral emissions of charity to its neighbour. It was not then only another and more cleanly name for lust. It had none of those impure heats that both represent and deserve hell. It was a vestal and a virgin fire, and differed as much from that which usually passes by this name now-a-days, as the vital heat from the burning of a fever. *Dr. South.*

LOVE—Reward of.

Thy love
Shall chant itself its own beatitudes,
After its own life working. A child-kiss,
Set on thy sighing lips, shall make thee glad;
A poor man, served by thee, shall make thee rich;
A rich man, helped by thee, shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.
E. B. Browning.

LOVE—Satisfaction of.

Be thou, O love, whate'er I want;
Support my feebleness of mind;
Relieve the thirsty soul, the faint
Revive, illuminate the blind;
The mournful cheer, the drooping lead,
And heal the sick and raise the dead.

Come, O my comfort and delight!
My strength and health, my shield and sun;
My boast, and confidence, and might,
My joy, my glory, and my crown;
My Gospel hope, my calling's prize,
My tree of life, my paradise. *C. Wesley.*

LOVE—the Seal of God.

Love is God's seal upon the universe—
The hand and sign of His omnipotence;
And hearts enshrining love the most on earth
Find here the most of heaven. *Swain.*

LOVE—Seasons of.

The autumn of love
Is the season of cheer—
Life's mild Indian summer,
The smile of the year;
Which comes when the golden
Ripe harvest is stored;
And yields its own blessings—
Repose and reward.

The winter of love
Is the beam that we win,
While the storm scowls without
From the sunshine within.
Love's reign is eternal,
The heart is his throne,
And he has all seasons
Of life for his own. *Morris.*

LOVE—A Sister's.

No love is like a sister's love,
Unselfish, free, and pure—
A flame that, lighted from above,
Will guide, but ne'er allure.
It knows no form of jealous fear,
No blush of conscious guile;
Its wrongs are pardon'd through a tear,
Its hopes crown'd by a smile. *Fry.*

LOVE—Strength of.

The strength of affection is a proof not of the worthiness of the object, but of the largeness of the soul which loves. Love descends, not ascends. The might of a river depends not on the quality of the soil through which it passes, but on the inexhaustibleness and depth of the spring from which it proceeds. The greater mind cleaves to the smaller with more force than the other to it. A parent loves the child more than the child loves the parent; and partly because the parent's heart is larger, not because the child is worthier. The Saviour loved His disciples infinitely more than His disciples loved Him, because His heart was infinitely larger.

F. W. Robertson.

LOVE—Superior to Faith and Hope.

1. More honorable, because like God. 2. More noble, because more beneficial to man. 3. More communicable, for faith respects thyself, charity all. 4. More durable; when faith is swallowed up in vision, hope in possession, then love remains. 5. For titles. 6. For manifestation. *T. Adams.*

LOVE—Superior to Intelligence.

"Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and have not charity, I am nothing." Wisdom has had its votaries. But many that have rejoiced in the name of philosopher have repudiated the love of God. Though it is much changed now, there was a time in our land when high places in science were seats of the scoffer. Nor are we yet devoid of affecting instances in which the greatest gifts in the wisdom of the world are allied to the folly of denying God and His Gospel. Even prophets have lacked the charity that saves. Balaam could utter the thoughts of God, and the purposes formed for the future,—he could see across the vista of centuries of Jewish history to the rise of the Star of Jacob; yet his heart knew no love to God, nor had any affinity to the Holy One. Judas had knowledge of Divine mysteries, preached a Saviour's name, yet betrayed his Master, and died a despairing suicide. Halley could trace a comet's erratic path, and calculate its return after the lapse of centuries, and yet eject his atheism in the study of Sir Isaac Newton. Goethe could penetrate the secrets of nature, and rise to the sublimities of genius, while setting morality at defiance by his unbridled passions at Wiemar. Michaëlis, while possessing all knowledge of the Hebrew and Greek roots of Holy Writ, could ignore from his theology and from his heart the work of the Spirit, and declare that if there be such a special influence as divines had taught, he for one never felt it.

R. Steele.

LOVE—Superior to Language.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." It is quite possible to attain the highest position in language, and be able to speak your way through all the civilised world, and yet be devoid of that which makes a communication between God and your soul.

It is possible to wield an eloquence that could sway the stormiest assemblies,—like that of Demosthenes, or Mirabeau, or Sheridan; and yet, like them, be devoid of the influence which has power with God. Many strings may produce but a discord, grating on the ear; but Paganini could make one string of his violin thrill a thousand auditors. The possession of all tongues may be but a Babel at the best, when the love of God is lacking to make their music harmony; but the single element of Christian charity is music in the ear of God. It is not the thunder's solemn peal, nor the ocean's billowy roar, nor the howling wind of desolation, nor the thousand voices of creation, that attest most of the character of God to us; it is His love in the gift of His Son that reveals Him most illustriously. This still small voice, and neither earthquake, wind, nor fire, speaks most affectingly to men for God. In like manner, the language of the heart is more esteemed by God than the

utterance of ten thousand tongues of angels and of men. *R. Steele.*

LOVE—Supremacy of.

Love, amid the other graces in this world, is like a cathedral tower, which begins on the earth, and, at first, is surrounded by the other parts of the structure. But at length, rising above buttressed wall, and arch, and parapet, and pinnacle, it shoots spire-like many a foot right into the air, so high that the huge cross on its summit glows like a spark in the morning light, and shines like a star in the evening sky, when the rest of the pile is enveloped in darkness. So Love here is surrounded by the other graces, and divides the honours with them; but they will have felt the wrap of night, and darkness, when *it* will shine, luminous, against the sky of eternity.

H. W. Beecher.

Love is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the *band of perfection;* it is the old, and it is the new, and it is the great commandment, and it is all the commandments, for it is *the fulfilling of the law.* It does the work of all the other graces, without any instrument but its own immediate virtue.

Bp. Taylor.

LOVE—Thanks for.

For the love of the true hearted,
Thanks we give thee, Lord of love;
Truest treasure Thou hast given,
Fairest link 'twixt earth and heaven,
Sunshine from above.

May this love that Thou hast given,
Light, and hope, and joy to be;
Filling all our lives with meaning,
Teaching truest strength in leaning,
Draw us nearer Thee.

For the love Thou sendest shows us
How that stronger love must glow,
By its very depth revealing
Other depths of deeper feeling
God alone can know.

Teaching us of love unuttered,
Ever springing, ever new,
Whose unfathomed depth and beauty
Cheer our sorrows, gild our duty,
Perfect, constant, true. *L. R.*

LOVE—Trusting.

It is *trusting* love that makes men what they are trusted to be, so realising itself. Would you make men *trustworthy?* Trust them. Would you make them true? Believe them. This was the real force of that sublime battle-cry which no Englishman hears without emotion. When the crews of the fleet of Britain knew that they were *expected* to do their duty, they *did* their duty. They felt in that spirit-stirring sentence that they were trusted; and the simultaneous cheer that rose from every ship was a forerunner of victory—the battle was half won already. They went to serve a country which expected from them great things; and they *did* great things. Those pregnant words raised an enthusiasm for the chieftain who had thrown himself upon his men in trust, which a double line of hostile ships could not appal, nor decks drenched in blood extinguish. And it is on this principle that Christ wins the hearts of His redeemed. *F. W. Robertson.*

LOVE—Unalterableness of.

Love is not love,
Which alters when it alteration finds;
O no; it is an ever fixed mark,
That looks on tempests, and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown. *Shakespeare.*

LOVE—Undying.

They sin who tell us love can die:
With life all other passions fly,
All others are but vanity.
In heaven ambition cannot dwell;
Nor avarice in the vaults of hell;
Earthly these passions of the earth,
They perish where they have their birth;
But love is indestructible.
Its holy flame for ever burneth,
From heaven it came, to heaven returneth;
Too oft on earth a troubled guest,
At times deceived, at times opprest,
It here is tried and purified,
Then hath in heaven its perfect rest.
It soweth here in toil and care,
But the harvest time of love is there.

Dr. Southey.

LOVE—Unselfishness of.

Love seeketh not her own—her own happiness, wealth, honours, emoluments. Her action is communicative more than receptive. Of this we have a symbol in the sun, which is ever imparting his benefits to earth, but partaking of none in return. God is the most glorious image of this view of love. In seeking to restore fallen man to Himself, He does not seek His own happiness, wealth, honours, emoluments. Of these He has an infinite sufficiency, and can receive no more. He seeks man, for man's own good. There are instances to be found among Christians whose love in its action seeketh not her own. Self and selfishness are forgotten, and the well-being of others connected with the

glory of God form the pure motive. May the number greatly increase!

John Bate.

LOVE—Unstable.

He loved Amye, till he saw Floriat, and when he saw Cynthia, forgot them both; but fair Phillis was incomparably beyond them all: Clorris surpassed her, and yet when he espied Amaryllis, she was his sole mistress. O divine Amaryllis! how lovely, how tall, how comely she was, till he saw another, and then she was the sole subject of his thoughts. In fine, her he loves best he saw last. *R. Burton.*

LOVE—Vanished.

Call back the dew
That on the rose at morn was lying;
When the day is dying,
Bid the sunbeam stay:
Call back the wave
E'en while the ebbing tide's receding.
Oh! all unheeding
Of thy voice are they.
As vain the call
Distraction makes on love departed;
When the broken-hearted
Bitter tears let fall:
Dew and sunshine, wave and flower,
Renew'd, return at destin'd hour,
But never yet was known the power
Could vanish'd love recall.

Dickens.

LOVE—Works of.

Survey, with admiration and delight, the mighty operations and the splendid achievements of this powerful and benevolent principle, as they are to be seen within, and only within, the hallowed pale of Christianity. What are all the numerous and diversified institutions in our own land, where houseless poverty has found a home; craving hunger a supply; forsaken infancy a protector; helpless age a refuge; ignorance an instructor; penitence a comforter; virtue a defence; but the triumphs and glories of love? What are all those sublime combinations of human energies, property, and influence, which have been formed for the illumination, reformation, and salvation of the human race? What are Bible Societies, Missionary Societies, Tract Societies, Anti-slavery Societies, Peace Societies,—but the mighty monuments of that love "which seeketh not her own, and is kind?" What are the tears of commiseration, which flow for human sorrows, but the drops that fall from the eye of love? What the joy that is excited by the sight of happiness, but the smiles of love? What was it that made the great apostle of the Gentiles willing not only to bear any accumulation of suffering, indignity, and reproach, but to pour out his blood as a libation for others, and even to be accursed from Christ, and from mankind in general, for his kinsmen? LOVE! *J. A. James.*

LOVE OF CHRIST—Endurance of the.

"Having loved His own which were in the world, He loved them unto the end" (John xiii, 1). Herein is love! Wonderful, enduring love! The dear Redeemer standing, as it were, on the extremest edge of His last and most dreadful conflict, with all the intenseness of His sufferings full in view—when it might be thought He would be swallowed up in contemplation of His own awful prospects—He was so far from forgetting "His own," who were still for a season struggling "in the world," after He had departed out of it unto His Father, that in His tender care and loving thoughts for them He seemed hardly to think of Himself, except in relation with them. His love not only endured "unto the end," but most affectingly and clearly manifested itself when, judging from a mere human standpoint, it was least to be expected. He loved His own in His life and death here below. He loves "His own" in His life and glory above. He will still love "His own" when, in great power and majesty, He comes to reign for ever. *Medhurst.*

LOVE OF CHRIST—Greatness of the.

It is an axiom of Biblical truth—"Greater love hath no man than this, that a man lay down his life for his friend:" and we have here and there a beautiful, though dim, legend of some heroic husband, some heroic wife, who for the love which they bore to each other, did literally die for each other. There are in the facts of profane history a few dim, shadowy outlines, a few scanty, dishevelled notices of such occurrences as these—that when the oracle gave any individual the alternative of dying for another, some such individuals have counted it a sweet and sacred thing to die, and have died for their love of another—for their wife, for their husband. Such are the tales of profane history (and there are not half a dozen of them in the six thousand years of this world's history), such are the stories that have come down to us of the triumphs of human love, of the achievements of human affection. But there is not one recorded of a person dying for his *enemy*. We have instances of a person dying for his friend, an attached friend! No doubt David or Jonathan would have died the one for the other: David would have died for Jonathan, or Jonathan would have died for David, if there had been occasion; such was the love they bore one to another. But the love of Christ was not for His friends, but for His adversaries; not for His lovers, but for His

enemies. "Herein is love, not that we loved God, but that God loved us."

Dr. Beaumont.

LOVE OF CHRIST—Knowledge of the.

It is a peculiar kind of expression (Eph. iii, 19) where the apostle prays that they might "know the love of Christ which passeth knowledge." We may know experimentally that which we cannot know comprehensively; we may know that in its power and effect which we cannot comprehend in its nature and depths. A weary person may receive refreshment from a spring, who cannot fathom the depth of the ocean from whence it proceeds.

Dr. J. Owen.

LOVE TO CHRIST—through Faith.

It is no real hindrance to us in loving Christ that we have not *seen* Him. Experience shows that objects of faith may engage our affections quite as effectually as objects of sight. The illustrious patriots and martyrs of bygone ages command our admiration, though we have never seen them. And as regards our blessed Lord, it is certain that He was not more truly loved by His disciples who saw His face in the flesh than He still is by thousands upon thousands who know Him only from the records of the past. *J. M. M'Culloch.*

LOVE TO CHRIST—Proof of.

The king of Armenia not fulfilling his engagement, Cyrus entered the country, and having taken him and all his family prisoners, ordered them instantly before him.

"Armenins," said he, "you are free; for you are now sensible of your error. And what will you give me if I restore your wife to you?"

"All that I am able."

"What if I restore your children?"

"All that I am able."

"And you, Tigranes," said he, turning to the son, "what would *you* do to save your wife from servitude?"

Now Tigranes was but lately married, and had a great love for his wife. "Cyrus," he replied, "to save her from servitude, I would willingly lay down my life."

"Let each have his own again," said Cyrus; and when he had departed, one spoke of his clemency, another of his valour, another of the beauty and the graces of his person; upon which Tigranes asked his wife "if she thought him handsome?"

"Really," said she, "I did not look at him."

"At whom, then, did you look?"

"At him who offered to lay down his life for me!"

Greater love hath no man than this, that he should lay down his life for his friends. Tigranes was willing to die for his wife. But while we were yet enemies Christ died for us. How far this love all earthly love excels!

The wife of Tigranes did not look at the king in his beauty. She could only look on him who was willing to die for her. What shall we desire in heaven more than to look on the face of Him who *did* die for us? There is beauty, glory, infinitely resplendent glory in heaven, and eye hath not seen nor heart conceived it, but nothing there will so attract the believer's gaze as the face of Him who gave His life for sinners. Wonderful love! unspeakable love! And we may look on Him and love Him for ever. *Anon.*

LOVE TO CHRIST—Signs of.

Love to Christ, wherever it exists, has signs following it to certify its presence. It is not a mere glow of feeling, which warms the heart for a moment, and then vanishes, leaving no trace behind. It is an affection, a settled mood of mind, an active sentiment, which cannot but tell on the temper and life. Where it is present, it must make its presence felt. Like Mary's box of fragrant ointment, it must fill the house with its odour.

We may know whether we love the unseen Saviour. 1. By the general tenor of our thoughts. 2. By our treatment of His Word. 3. By our feelings and conduct towards His people.

J. M. M'Culloch.

LOVE TO CHRIST—No Substitute for.

Christ will not take sermons, prayers, fastings—no, nor giving our goods, nor the burning of our bodies—instead of love. And do we love Him, and yet care not how long we are from Him? Was it such a joy to Jacob to see the face of Joseph in Egypt, and shall we be contented without the sight of Christ in glory, and yet say we love Him? I dare not conclude that we have no love at all when we are so loath to die; but I dare say, were our love more, we should die more willingly; by our unwillingness to die, it appears we are little weary of sin. Did we take sin for the greatest evil, we should not be willing to have its company so long. *Baxter.*

LOVE TO CHRIST—Value of.

Have you a friend at court—at heaven's court? Is the Lord Jesus your Friend? Can you say that you love Him, and has He ever revealed Himself in the way of love to you? Oh! to be able to say, "Christ is my Friend," is one of the sweetest things in the world. The love of Christ casts not out the love of relatives, but it sanctifies our creature love, and makes it sweeter far. Earthly love is sweet, but it must pass away; and what will you do if

you have no wealth but the wealth which fadeth, and no love but the love which dies, when death shall come? Oh, to have the love of Christ! You can take that across the river of death with you; you can wear it as your jewel in heaven, and set it as a seal upon your hand; for His love is "strong as death and mightier than the grave." *C. H. Spurgeon.*

LOVE OF GOD—Fecundity of the.

Love is the root of creation; God's essence; worlds without number
Lie in His bosom like children; He made them for this purpose only.
Only to love and to be loved again, He breathed forth His spirit
Into the slumbering dust, and upright standing, it laid its
Hand on its heart, and felt it was warm with a flame out of heaven.
Longfellow.

LOVE OF GOD—Greatness of the.

Not father, nor mother
Loved you, as God has loved you; for 'twas that you may be happy
Gave He His only Son; when He bowed down His head in the death-hour
Solemnised Love its triumph; the sacrifice there was completed. *Ibid.*

LOVE OF GOD—in Heaven.

And what do we think of the ravishing aspects of His *love*, when it shall now be open-faced, and have laid aside its veil; when His amiable smiles shall be checkered with no intermingled frowns; the light of that pleasing countenance be obscured by no intervening cloud! when goodness, which is love issuing into benefaction, or doing good—grace, which adds freeness unto goodness—mercy, which is grace towards the miserable—shall conspire in their distinct and variegated appearance to set off each other, and enhance the pleasure of the admiring soul! When the wonted doubts shall all cease, and the difficulty vanish, of reconciling once necessary fatherly severity with love! when the *full sense* shall be unfolded to the life of that description of the Divine nature, "God is love:" and the soul be no longer put to read the love of God in His *name*, as Moses was when the sight of His face could not yet be obtained; shall not need to spell it by letters and syllables; but behold it in His very nature itself, and see how intimately essential it is to the Divine Being—how glorious will this appearance of God be! *John Howe.*

LOVE OF GOD—Indescribable.

Could I with ink the ocean fill,
Were the whole earth of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade;
To write the love of God above
Would drain that ocean dry;
Nor could the scroll contain the whole
Though spread from sky to sky. *Anon.*

LOVE OF GOD—Remembrancers of the.

There's not a strain to memory dear,
Nor flower in classic grove,
There's not a sweet note warbled here,
But minds us of Thy love.
O Lord, our Lord, and spoiler of our foes,
There is no light but Thine; with Thee all beauty glows. *J. Keble.*

LOVE TO GOD—Abiding.

Health does not last; to value it highly is to make a bad calculation. Riches depart; to cling to them is to make a bad calculation. Science deceives, to devote yourself to it is to make a bad calculation. Husband, wife, children, often betray, and always die; to attach yourself to them is to make a bad calculation. In one word, he that loves the *creature* calculates ill. The good and infallible calculation is, to love God, and to love Him only. God does not die, God does not deceive. God moreover, is Master of us all. Look well at the balance; examine, and decide. It is simple as the rule of three; peremptory as arithmetic. *Madame de Gasparin.*

LOVE TO GOD—Definition of.

Love to God is a Divine principle implanted in the mind by the Holy Spirit, whereby we reverence, esteem, desire and delight in Him as the Chief Good.
C. Buck.

LOVE TO GOD—Obligation of.

If a great potentate did make subject unto thee his whole kingdom, and all his dominions, nobles, and strong powerful men; nay, all his subjects, and did command them to guard, defend, preserve, to clothe, cure, and feed thee, and to take care that thou shouldest want nothing at all; wouldst thou not love him and account him to be a loving, bountiful lord? How then oughtest thou to love the Lord thy God, who hath kept nothing back for Himself, but appointed to thy service all that is in heaven, and from heaven, and all that is upon earth, or anywhere? For He wants no creature for Himself, and hath excepted nothing from thy service, neither in all the hosts of holy angels, nor in any of His creatures under the stars. If we will, they are ready to serve us; nay, hell itself must serve us, by bringing upon us fear and terror, that we may not sin.
John Arndt.

LOVE TO GOD AND MAN.

"Thou shalt love the Lord thy God with all thy soul; and the second is like unto it, Thou shalt love thy neighbour as thyself." To keep these two commandments

is the whole duty of man. The two feelings are very different. It is with an adoring complacency that you love the ever-blessed God, desiring that His glory should be advanced, and that His will should be the mind of the universe. It is with an affectionate good-will that you love your fellow-creatures, desiring that they should be happy in loyalty to God. The one love is simply out-going; the other ascends. The one is kindness; the other is full of worship. The one is filial devotion; the other is fraternal fondness. *Dr. J. Hamilton.*

LOVE IS OF GOD.

As the rays come from the sun, and yet are not the sun, even so our love and pity, though they are not God, but merely a poor, weak image and reflection of Him, yet from Him alone they come. If there is mercy in our hearts, it comes from the fountain of mercy. If there is the light of love in us, it is a ray from the full sun of His love. *C. Kingsley.*

LOVE AND HATE.

Love and hate live and grow together in the heart. When they wax, they wax together; when they wane, they wane together; I mean real love of good and real hate of evil. If you increase in love of good, you will also, and by the same act, increase in the loathing of evil; if you have to loathe sin more, you have also at the same moment learnt to rejoice more heartily in holiness. *Arnot.*

LOVE AND HATRED OF GOD.

While in the gift of Jesus as a sacrifice *for* sin, you see the love of God; in the same sacrifice you see the hatred of God *to* sin. If He had not hated sin, he would not have sent His Son to atone for it, and to set in operation a system of means for its destruction. As a father loves his children so he hates everything which acts or would act prejudicially to their interests. It is even so in God in regard to His people. The measure of the Divine hatred towards things is the love which He has to the opposite things. As He loves holiness so He hates sin. As He loves truth so He hates a lie. As He loves beauty so He hates deformity. *John Bate.*

LOVE AND HOPE.

But Love's a flower that will not die
For lack of leafy screen,
And Christian Hope can cheer the eye
That ne'er saw vernal green;
Then be ye sure that Love can bless
E'en in this crowded loneliness,
Where ever-moving myriads seem to say,
Go—thou art nought to us, nor we to thee
—away! *J. Keble.*

LOVE IN JESUS.

The fifteen traits of charity which St. Paul enumerates in the thirteenth chapter of his First Epistle to the Corinthians, had their highest and only complete manifestation in the blessed Jesus. While on earth, and among sinful men, He revealed them in His life of holiest brotherhood. Let us briefly glance at these: "Charity suffereth long and is kind." Jesus bore the taunts, opposition, and enmity of the Jews, yet went about healing them all and preaching the Gospel of the kingdom.—"Charity envieth not." He never grudged any one his honours, neither Herod, nor Caiaphas, nor Pilate.—"Charity vaunteth not itself, is not easily puffed up." There was no boasting, nor an ear for flattery, in the character of Jesus. When the people would have taken Him by force to make Him a king, He passed out of sight; and when the rapturous hosannas met His ear on Olivet as He rode, He was weeping over the holy city those tears,

"The awful language eloquent,
Of infinite affection, far too big for words."—

"Doth not behave itself unseemly;" for none of His enemies could convince Him of sin.—"Seeketh not her own." Selfishness had no place in the heart of Jesus.—"Foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." Amidst the works of His hands, He had nothing.—"Is not easily provoked." "Who, when He was reviled, reviled not again; when He suffered, He threatened not."—"Thinketh no evil." No unkindly suspicion disconcerted His soul. He never thought less of one than he deserved. No ungenerous purpose rose within His mind.—"Rejoiceth not in iniquity." However acute the wit, however polite the immorality, they had no charm for Jesus.—"But rejoiceth in the truth." One ray of heavenly sunshine brought more gladness to His soul than a thousand lights that led astray. One sinner returning to his God was the rejoicing of His soul.—"Beareth all things," without murmuring; "believeth all things," without detraction; "hopeth all things," in the judgment of purest charity; "endureth all things," without the ruffle of His placid spirit. Such was Jesus. Such was the love of God in human life. It is that love which has made the character of Christ, which the Gospel presents to men, command the respect and admiration of so many centuries, and exercise so vast an influence on men of varied tempers, tastes, pursuits, countries, and nations. It is this, after all the inventions of the ingenious and schemes of the benevolent, which alone transforms the character of men into the

image of Christ. It is this love in the heart which reproduces that image in the coarser ground of human nature.

R. Steele.

LOVE AND BE LOVED.

In the silence of his face I read
His overflowing spirit. Birds and beasts,
And the mute fish that glances in the stream,
And harmless reptile coiling in the sun,
And gorgeous insect moving in the air,
The fowl domestic, and the household dog—
In his capacious mind he loved them all.
Rich in love
And sweet humanity, he was, himself,
To the degree that he desired, beloved.

Wordsworth.

LOVE OF THE SAVIOUR.

Like the sunshine that falls with magical flicker on pearl and ruby, lance and armour, in the royal hall—yet overflows the shepherd's home, and quivers through the grating of the prisoner's cell—pours glory over the mountain range—flames in playful splendours on the wave—floods the noblest scenes with day, yet makes joy for the insect, comes down to the worm, and has a loving glance for the life that stirs in the fringes of the wayside grass, silvers the moss of the marsh and the scum of the pool—glistens in the thistle-down, lines the shell with crimson fire, and fills the little flower with light, travels millions and millions of miles, past stars, past constellations, and all the "dread magnificence of heaven," on purpose to visit the sickly weed—to kiss into vividness the sleeping blooms of spring, and to touch the tiniest thing with the gladness that makes it great—so does the Saviour's love, not deterred by our unworthiness, not offended by our slights, come down to teach and bless the meanest and the lowliest life in the new creation. He restores the bruised reed; the weakest natures share His visits, and revive beneath His smile.

C. Stanford.

Argosies of wealth, rocks of diamond, mines of gold, all the treasures that interlace the solid globe, all the glories that glow in the solemn armies of the stars, are not to be compared with the things God has prepared for you. Think of the promises, they are all yours. Think of all the agencies of human instruction, "whether Paul, or Apollos, or Cephas;" they are yours. Think of the world; it is yours. Think of life; it is yours. Think of death: "I find death named in this inventory," said the dying James Hervey; death is yours. Think of afflictions; they can only bless you; you are not theirs, they are yours. Think of things present, or things to come; in magnificent overmeasure, all are yours. Think of all that is represented by that great word *God;* who can fathom it? "Nothing is easier," says Pulsford, "than to say the word *universe,* and yet it would take us millions of millions of years to bestow one hasty glance upon the surface of that small portion of it which lies within the range of our glasses. But what are all suns, comets, earths, moons, atmospheres, seas, rivers, mountains, valleys, plains, woods, cattle, wild beasts, fish, fowl, grasses, plants, shrubs, minerals, and metals, compared with the meaning of the one name, God?" Yet God is yours. And all this is the gift of a Saviour's love. *Ibid.*

LOVE IN THE SOUL—Activity of.

Love being thus brought into the soul by faith, and kept there also, remains not idle or inert, but sets instantly to work. Love is the most active thing in all the world. See it in the conduct of a tender and faithful wife towards the husband of her heart. See it in the mother's sleepless activities towards the babe at her bosom. See it in the devoted servant towards the master of his choice. What will not love *do* in the way of constant self-denying, untiring activity, or *bear* in the way of privation and suffering. How hardly, yet how willingly and cheerfully and pleasantly, it works for its object. Work is pleasure—labour is delight. Love seems to resemble the cherubic figure, having the courage of the lion, the patience of the ox, the wing of the eagle, and all directed by the intelligence and will of the man.

J. A. James.

LOVE IN THE SOUL—Power of.

This is the great instrument and engine of nature, the bond and cement of society, the spring and spirit of the universe. Love is such an affection as cannot so properly be said to be in the soul, as the soul to be in that. It is the whole man wrapt up into one desire, all the powers, vigour and faculties of the soul abridged into one inclination. And it is of that restless nature that it must of necessity exert itself; and like fire, to which it is so often compared, it is not a free agent, to choose whether it will heat or no, but it streams forth by natural results, and unavoidable emanations, so that it will fasten upon an inferior unsuitable object, rather than none at all.

Dr. South.

LOVE AND SORROW—in Christ.

In Christ Himself, who is His own religion alive and in action, love and sorrow seem, like rainbow colours, evermore blended and lost in each other; He is the immortal image of both; love and pain are the foot-prints by which we trace Him

from page to page. And who will say *which* was foremost on Calvary? Love drew the Godhead of Christ from its throne; sorrow—sanctifying sorrow—lifted the manhood into meetness to share it!

Archer Butler.

LOVE-TOKENS.

Who does not possess love-tokens of some kind or other, which are worn on the person, decorate the room, locked up in the cabinet, or lie on the table? Love-tokens are generally given by parties loved to the parties who love. You have a dear friend, and you give him a token of yonr love; you are his friend, and he gives you a token of his love in return. Thus love-tokens are acquired.

What love-tokens do you possess of a Divine nature? How all others fail in importance, value, and use, compared with these! Every good and perfect gift from God, and how many these are you cannot count, is a token that He loves you. Do you prize them? What love-tokens have you returned to God? Do you send up daily prayers and praises; daily self-denial and obedience; in one word, as everything God does to you and for you is a love-token from him, does everything you do convey to Him a clear and positive token of your love to Him? *John Bate.*

LUKEWARMNESS—in a Church.

Formality in religion is the name of being alive; and lukewarmness in a church is like the heat of a corpse exposed to the sun—it is never enlivened, it is never animated—even its warmth is offensive.

Dr. F. W. Jenkyn.

LUKEWARMNESS—Guilt of.

In respect to religion, hardly anything can be more culpable than this spirit. If there be a God possessed of unspeakable rectitude in His own nature, and unbounded goodness towards His creatures, what can be more inconsistent and unbecoming than to be frigid and indifferent in our devotions to Him? Atheism, in some respects cannot be worse than lukewarmness. The atheist disbelieves the existence of God, and therefore cannot worship Him at all; the lukewarm owns the existence, sovereignty, and goodness of the Supreme Being, but denies Him that fervour of affection, that devotedness of heart, and activity of service, which the excellency of His nature demands, and the authority of His word requires. Such a character is therefore represented as absolutely loathsome to God, and obnoxious to His wrath (*Rev.* iii, 15, 16). *C. Buck.*

LUKEWARMNESS—Remedy for.

I have found, and think, that the best remedy against lukewarmness is an obstinate persisting in prayer until our affections be moved, and a regular habit of going to religious duties with a prepared and meek heart, thinking more of obtaining communion with God, than of spending so many minutes in seeking it. Thus, when we pray, we must not kneel down with the idea that we are to spend so many minutes in supplication, and, after the usual time has elapsed, go about our regular business; we must remind ourselves that we have *an object* in prayer, and that until that object be attained, that is, until we are satisfied that our Father hears us, we are not to conceive that our duty is performed, although we may be in the posture of prayer for an hour.

H. K. White.

LUST—Definition of.

By lust the apostle here (James i, 14) means, not that particular inordination or vice that relates to the uncleanness of the flesh; but that general stock of corruption that possesses the whole soul through all its respective faculties. *Dr. South.*

LUST—Effects of.

Look back and see what deadly humiliation lust has already brought you; what ulcerous sores, through which wells out so much of the pith and life-blood of your being. It is the grand battle of life, to teach lust the limits of Divine law, to break it into the taste of the bread of heaven, and make it understand, that man doth not live by bread alone, but by every word that cometh out of the mouth of God.

J. B. Brown.

LUST—Grave of.

The grave of lust is one of the most awful of the inscriptions on the headstones of the great cemetery, the world.

The words in Psalm cvi, 13—15, "They soon forgat His works, they waited not for His counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. And He *gave them their request, but sent leanness into their soul.*" There the lust is spoken of as the grave of the soul. And I believe that it is the common form of God's judgment. Where He buries one in the wilderness, He suffers a thousand to bury themselves in their lust. It is the inevitable end of all wanton self-indulgence; either a sharp judgment, or that slow pining of soul which makes the body its grave. Graves! why there are a hundred before me at this moment. Where is the promise of your youth, sensualist? where the resolution of your manhood? Where is the purpose which that night on bended knees you uttered, and asked to have registered in heaven? Where the protestations and vows to live "a godly,

righteous, and sober life, looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ?" Where?—dead as the leaves of summer! And where are the graves? I need only look on that sensual face, that bloated form, that dull and glassy eye, that brazen brow, to tell. They are buried there, deep down in the flesh that shrouds them, and will rot on till the last great burning day. In how many do we now search in vain for fruits whose flowers once bloomed there; for generous emotions, swift responses to the appeals of sorrow, unselfish ministries, and stern integrity? How many have learnt now to laugh at emotions which once had a holy beauty in their sight; to fence skilfully with appeals which have once thrilled to the very core of their hearts; to grasp at advantages which once would have passed with a scornful anathema, and to clutch at the gold which was once the glad instrument of diffusing benefits around! Yes, there are graves enough around us, graves of passion, graves of self-will, graves of lust.

There is that pompous and impressive millionaire, a man whose word is good for millions, to whom the leaders of commerce pay deference, as to a great power in their state. He is most admirably correct in all his transactions; a good giver, too, liberal by repute, his name is against a large sum in all *public* subscriptions. Go to him with a case which the rulers and Pharisees believe in, and you will never be sent empty away; but let a poor wretch cross his private path and whine for a morsel, a dog would hardly get such a brutal rebuff. Let a servant in his employ yield in a dark temptation, wrong him, and throw himself on his mercy, you may get blood out of a rock sooner than one compassionate word from that ruthless heart. There is a whited sepulchre of a soul! Once he was a poor boy; he had but a crust in the wide world, and he shared it with a poorer comrade, without a regret, without a care. Once he loved, too, and was beloved. His heart was large, warm, genial. He valued life for its friendships and relationships; its claims gladdened him, its duties inspired. But that has long, long been buried. A cold sneer whenever he thinks of it, is its epitaph. One day, when he is dead, and they bear him pompously to his splendid tomb, there will be lawyers and heirs at his strong box, to rifle the secrets which he has so jealously and successfully hid. Pile on pile of papers and securities is arranged there in admirable order. But there is an inner cabinet, a secret drawer—surely the sum of the whole is treasured there, the coveted balance-sheet of his affairs. No key is found, no spring can be discovered; they burst it open at length, and find there—a faded letter, a withered flower, and a lock of a woman's hair! He buried them there years ago, when he buried his higher nature, of which they are the memorial, in—himself.

There is a brilliant woman of society; so gay, so witty, so genial, so friendly, the life of her circle, the idol of a crowd of empty friends. At home—and she is rarely to be found there—there is a chill, bad atmosphere. The children are made over to a careless governess; the mother cannot bear their worry. The husband is simply the sponge which she squeezes with ruthless constancy for her expenses, and casts aside as ruthlessly when that one end is gained. Society is her idol; a place, a name, an influence, she will have, at any cost; and she is digging another of the Kibroth-hattaavah—the graves of lust. Once there was a warm, wifely, motherly heart in her; once she looked up fondly in that man's face, and vowed to be the joy and sunlight of his life. Once, beautiful, holy tears filled her eyes as she gazed down on her first-born on her bosom, and vowed a mother's love and tenderness to the little nursling of her heart. But that was all buried long ago. The world possesses her wholly; she is the mere charnel-house of a soul. The finer natures feel it already, and avoid her; and soon all will see it, and shrink from its corruption. Your worn-out woman of the world looks more like a sepulchre than anything else upon this earth.

There is another man, a father, let us say, with a cheerful home, wife, children, and sufficient comforts round him, who persuades himself that misfortune has marked him for his prey. His son, the pride of his heart may have dishonoured his name, or his daughter sullied the purity of his home; his circumstances have become embarrassed; he struggles hard to keep pace with the times, but finds himself falling slowly but hopelessly into the rear. He struggles all the harder because the process is a slow one, and he can fight against ruin inch by inch. But the battle is against him. At home he has no joy; abroad no hope. Little by little he begins to find some comfort in the passing exhilaration of drink; for the moment it enables him to laugh, and to snap his fingers at fate. The habit, once established, becomes tyranous. He has no resources of mind or spirit to fall back upon, and no will to cry to Him who, when "all His waves and billows" were surging over David, "commanded His loving-kindness in the day-time, and His songs in the night." He begins to come home in the evening excited; he stutters out his requests; often he is plainly intoxicated;

they have to lead him to bed like an idiot. Then he sits boozing alone by his own fireside, till his children get sick at heart, perhaps fierce against him; perhaps they fly his home to escape the atmosphere of misery he has created there. His wife, well nigh broken-hearted, begins to seek refuge in the same excitements. They sit drinking together in their abandoned home; they exchange drunken caresses, or curses, as the case may be; they abuse each other's vices, they swear, fight, clutch each other by the throat, and their neighbours or children part them; they are overwhelmed with shame for the moment, but soon bury shame, too, in lust. The scene recurs, it gets talked of in the neighbourhood, whispered among friends; acquaintances cut them, friends remonstrate in vain, and forsake them, and their home becomes fairly a hell. The accursed lust sets its mark on their forehead. Bloated features, trembling limbs, stuttering speech, and a mad thirst that goads them on to deeper orgies. Friends, let us drop the veil. God keep us from the temptation to bury misery in a grave of lust!

J. B. Brown.

LUXURIES—Love of.

I know it is more agreeable to walk upon carpets than to lie upon dungeon floors; I know it is pleasant to have all the comforts and luxuries of civilization; but he who cares only for these things is worth no more than a butterfly, contented and thoughtless upon a morning flower; and who ever thought of rearing a tombstone to a last-summer's butterfly?

H. W. Beecher.

LUXURY—Effects of.

There is a single passage in Herodotus that might supply the place of many examples. When Cyrus had received an account that the Lydians had revolted from him, he told Crœsus, with a good deal of emotion, that he had almost determined to make them all slaves. Crœsus begged him to pardon them: "But," says he, "that they may no more rebel or be troublesome to you, command them to lay aside their arms, to wear long vests and buskins, *i. e.* to vie with each other in the elegance and richness of their dress. Order them to sing and play on the harp, let them drink and debauch, and you will soon see their spirits broken and themselves change from men to women, so that they will no more rebel, or give you any uneasiness;" and the event answered the advice.

L. M. Stretch.

The luxury of Capua destroyed the bravest army which Italy ever saw, flushed with conquest and commanded by Hannibal. The moment Capua was taken, that moment the walls of Carthage trembled. They caught the infection, and grew fond of pleasure, which rendered them effeminate, and of course an easy prey to their enemies.

Ibid.

It is to the victory over Antiochus, and the conquest of Asia, that Pliny dates the corruption of the manners of the Roman commonwealth, and of the fatal change that happened in it by introducing at Rome, with the riches it brought thither, a taste for luxury and voluptuousness, Asia, conquered by the arms of Rome, in its turn conquered Rome by its vices. Foreign riches put an end to the love of industry and the ancient simplicity which had been the stamina of its honour and strength. Luxury, which entered Rome as in triumph, with the superb spoils of Asia, brought with it in its train all kinds of disorders and crimes, made more havoc than the most numerous armies could have done, and in that manner avenged the conquered globe. Thus the face of the state was changed; virtue, valour, and disinterestedness were no longer esteemed; the opposite vices prevailed, and the government, from just and wise, became tyrannical and insupportable.

Ibid.

LUXURY—Excessive.

I am no advocate for meanness of private habitation. I would fain introduce into it all magnificence, care, and beauty where they are possible; but I would not have that useless expense in unnoticed fineries or formalities, cornicing of ceilings and grainings of doors, and fringing of curtains, and thousands of such things which have become foolishly and apathetically habitual; things on which common appliance hang whole trades, to which there never belonged the blessings of giving one ray of real pleasure, or becoming of the remotest or most contemptible use; things which cause half the expense of life, and destroy more than half its comfort, manliness, respectability, freshness, and facility. I speak from experience; I know what it is to live in a cottage, with a deal floor and roof, and a hearth of mica slate; and I know it to be in many respects healthier and happier than living between a Turkey carpet and a gilded ceiling, beside a steel grate and polished fender. I do not say that such things have not their place and propriety; but I say this emphatically, that a tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic comforts and incumbrances, would, if collectively afforded and wisely employed, build a marble church for every town in England; such a church as it should be a joy and a blessing to pass near in our daily ways and

walks, and as it would bring the light into the eyes to see from afar, lifting its airy height above the purple crowd of humble roofs. *Ruskin.*

LYING—to Children.

Some people tell lies to children, with the view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe what it is told, is of God for good. It is lovely. It seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench that lovely trustfulness by lies. *Arnot.*

LYING—Detection of.

The folly of lying consists in its defeating its own purpose. A habit of lying is generally detected in the end; and after detection, the liar, instead of deceiving, will not even be believed when he happens to speak the truth. Nay, every single lie is attended with such a variety of circumstances which lead to a detection, that it is often discovered. The use generally made of a lie is to cover a fault; but as this end is seldom answered, we only aggravate what we wish to conceal. In point even of prudence, an honest confession would serve us better. *Gilpin.*

LYING—Troublesome.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, sits upon our lips, and is ready to drop out before are aware; a lie is troublesome, and sets a man's invention upon the rack, and one trick needs a great many more to make it good. It is like building upon a false foundation, which continually stands in need of props to shore it up, and proves at last more chargeable than to have raised a substantial building at first upon a true and solid foundation. *Addison.*

M.

MAGNANIMITY—Christian.

The Rev. Mr. Fletcher, of Madeley, in Shropshire, was one of the holiest men that ever lived. He was of foreign extraction, and among his continental relations was a a nephew, a very wild and profligate young man, who had been in the Sardinian army, and had in all respects lived a had life. This young man had an uncle—General De Gous—and one day the profligate nephew took a loaded pistol, and putting it to his uncle's (the general's) breast, threatened to shoot him unless he gave him five hundred crowns. General De Gous knowing what a desperate ruffian his nephew was, gave him a draft for the money.

Shortly after, the profligate thought he would try the same plan with his uncle Fletcher, and not having changed the draft he had so wickedly obtained from the general, he called, and asking to see the good clergyman, showed him the draft. Mr. Fletcher took the paper and looked at it with surprise, and then very quietly put it in his pocket, saying, "It strikes me, young man, that you have possessed yourself of this note in some wrong manner, and in conscience I cannot return it to you without your uncle De Gous' permission."

The nephew's pistol was out in an instant, and at Mr. Fletcher's breast. "My life," said the heroic uncle calmly, "is secure in the protection of an Almighty power, nor will He suffer it to be the forfeit of my integrity and your rashness." "What," said the nephew, "are you less afraid of death than my uncle De Gous, an old soldier?"

"Afraid of death," replied Mr. Fletcher. "Do you think I have been twenty-five years the minister of the Lord of Life, to be afraid of death now. No, sir, it is for *you* to be afraid of death. You are a gamester and a cheat, and yet call yourself a gentleman. *You* are the betrayer of female innocence, and style yourself a man of honour. Look there, sir," pointing to the heavens, "the broad eye of Heaven is fixed on us. Tremble in the presence of your Maker, who can in a moment kill your body and for ever punish your soul in hell!"

The profligate turned pale with rage and fear. He continued to point his weapon at his uncle, who made no attempt to escape or call for help. In a few minutes the hand of the nephew fell powerless—he was subdued. Mr. Fletcher gave him words of advice—and finally promised him some assistance, if he left his evil ways. And the two parted, with words of forgiveness from the uncle, and promises of amendment from the nephew. *Arvine.*

MAGNANIMITY—Definition of.

Magnanimity is greatness of soul; a disposition of mind exerted in contemning dangers and difficulties, in scorning temptations, and despising earthly pomp and splendour. *C. Buck.*

MALEVOLENCE—Definition of.

Malevolence is that disposition of mind which inclines us to wish ill to any person. It discovers itself in frowns and lowering countenance, in uncharitableness, in evil sentiments; hard speeches to or of its object; in cursing and reviling; and doing mischief either with open violence, or secret spite, as far as there is power. *Ibid.*

MALEVOLENCE—Misery of.

Malevolence is misery. It is the mind of Satan. He is the great enemy,—an outcast from all joy, and opponent of all goodness and all blessedness. His mind is enmity against God; enmity against angels, fallen and unfallen; enmity against man both redeemed and reprobate; and, because thus hateful and hating, utterly unhappy. And the carnal mind is so far Satanic because it is enmity against God; just as the misanthrope is so far Satanic because he is enmity against his fellows.

Dr. J. Hamilton.

MALICE—Definition of.

Malice is a settled or deliberate determination to revenge or do hurt to another. It more frequently denotes the disposition of inferior minds to execute every purpose of mischief within the more limited circle of their abilities. *C. Buck.*

MALICE—Murder of.

Malice is the devil's picture. Lust makes men brutish, and malice makes them devilish. Malice is mental murder; you may kill a man and never touch him; "Whosoever hateth his brother is a murderer." *T. Watson.*

MALICE—Treatment of.

Malice scorn'd puts out
Itself; but argued, gives a kind of credit
To a false accusation. *Massinger.*

MALICE AND RANCOUR.

Malice, in Latin, *malitia*, from *malus*, bad, signifies the very essence of badness lying in the heart: *Rancour* is only continued hatred; the former requires no external cause to provoke it, it is inherent in the mind; the latter must be caused by some personal offence. *Malice* is properly the love of evil for evil's sake, and is, therefore, confined to no number or quality of objects, and limited to no circumstances; *rancour*, as it depends upon external objects for its existence, so it is confined to such objects only as are liable to cause displeasure or anger. *Malice* will impel a man to do mischief to those who have not injured him; *rancour* can subsist only between those who have had sufficient connection to be at variance. *G. Crabb.*

MAMMON—a Blessing and a Curse.

Mammon has enriched his thousands, and has damned his ten thousands.

Dr. South.

MAMMON—an Enemy.

Mammon *over us*—made the object of affection and faith—will be found in time to have none of the attributes corresponding to such sentiments. The idolator of wrath, like other idolators, will discover one day, that the thing he worships will turn out "a devil and not a god."

Binney.

MAMMON—a Friend.

If, instead of serving mammon, a man compels it to serve *him;* if, instead of making it his master, he uses it as his slave; if, instead of looking up to it, he places it beneath him, makes it look up towards himself, to know his will and do his bidding; if he thus regards it as an instrument, and employs it, as it may be employed, for the promotion of great and good objects,—why, then, its very nature will change: it will be faithful and devoted, pure and upright, tender and true, for it will partake the character and be filled with the spirit of its Master and Lord. The great brazen idol, when deposed from its unrighteous pre-eminence, broken to fragments and stamped to dust under the foot of the man who stands over it, will be found to have become most precious. Its dust then turns into living seed, which can be scattered abroad by the strong hand, and sown beside all waters; and which will spring up and be abundantly productive—productive of that golden grain which is worthy of being gathered into the garner of God. These remarks are sufficient to indicate the meaning of the statement, that we may "*make friends of*"—that is, secure advantages by or through the wise use of—"the unrighteous"—or deceitful and slippery—mammon. *Ibid.*

MAMMON—Meanness of.

Mammon led them on;
Mammon, the least erected spirit that fell
From heaven; for e'en in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught, divine or holy, else enjoy'd
In vision beatific: by him first
Men also, and by his suggestion taught,
Ransack'd the centre, and with impious hands
Rifled the bowels of their mother earth
For treasures, better hid. *Milton.*

MAMMON—Signification of.

Mammon signifies wealth, riches, worldly property. *Binney.*

MAMMON—Unrighteous.

The words "unrighteous" and "unrighteousness," employed in relation to mammon, do not mean that riches are always the product of fraud and injustice; but that, if they are "served," looked up

to, made an idol of, they will be found to be false and deceitful; that is, they will prove to be "unrighteous," in the sense of promising what they never perform. They will be like a painted bubble which vanishes when grasped; or like "a broken reed" that pierces the hand of him that leans upon it. *Binney.*

MAN—Bustling.

A "bustling" man is, to a man of business, what a monkey is to a man. He is the shadow of despatch, or rather the echo thereof; for he maketh noise enough for an alarm. The quickness of a true man of business he imitateth excellently well, but neither his silence nor his method; and it is to be noted that he is ever most vehement about matters of no significance. He is always in such headlong haste to overtake the next minute, that he loseth half the minute in hand; and yet is full of indignation and impatience at other people's slowness, and wasteth more time in reiterating his love of despatch than would suffice for doing a great deal of business. He never giveth you his quiet attention with a mind centred on what you are saying, but hears you with a restless eye, and a perpetual shifting posture; and is so eager to show his quickness, that he interrupteth you a dozen times, misunderstands you as often, and ends by making you and himself lose twice as much time as was necessary. *H. Rogers.*

MAN—a Complex Being.

How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder He, who made him such?
Who centred in our make such strange extremes!
From different natures marvellously mix'd,
Connection exquisite of distant worlds!
Distinguish'd link in being's endless chain!
Midway from nothing to the Deity!
A beam ethereal, sullied and absorpt!
Though sullied and dishonour'd, still Divine!
Dim miniature of greatness absolute!
An heir of glory! a frail child of dust!
Helpless immortal! insect infinite!
A worm!—a God! *Young.*

MAN—Creation of.

The enlightened and pious philosophy of the present day recognises as a fact, on the authority of revelation, that the human species came upon this planet solely in virtue of a direct act of creation by the Almighty. *God created man in His own image—in the image of God created He him. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.* "He did not merely possess it," observes Coleridge, "he *became* it. It was his proper being; his truest self; the man in the man. All organized beings have life in common, each after its kind. This, therefore, all animals possess, and man as an animal. But in addition to this, God transferred into man a higher gift, and specially imbreathed even a living—that is, self-subsisting—soul; a soul having its life in itself." *Timbs.*

None of the researches of geology in any part of the globe have succeeded in bringing to light one single fragment of the fossilised frame of man in any undisturbed geological formation; by which is meant those portions of the earth's crust to which, though the most recent formations in geology, geologists assign a higher antiquity than any reached by history. It is true that a solitary specimen of a petrified skeleton, found in the island of Guadaloupe, is to be seen in the British Museum, and which, on account of certain peculiarities in the pelvis, is regarded as having been the skeleton of a negro. If this be so, its date must be, of course, subsequent to the discovery of Guadaloupe by Europeans, A.D. 1493. It is not, in other words, the skeleton of one of the Caribs, the original inhabitants, and cannot be more than between two and three hundred years old.

Thus, then, the new and brilliant science of geology attests that *man was the last of created beings on this planet.* If her *data* be consistent and true, and worthy of scientific consideration, she affords conclusive evidence that, as we are told in Scripture, he cannot have occupied the earth longer than *six thousand years.* *Hitchcock.*

MAN—Decided.

Behold the decided man; he may be a most evil man; he may be grasping, avaricious, covetous, unprincipled; still, look how the difficulties of life know the strong man, and give up the contest with him. A universal homage is paid to the decided man, as soon as he appears among men; he walks by the light of his own judgment; he has made up his mind, and having done so, henceforth, action—action is before him, he cannot bear to sit amidst unrealised speculations; to him speculation is only valuable that it may be resolved into living and doing. There is no indifference, no delay. The spirit is in arms; all is in earnest. Thus Pompey, when hazarding his life on a tempestuous sea, in order to be at Rome on an important occasion, said, "It is necessary for me to go; it is not necessary for me to live." Thus, Cæsar,

when he crossed the Rubicon, burned the ships upon the shore which brought his soldiers to land, that there might be no return. *E. P. Hood.*

MAN—Dependence of.

Man has really some dependence on everything that he knows. He has need of place, to contain him; of time, to lengthen out his duration; of elements, to compose his frame; of motion, to preserve his life; of heat and food, for nourishment; of air, for respiration. He sees the light which shines upon him; he feels the bodies which encircle him; in short, he contracts an alliance with the whole world. *Pascal.*

MAN—Descriptions of.

The attempts of philosophers and poets to describe the generic character of man, cannot fail to interest as well as to amuse. Here are some of them which I have been for years jotting down.

Man is a two-legged animal without feathers.—*Plato.* It is said Socrates brought a cock despoiled of his feathers into Plato's school, exclaiming, "Behold the man of Plato!"

Again, he has been called "A laughing animal;" "A cooking animal;" "An animal with thumbs;" "A lazy animal." A travelled Frenchman being asked to name one characteristic of all the races he had visited, replied, "Lazy!"

A tool-making animal.—*Dr. Franklin.*

A cultivating animal.—*Walker.*

A poetical animal.—*Hazlitt.*

Man is a dupeable animal. Quacks in medicine, quacks in religion, and quacks in politics know this, and act upon that knowledge; there is scarcely any one who may not, like a trout, be "taken by tickling."—*Southey.*

Man is not man because he is a reasonable, but because he is a religious animal. Cicero and Plutarch have remarked, that up to their time not a single people was known among whom no traces of religion were to be found. The sentiment of deity is natural to man. It is that illumination which St. John denominates "the true light, which lighteth every man that cometh into the world." I condemn certain modern authors, some even missionaries, for having asserted that certain nations were destitute of all sense of the deity. *St. Pierre.*

MAN—Destiny of.

I can not believe that earth is man's abiding place. It can't be that our life is cast up by the ocean of eternity to float a moment upon its waves and then sink into nothingness! Else why is it that the glorious aspirations, which leap like angels from the temple of our heart, are for ever wandering about unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their favoured loveliness? Why is it that the stars, who hold their festival around the midnight throne, are set above the grasp of our limited faculties, for ever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean—and where the beings that pass before us like shadows will stay in our presence for ever. *Bulwer.*

Thou art not created to live perpetually among mire and dirt, and to be tied to a wretched, frail, and perishable body, to walk upon thorns, and to embroil thyself in the toils and cares of a mortal life; there are above, palaces of stars, of intelligences, of incomprehensible lights, of ineffable beauties which expect thee, of crowns prepared for thee, of sceptres made to fill thy hands. All times are for thee, and all which Nature endeavoureth here below, is but to contribute to thy contentment. Thou art the son of a noble Father, who makes men happy at His pleasure. He loves thee as His heart, and would have thee near Him, to accomplish thee with all His dearest delights, and the height of His glories. *N. Caussin.*

MAN—Dignity of.

Thou hast a mind; intellect wingeth thee to heaven,
Tendeth thy state on earth, and by it thou divest down to hell;
Thou hast measured the belt of Saturn, thou hast weighed the moons of Jupiter,
And seen, by reason's eye, the centre of the globe;
Subtly hast thou numbered by billions the leagues between sun and sun,
And noted in thy book the coming of their shadows:
With marvellous unerring truth thou knowest to an inch, and to an instant,
The when and the where of the comet's path that shall seem to rush by at thy command;
Arise, thou king of mind, and survey thy dignity. *Tupper.*

MAN—Evil and Good.

An evil man is clay to God, wax to the

devil. God may stamp him into powder or temper him anew; but none of His means can melt him. Contrariwise, a good man is God's wax, and Satan's clay; he relents at every look of God, but is not stirred at any temptation. I had rather bow than break to God; but, for Satan and the world I had rather be broken in pieces with their violence, than suffer myself to be bowed to their obedience.

Bp. Hall.

MAN—Great.

A great man is affable in his converse, generous in his temper, and immoveable in what he has maturely resolved upon; and as prosperity does not make him haughty and imperious, so neither does adversity sink him into meanness and dejection; for if ever he shows more spirit than ordinary, it is when he is ill-used, and the world frowns upon him; in short, he is equally removed from the extremes of servility and pride, and scorns either to trample upon a worm, or sneak to an emperor. *Collier.*

MAN—Greatness of.

But how is man "little?" He has competent knowledge of the character of God; he is only "a little lower than the angels," and has dominion over all the works of God. He can comprehend the starry heavens; he is Godlike in his original nature; for "in the image of God made He him." The sublime truths which God has revealed to man show what estimate God has of man's capacity and responsibility. A finite creature can insult the majesty of heaven as deliberately and intelligently as the archangel; he can annihilate the authority of God in his own soul, and wherever he has influence; if all finite creatures should do this—and there are no creatures who are not finite—there would be no moral universe, no Divine government. *N. Adams.*

In these two things the greatness of man consists. One is to have God so dwelling in us as to impart His character to us; and the other is to have God so dwelling in us that we recognise His presence, and know that we are His and He is ours. They are perfectly distinct. To *have* God in us, this is salvation; to *know* that God is in us, that is assurance.

F. W. Robertson.

MAN—Happiest.

The happiest man on earth, nay, the only happy man, is the "man in Christ." In him thou beholdest at the same time, the most important, as well as the most mysterious phenomenon under heaven. His exterior indeed at most, but little or nothing of his dignity. That which distinguishes him from others is within. Let us call up for once such an individual before us. We first inquire respecting his family connections. We ask, Whence art thou? He points upwards. Where does thy father dwell? Near and afar off; is the reply. How far off? As far as heaven is from the earth. How near? As near as the mother is to the suckling which reposes on her bosom. What is thy Father? He is an architect. What has He built? The world. What is He? A bearer. What does He bear? All things by the word of His power. What more is He? A landlord. Who dines at His table? The eyes of all wait upon Him. Anything more? He is a pilot. Where does he sit? At the helm, even of my little vessel And what is His name? "The Lord of Hosts." What, is God thy Father? Yes; God is my Father. In the sense that He is so to all? No; as He is but to few. Why dost thou call Him thy Father? Because He loves me with paternal affection. For another reason? I was begotten by Him. In that case thou art of high rank? Yes, of the very highest. And dost thou possess great riches? My treasure is God. And wouldst thou exchange with anyone? No, not with a seraph. Art thou not then a sinner in the sight of God? No. What then? Righteous and acceptable. In thyself? By no means. In whom then? In the eternal Lamb of God!

Dr. Krummacher.

MAN—Happy.

He is the happy man, whose life e'en now
Shows somewhat of that happier life to come;
Who, doom'd to an obscure and tranquil state,
Is pleased with it, and were he free to choose,
Would make his fate his choice; whom peace the fruit
Of virtue, and whom virtue, fruit of faith,
Prepare for happiness; bespeak him one
Content indeed to sojourn while he must
Below the skies, but having there his home.

Cowper.

Our heavenly Father in His boundless goodness, has made His creatures that they should be happy, and in His wisdom has fitted His means to His ends, giving to all of them different qualities and faculties, in using and developing which they fulfil their destiny, and, running their uniform course according to His prescription, they find that happiness which He has intended for them. *Prince Albert.*

MAN—Holy.

As the atmosphere, laden with rejected gases, comes forth from the lungs and mingles with the common air, so do the

thoughts and affections of our spiritual nature go forth to be inbreathed again by other souls. On this ground, Jesus taught that when the Holy Spirit dwells in man, streams of holy influence flow forth from that man's spirit. If a frail flower breathes sweetness into the general air, how much more a holy *man?* If a cesspool emits a pestiferous influence, how much more a bad *man?* *J. Pulsford.*

MAN—Humble.

He is a lowly valley, sweetly planted and well watered; the proud man's earth, whereon he trampleth, but secretly full of wealthy mines, more worth than he that walks over them; a rich stone set in lead; and lastly, a true temple of God built with a low roof. *Bp. Hall.*

MAN—Idle.

The idle man is the devil's cushion, on which he taketh his free ease, who, as he is incapable of any good, so he is fitly disposed for all evil motions. The standing water soon stinketh; whereas the current ever keeps clear and cleanly, conveying down all noisome matter that might infect it by the force of his stream. If I do but little good to others by my endeavours; yet this is a great good to me, that by my labour I keep myself from hurt. *Ibid.*

MAN—Just.

The just man is not the mere rigidly equitable man; but the man who, under the influence of the principles of true religion, unites benevolence with righteousness, and seeks, in acts of kindness as well as of equity, to fulfil "the royal law." He is the good man, as distinguished, from the merely "*righteous*" for whom the apostle says, "some would even dare to die." Such a character was Job; in whom righteousness and goodness appear blending in lovely practical union. *Dr. Wardlaw.*

MAN—Lordship of.

Scripture is no story of the material universe. A single chapter is sufficient to tell us that "God made the heavens and the earth." Man is the central figure there, or, to speak more truly, the only figure; all which is there besides serves but as a background for him. He is not one part of the furniture of this planet, not the highest merely in the scale of its creatures, but the Lord of all—sun, moon, and stars, and all the visible creation, borrowing all their worth and their significance from the relations where they stand to him. Such he appears there in the ideal worth and dignity of his unfallen condition; and even now, when only a broken fragment of the sceptre with which once he ruled the world, remains in his hand, such he is commanded to regard himself still. *Archbishop Trench.*

MAN—Lost.

We are lost as the wayfarer is lost, because we have gone away from our Father's house, and we are wandering in the wilderness;—in a wilderness where there is no supply for our soul's greatest needs, where we are surrounded with perils, and whence we can of ourselves find no way to return. We are lost, as the great ship is lost, for we have made shipwreck of our best interest; and we drive, without helm, over the trackless sea of life: and, away from Jesus, we know no haven for which to steer. We are lost, like the guilty child that by reckless sin has broken his father's heart; for, evil by nature, and worse by daily temptation and transgressions, we are, left to ourselves, lost to holiness, to happiness, to heaven, to God. We have lost our birthright, lost our Father, lost our home, lost our way, lost our hope, lost our time, our souls! And what loss there is in our unimproved and unsanctified powers and faculties! How these souls are lost, in the sense that so little is made of what was meant for so much; lost, as the untilled field is lost; as the flower which no man sees is lost; as the house built and then left empty is lost; as the ship which rots in harbour is lost! Are not these souls made for God's glory? ought not every power about them to conduce to *that?* oh, what loss of noble possibilities unless they do! *Boyd.*

MAN—Material of.

Man hath received from God not only an excellent fabric and composure of body, but, if you consider it, the very matter of which the body is composed is far more excellent than dust or earth. Take a piece of earth, or handful of dust, and compare them with the flesh of man; that flesh is earth indeed, but that flesh is far better than mere earth. This shows the power of the Creator infinitely exceeding the power of a creature. A goldsmith can make you a goodly jewel, but you must give him gold and precious stones of which to make it: he can put the matter into a better form, but he cannot make the matter better. The engraver can make a curious statue, exactly limbed and proportioned to the life, out of a rough piece, but the matter must be the same you put into his hands: if you give him marble, it will be a marble statue; he cannot mend the matter. Man's work often exceeds his matter, but man's work cannot make the matter exceed itself. If the body, then, be but clay and hath a foundation of dust, do not bestow too much cost upon the clay

and the dust. In an over-cared body there ever dwells a neglected soul. We usually laugh at children when they are making houses of clay. They whose care is over active for the body are but children of a greater stature, and show they have so much more folly in their hearts than they. There is no child like to the old child.

Caryl.

MAN—a Missionary.

Every man is a missionary now and for ever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world, but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but being dead or alive every man speaks. *Dr. Chalmers.*

MAN—Natural, Legal, and Christian.

The natural man neither fears nor loves God; one under the law, fears; one under grace, loves Him. The first has no light in the things of God, but walks in utter darkness; the second sees the painful sight of hell; the third the joyous light of heaven. He that sleeps in death hath a false peace. He that is awakened, hath no peace at all. He that believes, has true peace, the peace of God filling and ruling his heart. The heathen, baptised or unbaptised, has a fancied liberty, which is indeed licentiousness; the Jew (or one under the Jewish dispensation) is in heavy, grievous bondage; the Christian enjoys the true glorious liberty of the sons of God. An unawakened child of the devil sins willingly; one that is awakened, sins unwillingly; a child of God sinneth not, but keepeth himself, and the wicked one toucheth him not. To conclude: the natural man neither conquers nor fights; the man under the law fights with sin, but cannot conquer; the man under grace fights and conquers, yea, "is more than conqueror, through Him that loveth him."

J. Wesley.

MAN—Powers For and Against.

The world, the devil, and the natural mind of man, are the mighty three, which apologise for his degeneracy, and ceaselessly labour to hold him in it; Heaven, the Lord, and his conscience, are the mightier three, which plead for his regeneration, and ceaselessly strive to conduct him through it. As neither the mighty nor the mightier three, can move or lead a man, except by the consent of his own will, it often happens, through the favour and partiality of his will, that the mighty three prevail over the mightier. Man himself decides, whether the lower or the higher powers shall carry him away.

J. Pulsford.

MAN—Progress of.

The sun does not shine brighter than it did on Adam: the ocean is not more grand now than when the old Phœnicians plied it with their oars: the birds do not sing more sweetly now than they did in the bowers of Eden. But how man progresses! Look at man, socially; compare England now, with what it was when Cæsar landed on our shores: look at him intellectually; compare the boy Newton, with Sir Isaac, the astronomer: look at him, morally; compare Saul of Tarsus, with Paul at Athens. *Dr. Thomas.*

MAN—without Religion.

Man is no better than a leaf driven by the wind until he has completely mastered his great, lonely duties. If he has no habit of retiring from all that is *worldly*, and of conversing face to face with his inner man, if he does not, alone, invite the gaze of God; if he does not draw down upon his soul "the powers of the world to come," then he is no man yet; he has not found the life of man, nor the strength of man; he is a poor unhappy man, sporting only with shadows, and affrighted before the real and eternal. He owns a great house, a wonderful house, but it is shut up, and he lives outside with his fellow *cattle*. The inside is wholly unknown to him, and he has lived outside so long, that he is afraid of the inside. *J. Pulsford.*

MAN—Seeming-Wise.

There are a sort of men, whose visages
Do cream and mantle, like a standing pond;
And do a wilful stillness entertain,
With purpose to be dress'd in an opinion
Of wisdom, gravity, profound conceit;
As who would say, *I am Sir Oracle,*
And when I ope my lips, let no dog bark.

Shakespeare.

MAN—a Temple in Ruins.

"If any may defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. iii. 17). That God hath withdrawn himself, and left this his temple desolate, we have many sad and plain proofs before us. The stately ruins are visible to every eye, that bear in their front, yet extant, their doleful inscription—"Here God once dwelt." Enough appears of the admirable frame and structure of the soul of man to show the Divine presence did sometime reside in it; more than enough of vicious deformity to complain he is now

retired and gone. The lamps are extinct, the altar overturned, the light and love are now vanished, which did the one shine with so heavenly brightness, the other burn with so pious fervour; the golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the prince of darkness; the sacred incense, which sent rolling up in clouds its rich perfume, is exchanged for a poisonous, hellish vapour, and here is, "instead of a sweet savour, a stench." The comely order of this house is turned all into confusion; the "beauties of holiness" into noisome impurities; the house of prayer into a den of thieves; for every lust is a thief, and every theft sacrilege. He that invites you to take a view of the soul of man, gives you but such another prospect, and doth but say to you, "Behold the desolation;" all things rude and waste. So that, should there be any pretence to the Divine presence, it might be said, if God be here, why is it thus? The faded glory, the darkness, the disorder, the impurity, the decayed state, in all respects, of this temple, too plainly show the great inhabitant is gone. *John Howe.*

MAN—Vastness of.

"Let US make man in OUR image." Such is man's height, and depth, and breadth, and mystery. He has not come from one principle or distinction of the Divine Nature, but out of all principles. Man is the image of the whole Deity. There is in him a sanctuary for the Father, for the Son, and for the Holy Ghost. "We will make our abode with him." *J. Pulsford.*

MAN AND WOMAN.

Man is strong; woman is beautiful. Man is daring and confident; Woman is diffident and unassuming. Man is great in action; woman in suffering. Man shines abroad; woman at home. Man talks to convince; woman to persuade and please. Man has a rugged heart; woman a soft and tender one. Man prevents misery; woman relieves it. Man has science; woman taste. Man has judgment; woman sensibility. Man is a being of justice; woman of mercy. Each possesses peculiar gifts and a wide sphere of usefulness, and, by the wise use of these respective gifts, society is benefited and God is honoured. *Anon.*

MARRIAGE—Advantages of.

If you are for pleasure, marry; if you prize rosy health, marry. A good wife is heaven's last, best gift to a man; his angel of mercy; minister of graces innumberable; his gem of many virtues; his casket of jewels. Her voice, his sweetest music; her smiles, his brightest day; her kiss, the guardian of innocence; her arms, the pale of his safety, the balm of his health, the balsam of his life; her industry, his surest wealth, her economy his safest steward; her lips, his faithful counsellors; her bosom, the softest pillow of his cares; and her prayers, the ablest advocates of Heaven's blessing on his head.

A married man falling into misfortune is more apt to retrieve his situation in the world than a single one, chiefly because his spirits are soothed and retrieved by domestic endearments, snd his self-respect kept alive by finding that although all abroad be darkness and humiliation, yet there is a little world of love at home over which he is a monarch. *Bp. Taylor.*

None but the married man has a home in his old age. None has friends then, but he. None but he knows and feels the solace of the domestic hearth; none but he lives and freshens in his green old age, amid the affections of his children. There is no tear shed for the old bachelor; there is no ready hand and kind heart to cheer him in his loneliness and bereavement; there is none in whose eyes he can see himself reflected, and from whose lips he can receive the unfailing assurance of care and love. He may be courted for his money; he may eat and drink and revel; and he may sicken and die in an hotel or a garret, with plenty of attendants about him, like so many cormorants waiting for their prey; but he will never know what it is to be loved, and to live and die amid a loved circle. He can never know the comforts of the domestic fireside. The guardians of the Holborn Union lately advertised for candidates to fill the situation of engineer at the workhouse, a single man, a wife not being allowed to reside on the premises. Twenty-one candidates presented themselves, but it was found that, as to testimonials, character, workmanship, and appearance, the best men were all married men. The guardians had therefore to elect a married man. *Anon.*

MARRIAGE—a Blessing.

Marriage was ordained by God, instituted in Paradise, was the relief of a natural necessity, and the first blessing from the Lord; he gave to man not a friend, but a wife, that is, a friend and a wife too (for a good woman is in her soul the same that a man is, and she is a woman only in her body; that she may have the excellency of the one, and the usefulness of the other, and become amiable in both); it is the seminary of the Church, and daily brings forth sons and daughters unto God. Marriage is a school and exercise of virtue; and though marriage hath cares, yet the single life hath desires, which are more troublesome and more dangerous,

and often end in sin, while the cares are but instances of duty and exercises of piety; and therefore, if single life hath more privacy of devotion, yet marriage hath more necessities and more varieties of it, and is an exercise of more graces. Marriage is the nursery of heaven; the virgin sends prayers to God, but she carries but one soul to Him; but the state of marriage fills up the numbers of the elect, and hath in it the labour of love, and the delicacies of friendship, the blessing of society, and the union of hands and hearts; it hath in it less of beauty but more of safety, than the single life; it hath more care but less danger; it is more merry and more sad; is fuller of sorrows and fuller of joys; it lies under more burdens, but is supported by all the strengths of love and charity, and those burdens are delightful. *Bp. Taylor.*

MARRIAGE—Choice in.

When Themistocles was to marry his daughter, there were two suitors, the one rich and a fool, and the other wise but not rich; and being asked which of the two he had rather his daughter should have, he answered, I had rather she should marry a man without money, than money without a man. The best of marriages is in the man or the woman, not in the means or the money. *Venning.*

MARRIAGE—Second.

Were a man not to marry a second time, it might be concluded that his first wife had given him a disgust to marriage; but by taking a second wife, he pays the highest compliment to the first, by showing that she made him so happy as a married man, that he wishes to be so a second time. *Dr. Johnson.*

MARRIAGE—Typified.

God has set the type of marriage before us throughout all creation. Each creature seeks its perfection through being blent with another. The very heaven and earth picture it to us, for does not the sky embrace the green earth as its bride? Precious, excellent, glorious, is that word of the Holy Ghost, "the heart of the husband doth safely trust in her." *Luther.*

MARRIAGE—Union in.

That is the great blessing of marriage, that it delivers us from the tyranny of *Meum* and *Tuum*. Converting each into the other, it endears them both, and turns a slavish, deadening drudgery into a free and joyous service. And by bringing home to every one's heart, that he is something better than a mere self, that he is the part of a higher and more precious whole, it becomes a type of the union between the Church and her Lord. *Hare.*

MARRIAGE—Voluntary.

For marriage is a matter of more worth
Than to be dealt in by attorneyship;
For what is wedlock forced but a hell,
An age of discord and continual strife;
Whereas the contrary bringeth forth happiness,
And is a pattern of celestial bliss.
Shakespeare.

MARRIAGE—with a Wife's Sister.

I admit that marriage with a wife's sister is not forbidden in Leviticus.
Bp. of Lincoln.

I have no doubt that, according to Lev. xviii. 18, marriage with a deceased wife's sister is permitted. *Dr. M'Caul.*

From all that I have been able to learn on the question, "Whether a man may marry a deceased wife's sister," my opinion is, that neither does Holy Scripture anywhere forbid it, nor ever did the Jews.
Dr. Lee.

The prohibition, in verse 18, is only against marrying a wife's sister during the life of the first wife, which of itself implies a liberty to marry the sister after her death.
Dr. Chalmers.

There was no prohibition of marrying the wife's sister, excepting during the lifetime of the wife. *Prof. Robinson.*

The meaning of the precept is, that no man should marry his wife's sister while that wife is living. *Bp. Patrick.*

I express my conviction that Scripture says not one word against marriage with a deceased wife's sister. Surely it is not a crime, and if it be not, the law that constitutes it so, must be, for the worst of all crimes, an evil and unjust law.
Gilfillan.

MARRIAGE AND CELIBACY.

Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself. Celibate, like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labours and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king and keeps order, and exercises many virtues, and promotes the interest of mankind, and is that state of good things to which God hath designed the present constitution of the world.

Single life makes man, in one instance, to be like angels, but marriage in very many things makes the chaste pair to be like Christ. "This is a great mystery," but it is the symbolical and sacramental representation of the greatest mysteries of our religion. Christ descended from His Father's bosom, and contracted His divinity with flesh and blood, and married our nature, and we became a church, the spouse of the Bridegroom, which He cleansed with His blood, and gave her His Holy Spirit for a dowry, and heaven for a jointure; begetting children unto God by the Gospel. *Bp. Taylor.*

MARRIAGES—Unequal.

Alas! how frequently does the dear partner, who should be the counsellor and favourer of everything good and virtuous prove a tempter and a seducer! How many have given up their principles to please their wives! This thought surely should engage the attention of our younger readers. Your future character and conduct, perhaps your eternal state, may depend on your choice of the companion to whom you are to be united for life. Beware, lest a regard to worldly prospects, your ill-directed fancy, or the solicitations of your lust, draw you into such connections as may, in the issue, be fatal to your souls. Suppose not, that you can withstand every enticement to evil, while you see how many have been overcome. Nor imagine that you shall convert her to the cause of truth, who is yet an enemy to it, but rather fear, lest your own mind should be more and more corrupted. For how can you expect the blessing of God, if you act in contradiction to His will and command? Is it less dangerous for you than it was for the Jews of old, to be thus joined with unbelievers? Or is your religion of less value than theirs, that you are not so much concerned to maintain it?

T. Robinson.

MARRIAGES—Unhappy.

At the close of a sermon lately preached from Numb. x, 29, the venerable preacher related the following solemn incident:—A young gentleman who had for some time been journeying from Egypt towards the promised land, and who had been useful to his fellow-travellers, became acquainted with a very handsome young lady, much addicted to the pleasures derived from worldly amusements. He sought advice from some of his fellow-Christians, who said all they could to dissuade him from marrying her, lest he might thereby sustain injury. He replied, he hoped, if he took her as his wife, he might be the means of her conversion. They were married; and in a short time he yielded to her ways, and went with her to balls, the theatre, and such places. He was shortly after afflicted, and in his extremity sent for two of his former associates, who prayed with him. God heard their prayers and restored him to health. Again he yielded to temptation—was again afflicted: again he sent for his pious friends, who earnestly besought the Lord to raise him to health. He heard their prayers. Once more he went into the ways of the ungodly—once more affliction's heavy hand was laid upon him, and once more his praying friends surrounded his bed. This time, however, the heavens seemed as brass to their supplications; and they left him in a deplorable state of mind. Shortly after they were gone, he called the servant and requested her to bring him a large bowl full of clear water; she did so; he grasped it with both hands, and drank it all, saying, "That is the last drop of water I shall ever taste here or hereafter," and immediately expired.

J. Palmer.

The stags in the Greek epigram, whose knees were clogged with frozen snow upon the mountains, came down to the brooks of the valleys, hoping to thaw their joints with the waters of the stream; but there the frost overtook them and bound them fast in ice, till the young herdsmen took them in their strange snare. It is the unhappy chance of some men, finding many inconveniences upon the mountains of single life, they descend into the valleys of marriage to refresh their troubles, and there they enter into fetters, and are bound to sorrow by the cords of a man's or woman's peevishness; and the worst of the evil is, they are to thank their own follies; for they fell into the snare by entering an improper way. Christ and the Church were no ingredients in their choice.

Bp. Taylor.

MARTYRS—Death of.

The stars shall die in glory; highest song
Of resurrection rolling deepening on
From flaming orb to orb; and they shall fall
To music measureless, in the vast blaze
Of their own burning splendours; at the sweep
Of the Almighty Finger they shall drop
From heaven's high harp; so did the martyrs die,
In flame, and ecstacy, and seraph song.

Miss Tatham.

MASTERS—Duties of.

1. The duties of masters to the *bodies* of their servants consists in these particulars, viz., in a due provision of food (Prov. xxxi, 15; xxvii, 27); in a well ordering of their labour, so as they may be able to undergo it; their ease, rest, and intermission from labour at seasonable

times; in paying them sufficient wages (Deut. xxiv, 14, 15): in a careful preserving of their health, and using means for their recovery in case of sickness (Matt. viii, 6); and that not of the servant's wages, but of the master's own charge; otherwise they undo not the heavy burden, but rather lay burden upon burden.

2. The duty of masters to the *souls* of their servants consist in these particulars, viz., in teaching them the principles of religion, and all duties of piety, in causing them to attend the public ministry of the Word and worship of God; in taking account of their profiting by the public and private means of edification; in praying for them, and as they observe any grace wrought in them, in praising God for it, and praying for the increase of it.

Ambrose.

MATRIMONY—Celebration of.

Christ's first public miracle graceth a marriage. It is an ancient and laudable institution, that the rites of matrimony should not want a solemn celebration. When are feasts in season, if not at the recovery of our lost rib; if not at this main change of our estate, wherein the joy of obtaining meets with the hope of further comforts? *Bp. Hall.*

He that made the first marriage in paradise, bestows His first miracle upon a Galilean marriage. He that was the Author of matrimony and sanctifieth it, doth, by His holy presence, honour the resemblance of His eternal union with His Church. *Ibid.*

MEANS—without God.

Asa was sick but of his feet, far from the heart; yet because he sought to the physicians, not to God, he escaped not. Hezekiah was sick to die; yet because he trusted to God, not to physicians, he was restored. Means, without God, cannot help; God, without means can, and often doth. I will *use* good means, not rest in them. *Ibid.*

MEANS—Ineffectual.

Then the Shepherds led the pilgrims to a place where they saw one Fool and one Want-wit washing an Ethiopian, with an intention to make him white; but the more they washed him the blacker he was. Then they asked the Shepherds what this should mean? So they told them, saying, Thus it is with the vile person; all means used to get such a one a good name shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all hypocrites. *Bunyan.*

MEANS—without the Spirit.

All means which the Church may use for the salvation of man without the Spirit in them, are like a body without life; like a locomotive without steam; like a watch without a main-spring; like an organ without air; like nature without the life-giving power of the sun. However beautiful, unique, antiquated, united, extensive, wealthy, intellectual; however patronised and supported by the wise, the great, and the good, if the Spirit is absent from them they will fail to accomplish the end desired. *John Bate.*

MEANS—Useful.

Ariston said, that neither a bath nor an oration doth any good, unless it purify, the one the skin, the other the heart. *That is good which doth good.* *Venning.*

MEANS OF GRACE—Chief.

The chief of these means are prayer, whether in secret or the great congregation; searching the Scriptures, which implies hearing, reading, and meditating thereon; and receiving the Lord's Supper, eating bread and drinking wine in remembrance of Him: and these we believe to be ordained of God, as the ordinary channels of conveying His grace to the souls of men. *J. Wesley.*

MEANS OF GRACE—Definition of.

By means of grace, I understand outward signs, words, or actions, ordained of God, and appointed for this end to be the ordinary channels whereby He might convey to men, preventing, justifying, sanctifying grace. *Ibid.*

MEANS OF GRACE—when Profitable.

We allow, likewise, that all outward means whatever, if separate from the Spirit of God, cannot profit at all, cannot conduce in any degree either to the knowledge or love of God. Without controversy, the help that is done upon earth, He doth it Himself. It is He alone, who, by His own almighty power, worketh in us what is pleasing in His sight. And all outward things, unless He work in them, and by them, are mere weak and beggarly elements. Whosoever, therefore, imagines there is any intrinsic power by any means whatever, does greatly err, not knowing the Scriptures, neither the power of God. We know that there is no inherent power in the words that are spoken in prayer, in the letter of Scripture read, the sound thereof heard, or the bread and wine received in the Lord's Supper; but that it is God alone who is the Giver of every good gift, the Author of all grace; that the whole power is of Him, whereby through

any of these there is any blessing conveyed to our souls. We know, likewise, that He is able to give the same grace, though there were no means on the face of the earth. In this sense we may affirm, that "with regard to God, there is no such thing as means; seeing He is equally able to work whatsoever pleaseth Him, by any one, or by none at all." *J. Wesley.*

MEANS OF GRACE—Value of the.

But we allow, that the whole value of the means depends on their actual subservience to the ends of religion; that, consequently, all these means, when separate from the end, are less than nothing and vanity; that if they do not actually conduce to the knowledge and love of God, they are not acceptable in His sight: yea, rather, they are an abomination before Him; a stink in His nostrils,—He is weary to bear them. Above all, if they are used as a kind of commutation for the religion they were designed to subserve, it is not easy to find words for the enormous folly and wickedness of thus turning God's arms against Himself; of keeping Christianity out of the heart, by those very means which were ordained for the bringing it in.

Ibid.

MEDIATION—in Physical Evils.

Physical evils are constantly alleviated or eradicated by some mediatorial process. The bruised or wounded flesh calls into play a latent power of healing, in the dispersion of unhealthy humours, the formation of lymph, and the filling up of the orifice, or the closing of the wound. A broken bone will divert from the ordinary currents of animal life the phosphate of lime which may be necessary for its reparation. An exalation of noxious gasses meets with its mediatorial corrective in the principle of gaseous diffusion, which dilutes the subtle poison, and spreads it over so wide an area, as to render it comparatively baneless. When vegetation is parched and withered, the air becomes the mediating agent which conveys to it the refreshing showers. When opposing forces and the "negative" and the "positive" hold apart in their isolation, conduction becomes the mediatorial, the combining power, that mingles them into one. And when a satellite or a planet has deviated widely from its mean orbital path, a counter attraction becomes the mediator that preserves it under the influence of its *primary.* *Ragg.*

MEDIATION—Taught by Nature.

The doctrine of mediation is no startling theme. It does not clash with any of the phenomena of the universe around us. It is no discord in Nature's voice—no harsh or grating note in her harmonious anthem. Its very congruity at once with our physical and our moral nature, is sufficient to render it *à priori* probable that we might meet with a further development of it in the higher department of theology. And when we consider the concurrent fact—a fact self-evident—that man is morally diseased, the ten thousand adaptations which we meet with in every department of the physical universe might lead us, inevitably, to the conclusion, that some such mediatorial influence would be adapted to his *moral* needs. How vain, then, are the objections of the infidel against the doctrine of mediation, whose actings are observable everywhere around us, as well as forming one of the very foundations of the Christian revelation. *Ibid.*

MEDIATION—Taught by Private Life.

The principle follows us into the minutest details of private life. What is he, who, in the hour of danger, interposes with his strong arm for the protection of the weak, or with his maturer wisdom, for the rescue of the thoughtless and inexperienced, but a mediator between them and peril? What is she, who, with noiseless step, paces the sick room, where the once stalwart man is laid prostrate with weakness, watching his eyes to catch their language, that the lips may be saved the necessity of speaking—anticipating his every want and desire, smoothing his pillow so softly that his aching head is eased, and his heart is reconciled to affliction by the thought of the loving attention it awakens—what is she but a mediatrix between him and the fell disease with which he is grappling? What is that mother, who, with simple and eloquent words, and tears more eloquent, pleads with a sterner father for the hapless boy whose early sins had nearly caused his expulsion from under the parental roof—what, but a mediatrix between him and the unknown evils that impended? What is she, who, by uncomplaining sighs and tears, and far more by patient, and therefore eloquent and silent endurance, has weaned a degraded and besotted husband from the poison-cup of intoxication or the maddening influence of the gaming-house, to a love of his own hearth and home, and the society of those who are bone of his bone, and flesh of his flesh—what is she but a mediatrix between him and ruin?

Ibid.

MEDIATION OF CHRIST—Extent of the.

Can we think that the *Moral* and *Physical* Government of God extends to all mankind, and not His Mediatorial? Surely if any man exist as a subject of the former, he must of the latter? Is it possible for it to be otherwise? Shall God make man

and govern him as a free agent, and hold him responsible for his actions, and not give him the offer of the benefits of redemption which He has provided in Christ?

John Bate.

MEDIATION OF CHRIST—a Necessity.

We are so constituted, that benevolent action is impossible with the human mind unless the motive power which moves the will be drawn from another, not from ourselves. The man who lives and acts in view of Christ is God-moved; that is, his soul is exercised by the character of God manifested in Christ Jesus. The man who has no faith is self-moved. His own will is supreme, and not God's will. Hence he is a rebel in the moral government of God. When we love another we are willing to deny ourselves in order to conform to the object of our regard. This takes the motive out of ourselves. If the will of that other is incarnate love, the soul moved by it becomes benevolent, *and the soul can become benevolent in no other way.* Until this is accomplished, every act of life is selfish; and thus life-action is death-action, which fits the soul for the second death.

For Christ's sake, then, is only another expression for the great truth, that all our holy motions and emotions are dependent on Him. "In Christ's name" is a recognition that God is manifest in His sacrifice for sin, and that it is in His mercy alone that we have hope. In all systems there are two motions of subordinate bodies, one on their own axis, the other around the central orbit; so in the spiritual world, the soul is self-moved, and the regenerated soul moves likewise in its orbit of dependence upon God. To feel reliance on the merit of Christ, *to trust in His name,* is the expression of this actual relation. The man who does not feel it, is dead.

J. B. Walker.

MEDIATION OF CHRIST—Objects of the.

A mediator is a middle person, who steps in between two parties where there has been disagreement; and his work is to effect reconciliation. Now, the objects of the mediation of Jesus Christ are twofold: the first is to bring God and man together, and the second is to keep them so. Man has revolted from his Maker; he has cast off his allegiance, and become a rebel against the throne and government of God. How can reconciliation be effected? There is but one way; and that is, not by the teaching of Christ merely, nor by His example merely, but we are reconciled to God "*by the death of His Son.*"

Dr. R. Newton.

MEDIATION OF CHRIST—Rational.

We say the doctrine of Christ's mediation is a truth which commends itself to the reason, as it does to the moral wants of men. All spirit, so far as we know, affects other spirits, through organization. We do not know but what Christ is the medium (if we may so speak) by which God comes in contact with matter. We know that He is the medium by which God unites Himself with humanity. "There is one God and one Mediator between God and man—the Man Christ Jesus." The human soul operates through corporeal media upon other minds, and upon matter it operates through more remote instrumentalities. Media of communication between inferior and superior is the order of nature. Is not the Divine Mediator in this order? or does God contravene the order He has Himself established?

It is a law of creation that substances as well as spirits come together by affinity. If matter or spirit of different affinities ever be united, a new medium, or solvent, must be found by which the diverse qualities may be reconciled or harmonised.

The revealed Christ is the Mediator in the order of nature, and in the ordination of grace. God, by the mediation of Christ, unites Himself with our earthly and imperfect nature, and by faith the soul is transformed from a lower to a celestial species. On one side, the Divinity—God—comes in. On the other, the humanity—man—comes in; so that God and man are reconciled in Christ. "God was in Christ reconciling the world unto Himself.

J. B. Walker.

MEDIATION OF CHRIST—Scriptural.

It is one of the most explicit commands of Christ, that after His sacrifice and ascension His disciples should always make their supplications in His name (John xvi, 22—27). "And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, he will give it to you [chap. xiv, 13, 'I will do it']. Hitherto ye have asked nothing in My name. Ask, and ye shall receive, that your joy may be full." "At that day ye shall ask in My name, and I say not unto you that I will pray the Father for you, for the Father Himself loveth you because ye have loved Me, and have believed that I came out from God."

In accordance with this command is the practice of the Apostles and of the Church of Christ in all ages. *Ibid.*

It was by Mediation that Abel, Noah, Abraham, Moses, &c., came to God. The grand idea of the Jewish religion was that of Mediation—the high priests, priests, sacrifices, &c. These were types of the mediation of Christ. Almost one entire book of the New Testament, the Epistle to

the Hebrews, is taken up in the statement, explanation, and enforcement of this glorious truth. It is repeatedly referred to in other portions of Scripture. Nearly every epistle begins and closes with the idea of it. Repentance, justification, holiness, heaven, answers to prayer, are stated as communicated through our Lord Jesus Christ. To reject this truth, is virtually to reject the whole Bible, as a book of salvation. *John Bate.*

MEDIATOR—Christ a.

The pillar of cloud was great refreshment to the children of Israel by day, during their long journey in the wilderness, the sun in those countries shining very hot, which might, had it not been for this cloudy pillar, have been very destructive or grievous to them, during so many years' travels. So Jesus Christ as Mediator is a cloud or screen between the hot beams of God's wrath and poor believers. It is He who keeps us from being consumed by the wrath of Him, who is to the wicked "a consuming fire."

It was a fire and a cloud, yet both but one pillar; so Christ is God and man, and yet but one person; and the same Christ, who is a Saviour to the truly penitent, will destroy all ungodly and impenitent ones.

Keach.

We have our Jesus, as the Jews had their Moses; both of them mediators to stand between God and the people. The Hebrews were not permitted to draw near to God to treat for themselves on pain of death; but Moses was to be between them, as Christ is now betwixt us and God, and no man can come to the Father, but by Him; and in His blood we have remission, as all things were purified under the law, and nothing accepted or sanctified without the blood of sprinkling; which speaketh better things than that of Abel; for the blood of Abel cried for vengeance, this for mercy and pardon. *W. Jones.*

MEDITATION—Benefit of.

It is not the number of books you read, nor the variety of sermons which you hear, nor the amount of religious conversation in which you mix; but it is the frequency and the earnestness with which you meditate on these things, till the truth which may be in them becomes your own, and part of your own being, that ensures your spiritual growth. *F. W. Robertson.*

MEDITATION—Definition of.

Meditation is partly a passive, partly an active state. Whoever has pondered long over a plan which he is anxious to accomplish, without distinctly seeing at first the way, knows what meditation is. The subject itself presents itself in leisure moments spontaneously; but then all this sets the mind at work—contriving, imagining, rejecting, modifying. It is in this way that one of the greatest of English engineers, a man uncouth and unaccustomed to regular discipline of mind, is said to have accomplished his most marvellous triumphs. He threw bridges over almost impracticable torrents, and pierced the eternal mountains for his viaducts. Some times a difficulty brought all the work to a pause; then he would shut himself up in his room, eat nothing, speak to no one, abandon himself intensely to the contemplation of that on which his heart was set; and at the end of two or three days, would come forth serene and calm, walk to the spot, and quietly give orders which seemed the result of superhuman intuition. This was meditation. *Ibid.*

MEDITATION—Failing in.

In meditation, those who begin heavenly thoughts and prosecute them not are like those which kindle a fire under green wood, and leave it so soon as it begins to flame.

Bp. Hall.

MEDITATION—Nature of.

The naturalists observe that to uphold and accommodate bodily life, there are divers sorts of faculties communicated, and these among the rest:—1. An attractive faculty, to assume and draw in the food; 2. A retentive faculty, to retain it when taken in; 3. An assimilating faculty, to concoct the nourishment; 4. An augmenting faculty, for drawing to perfection. Meditation is all these. It helps judgment, wisdom and faith to ponder, discern, and credit the things which reading and hearing supply and furnish. It assists the memory to lock up the jewels of divine truth in her sure treasury. It has a digesting power, and turns spiritual truth into spiritual nourishment; and lastly, it helps the renewed heart to grow upward and increase its power to know the things which are freely given to us of God.

Ranew.

MEDITATION—Power of.

It is in the power of meditation to bring danger in its reality so vividly before the imagination, that the whole frame can start instinctively as if the blow were falling, or as if the precipice were near. It is in the power of meditation so to engrave scenes of loveliness on a painter's eye, that he transfers to the canvass a vivid picture that was real to him before it was real to others. It is in the power of meditation so to abstract the soul from all that is passing before the bodily eye, that the tongue shall absently speak out the

words with which the heart was full, not knowing that others are standing by.
F. W. Robertson.

MEDITATION—in Silence.

Meditation is done in silence. By it we renounce our narrow individuality, and expatiate into that which is infinite. Only in the sacredness of inward silence does the soul truly meet the secret hiding God. The strength of resolve which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments. There is a Divine depth in silence. We meet God alone. *Ibid.*

MEDITATION AND PRAYER.

Meditation is prayer's handmaid, to wait on it, both before and after the performance. It is as the plough before the sower, to prepare the heart for the duty of prayer, and the harrow to cover the seed, when 'tis sown. As the hopper feeds the mill with grist, so does meditation supply the heart with matter for prayer.
Gurnall.

Meditation and prayer are like the spies that went to search the land of Canaan; the one views, and the other cuts down; and both bring home a taste of the fairest and sweetest fruits of heaven. Meditation, like the eye, views our mercies; and prayer, like the hand, reacheth in those mercies; or, meditation is like a factor, who liveth abroad to gather in what we want, and prayer like a ship, goeth forth and brings in what we desire. *Anon.*

MEDITATION AND REVERIE.

Now meditation is often confounded with something which only partially resembles it. Sometimes we sit in a kind of day-dream, the mind expatiating far away into vacancy, whilst minutes and hours slip by, almost unmarked, in mere vacuity. This is not meditation, but reverie,—a state to which the soul resigns itself in pure passivity. When the soul is absent and dreaming, let no man think that *that* is spiritual meditation, or anything that is spiritual. *F. W. Robertson.*

MEEK—Blessing of the.

It is in the lowly valley that the sun's warmth is truly genial; unless, indeed, there are mountains so close and abrupt as to overshadow it. Then noisome vapours may be bred there: but otherwise in the valley may we behold the meaning of the wonderful blessing bestowed upon the meek, that they shall inherit the earth. It is theirs for this very reason, because they do not seek it. They do not exalt their heads like icebergs, which by-the-bye are driven away from earth, and cluster, or rather jostle, around the pole; but they flow along the earth humbly and silently; and wherever they flow, they bless it; and so all its beauty and all its richness is reflected in their pure, calm, peaceful bosoms.
Hare.

MEEKNESS—Advantage of.

As you often see the crow perched on the sheep's back taking advantage of its quiet spirit to rob it of its wool; so you will often find that the covetous worldling avails himself of the meekness of the Christian to carry out his selfish design, and rob him of his substance. *John Bate.*

MEEKNESS—Definition of.

Meekness is a mild and placid disposition of mind, which subdues and restrains our angry passions; which gives sweetness to our tempers, dignity and kindness to our words and actions. Free from censoriousness, and reluctant to offend, it is not easily ruffled by provocation. It blends the harmlessness of the dove with the gentleness of the lamb; it bears injury without resentment, or a disposition to revenge. It covers the faults of others with the mantle of love, and while it is censured and reviled, it remains undisturbed as the island amid the raging of the stormy waves around.
W. H. Elliott.

MEEKNESS—Description of.

Meekness is love at school,—love at the Saviour's school. It is Christian lowlihood. It is the disciple learning to know himself; learning to fear, and distrust, and abhor himself. It is the disciple practising the sweet but self-emptying lesson of putting on the Lord Jesus, and finding all his righteousness in that righteous other. It is the disciple learning the defects of his own character, and taking hints from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents, the mellowing of his temper, and the amelioration of his character. It is the loving Christian at the Saviour's feet, learning of Him who is meek and lowly, and finding rest for his own soul. *Dr. J. Hamilton.*

MEEKNESS—Happiness of.

A meek man enjoys almost a *perpetual Sabbath.* The anger of a meek man is like fire struck out of steel, hard to be got out, and when got out soon gone. Meekness not only gives great peace of mind, but often adds a lustre to the countenance. We only read of three in Scripture whose faces shone remarkably, viz., Christ, Moses, and Stephen, and they were eminent for meekness. *M. Henry*

MEEKNESS—Power of.

One day, as he strolled along a river

Gotthold came to a straight and stately alder tree, growing upon the bank, and said to himself: This kind of timber is the softest, and can without difficulty be split, cut and wrought: and yet experience proves that it does not rot in water. In fact, the greater part of the city of Venice stands upon piles of alder, which, sunk in the sea, forms the foundation of the great and massive buildings.

It is the same with the meek hearts. There is no better basis for important undertakings of public or private utility, than that intelligent modesty, which is gentle, indeed, and ready to yield as far as a good conscience will allow, but which nevertheless lasts and continues stable in the flood of contradiction.

Lord Jesus, Thou wert meek and humble in heart, and on Thy love and meekness the fabric of our salvation was founded and still subsists. Wert Thou not meek and patient, how could any of us be saved? Give to me a meek and loving heart, and let this be the foundation of all my intercourse with men. *Gotthold.*

MEEKNESS IN CHRIST.

Remember Christ in the judgment-hall, the very symbol and incarnation of spiritual strength; and yet when revilings were loud around Him and charges multiplied, "He held His peace." *F. W. Robertson.*

MEEKNESS IN THREATENED DANGER.

The Pastor Oberlin, having received warning that some uncivilised and brutal persons in his parish had formed a plan for waylaying and inflicting upon him "a severe castigation," took for his text in church, on the Sunday when he had been told the outrage was to be perpetrated, these words of our Saviour: "But I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also;" and proceeded from these words to speak of the Christian patience with which we should suffer injuries, and submit to false surmises and illusage. After the service, the malcontents met at the house of one of the party to amuse themselves in conjecturing what their pastor would do, when he should find himself compelled to put in practice the principles he had so readily explained. What, then, must have been their astonishment when the door opened, and Oberlin himself stood before them? "Here I am, my friends," said he, with that calm dignity of manner which inspires even the most violent with respect, "I am acquainted with your design; you have wished to chastise me, because you consider me culpable. If I have indeed violated the rules which I have laid down for you, punish me for it. It is better that I should deliver myself into your hands, than that you should be guilty of the meanness of an ambuscade." These simple words produced their intended effect. The peasants, ashamed of their scheme, sincerely begged his forgiveness, and promised never again to entertain a doubt of the sincerity of the motives by which he was actuated, and of his affectionate desire to promote their welfare.

Life of Oberlin.

MEEKNESS IN PROVOCATION.

The famous Sir Walter Raleigh, a man of known courage and honour, was on a certain occasion very injuriously treated by a hot-headed, rash youth, who even proceeded to challenge him, and on his refusal spat upon him, and that in public. The knight, taking out his handkerchief, with great calmness made him this reply:—"Young man, if I could as easily wipe your blood from my conscience as I can this injury from my face, I would this moment take away your life." The consequence was that the youth was so struck with a sudden and strong sense of his misbehaviour, that he fell upon his knees and begged forgiveness. *Arvine.*

The celebrated actor, Henderson, was seldom known to be in a passion. When at Oxford, he was one day debating with a fellow-student, who lost his temper, and threw a glass of wine in Henderson's face. Mr. Henderson took out his handkerchief, wiped his face, and coolly said, "That, sir, was a digression—now for the argument."

Anon.

MELANCHOLY—Description of.

It is not, as you conceive, an indisposition
Of body, but the mind's disease; so ecstasy,
Fantastic dotage, madness, frenzy, rapture
Of mere imagination, differ partly
From melancholy, which is briefly this,—
A mere commotion of the mind, o'ercharged
With fear and sorrow; first begat i' the brain,
The seat of reason, and from thence derived
As suddenly into the heart, the seat
Of our affection. *Ford.*

MELANCHOLY—Fancies of.

Methinks I hear, methinks I see
Ghosts, goblins, fiends; my phantasy
Presents a thousand ugly shapes—
Headless bears, black men, and apes.
Doleful outcries, and fearful sights,
My sad and dismal soul affrights. *Burton.*

MELANCHOLY—Gloom of.

Melancholy
Sits on me as a cloud along the sky,
Which will not let the sunbeams through, nor yet

Descend in rain, and end; but spreads itself
'Twixt heav'n and earth, like envy between man
And man—and is an everlasting mist.
Lord Byron.

MELANCHOLY—Receipts against.

Never give way to melancholy; resist it steadily, for the habit will encroach. I once gave a lady two-and-twenty receipts against melancholy: one was a bright fire; another, to remember all the pleasant things said to her; another, to keep a box of sugar-plums on the chimney-piece, and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is that these little pleasures often banish melancholy, better than higher and more exalted objects; and that no means ought to be thought too trifling which can oppose it, either in ourselves or in others.
Sidney Smith.

MELANCHOLY—Various.

I have neither the scholar's melancholy, which is emulation; nor the musician's, which is fantastical; nor the courtier's, which is proud; nor the soldier's, which is ambitious; nor the lawyer's, which is politic; nor the lady's, which is nice; nor the lover's, which is all these: but it is a melancholy of mine own, compounded of many simples, extracted from many objects: and indeed, the sundry contemplation of my travels, in which my often rumination wraps me in a most humorous sadness.
Shakespeare.

MELODY AND HARMONY.

Melody signifies any measured or modulated sound measured, after the manner of verse, into distinct members or parts; *harmony* signifies the suiting, or adapting, different modulated sounds to each other; *melody* is, therefore, to *harmony*, as a part to the whole; we must first produce *melody* by the rules of art; the *harmony* which follows must be regulated by the ear. There may be *melody* without *harmony*, but there cannot be *harmony* without *melody*—we speak of simple *melody*, where the modes of music are not very much diversified; but we cannot speak of *harmony* unless there be a variety of notes to fall in with each other. *G. Crabb.*

MEMORY—Definitions of.

Memory is the faculty by which we retain and recall our knowledge of the past. *Wayland.*

Aristotle calls it the scribe of the soul; and Bernard calls the memory the stomach of the soul, because it hath a retentive faculty, and turns heavenly food into blood and spirits. *T. Watson.*

MEMORY—Definition of.

Memory is the golden thread linking all the mental gifts and excellencies together. Memory, when treated well, is like an angel even within the soul; but, treated ill, is like a black weird shadow, casting a baneful and remorseful eye on all within its reach. *E. P. Hood.*

MEMORY—Diversities of.

Everybody has a memory, but every one has not the same natural affinities, and, therefore, every one does not remember with equal facility the same sort of things. One man has a turn for natural objects, and, like De Candolle or Cuvier, carries in his memory myriads of plants and animals. The turn of another is more for the faces of his fellow-creatures, and, like Themistocles, he can name each one of the 20,000 of his Athenian fellow-citizens,—like Cyrus, he can name every soldier in his army. A third has a propensity for languages, and, like Mezzofanti or Alexander Murray, every word he reads or hears in a foreign tongue is a nail fastened in a sure place, and becomes a life-long fixture. And the taste of a fourth is critical; he loves diction, choice, sublime, emphatic, and, like the Emperor Claudius, he can repeat the 'Iliad' and 'Odyssey;' like Gilbert Wakefield, he has by heart the whole of Virgil and Horace, nearly all the Bible, and the best parts of Homer and Pindar to the bargain. *Dr. J. Hamilton.*

MEMORY—Evil in the.

Most men's memories are like jet, or electrical bodies, that attract and hold fast only straws or feathers, or such vain and light things; discourse to them of the affairs of the world, or some idle and romantic story, their memories retain this as faithfully as if it were engraven on leaves of brass; whereas the great and important truths of the Gospel, the great mysteries of heaven and concernments of eternity, leave no more impression upon them than words on the air in which they are spoken. Whence is this, but only that the one sort work themselves into the memory through the interest they have got in the affections, which the other cannot do? Had we but the same delight in heavenly objects, did we but receive the truth in the love of it, and mingle it with faith in the hearing, this would fix that volatileness and flittiness of our memories, and make every truth as indelible as it is necessary.
Bp. Hopkins.

MEMORY—Overburdening the.

Overburden not thy memory to make so faithful a servant a slave. Remember Atlas was weary. Have as much reason as a camel, to rise when thou hast thy full

load. Memory is like a purse, if it be over full that it cannot shut, all will drop out of it. Take heed of a gluttonous curiosity to feed on many things, lest the greediness of the appetite of thy memory spoil the digestion thereof. *T. Fuller.*

MEMORY—Power of.

Dr. Johnson, it is said, never forgot anything that he had seen, heard, or read. Burke, Clarendon, Gibbon, Locke, Tillotson, were all distinguished for strength of memory. When alluding to this subject, Sir William Hamilton observes—For intellectual power of the highest order, none were distinguished above Grotius and Pascal; and Grotius and Pascal forgot nothing they had ever read or thought. Leibnitz and Euler were not less celebrated for their intelligence than for their memory; and both could repeat the whole of the 'Æneid.' Donellus knew the 'Corpus Juris' by heart; and yet he was one of the profoundest and most original speculators in jurisprudence. Ben Jonson tells us, that he could repeat all that he had ever written, and whole books that he had read. Themistocles could call by their names the twenty thousand citizens of Athens. Cyrus is reported to have known the name of every soldier in his army. Hortensius (after Cicero, the greatest orator of Rome), after sitting a whole day at a public sale, correctly enunciated from memory all the things sold, their prices, and the names of their purchasers. Niebuhr, the historian, was not less distinguished for his memory than for his acuteness. In his youth he was employed in one of the public offices of Denmark. Part of a book of accounts having been destroyed, he restored it by an effort of memory. *Dr. Forbes Winslow.*

MEMORY—Ready.

Within the range of their own experience, most of our readers must have encountered examples of ready or retentive memory. The last time that the writer visited a college contemporary, distinguished for his scholarship, he found him with a Greek Testament in his hand. On asking him if he had not got that all by heart, he replied that he scarcely thought he had; but he believed that if any phrase were given, he could tell the chapter and verse where it occurred, and repeat the context. We tried him with passages till we were wearied, but it was impossible to puzzle James Halley; and we believe that the trial might have been extended to the Greek tragedians and Homer with scarcely inferior success. A gentleman who used to attend our church once offered to repeat *verbatim* any sermon on the following day, without taking a single note; the only stipulation which he made was that he should be warned beforehand, so as to keep his attention fixed at the time. Frequently these powerful memories are filled with matters of questionable value. An appraiser, who lately lived at Hampstead, could enumerate all the shops from Temple Bar to the Pump in Aldgate; and from being able to tell all about every corner house in London, who lived in it, and what business was carried on in it, he went by the soubriquet "Memory Corner Thompson." Mr. Paxton Hood told us of a man whom he knew in London who could repeat the whole of Josephus; and William Lyon, an itinerant actor well known in Edinburgh a hundred years ago, used to gain wagers by committing to memory overnight the 'Daily Advertiser,' and repeating it word for word next morning. *Dr. J. Hamilton.*

MEMORY—Remarkable.

Richard Porson had a remarkable memory. On one occasion, when some friends were assembled in Dr. Burney's house at Hammersmith, in examining some old newspapers which detailed the execution of Charles I, they came on sundry particulars which they fancied had been overlooked by Rapin and Hume; but Porson instantly repeated a long passage from Rapin, in which these circumstances were all recounted. Once, when in the shop of Priestly, the bookseller, a gentleman came in and asked for a certain edition of Demosthenes; Priestly did not possess it, and as the gentleman seemed a good deal disappointed, Porson inquired whether he wished to consult any particular passage. The stranger mentioned a quotation of which he was in search, when Porson opened the Aldine edition of Demosthenes, and after turning over a few leaves, put his finger on the passage. On another occasion, calling on a friend, he found him reading Thucydides. His acquaintance asked him the meaning of some word, when Porson immediately repeated the context. "But how do you know that it was this passage I was reading?" asked his friend. "Because," replied Porson, "the word occurs only twice in Thucydides; once on the right-hand page in the edition which you are using, and once on the left. I observed on which side you looked, and accordingly I knew to which passage you referred." *Ibid.*

MEMORY—Trusting.

Spoil not thy memory, nor make it bad by suspecting it. How canst thou find that true which thou wilt not trust? Marshal thy notions into a handsome method. One will carry twice more weight, trust and packed up in bundles,

than when it lies untowardly flapping about his shoulders. *T. Fuller.*

MEMORY AND INTELLECT.

The memory may be strong where the intellect is weak; but without the former faculty there can be no intellectual growth. For, stripped of all mystery, what is memory? Is it not the mind's power of retaining its possessions? If Sensation, Perception, Attention are the collecting faculties, Memory is, what Sir William Hamilton has called it, the "conservative faculty"—the custodier of the collected treasures. In point of fact, we know that every mind from an early period possesses this power. In virtue of it, and in union with judgment, the infant soon learns to distinguish its mother from all the world; and in virtue of it the inarticulate sages of our race—those little Pythagoreans who have not yet finished their twelve months' novitiate of silence—have laid the foundations of a most valuable experimental philosophy. They have made the discovery and they retain the conviction that fire burns; that there is a certain point beyond which if Puss's good nature is taxed it is pretty sure to give way; that, in cases of collision, action and reaction being equal, it is inexpedient to butt violently against bedposts and the legs of chairs and tables. The first use of the conservative faculty is to treasure up experiences like these, just as one of the first uses of the reasoning or comparing faculty is to generalise them and draw deductions from them; and with the help of these two faculties your little philosopher on all fours has already taught himself more important lessons in the art of self-preservation than any which he will afterwards learn, even although he should attend Dr. Hassal's Sanatory Lectures, or study Sir John Sinclair on the Art of Longevity. *Dr. J. Hamilton.*

MEMORY IN LANGUAGES.

Mithridates, king of Pontus, had an empire in which two-and-twenty languages were spoken; and it is asserted that there was not a province in which he could not administer justice, nor a subject with whom he could not converse in his own dialect and without the aid of an interpreter. But the royal linguist was eclipsed by the late Cardinal Mezzofanti, who died as recently as 1849. This wonderful man was the son of a carpenter at Bologna, and acquired his first knowledge of the classical languages by listening to the scraps of Latin and Greek which came through the open casement of a schoolroom window near which he was working. To the boys inside the tasks were irksome enough, but the stolen waters were sweet to the poor lad who could not pay for such learning; and with his wonderful retention of words and with a grammatical intuition which has never been thoroughly explained, he went on acquiring, till at the age of seventy he could converse in upwards of fifty languages, besides possessing some knowledge of at least twenty more. Basque is the most difficult language in Europe, but Mezzofanti was at home in both its dialects. Germans he could address either in high Saxon or in the patois respectively of Austria and the Black Forest. With Englishmen he never misapplied the sign of a tense, a feat of which few Scotchmen or Irishmen can boast. When Dr. Tholuck visited the Vatican, he was amazed at the correctness with which Mezzofanti kept up the dialogue, first in Arabic, then in Persian; and, to mention nothing more, he was so far master of at least one Chinese dialect that in the college of the Propaganda he could deliver a set speech to students from the Celestial Empire.

Of Dr. John Leyden, the distinguished Orientalist, many mnemonic feats are recorded. Amongst others, it is mentioned that, after he had gone to Calcutta, a case occurred where a great deal turned on the exact wording of an Act of Parliament, of which, however, a copy could not be found in the Presidency. Leyden, who before leaving home had had occasion to read over the Act, undertook to supply it from memory; and so accurate was his transcript, that when nearly a year after a printed copy was obtained from England, it was found to be identical with what Leyden had dictated. *Ibid.*

MEMORY IN SCRIPTURES.

"Ask one of our nation," saith Josephus, "concerning the law, he will tell you all things more readily than his own name; for, learning them as soon as we come to have any knowledge of things, we preserve them deeply engraven on our minds." Ribera tells of a man who "was acquainted with a Jew at Salamanca, of whom he inquired about several things, both in the historical and prophetical books of Scripture;" but, says he, "he stopt me immediately upon the first mention of them, and repeated them all himself without a book in the Hebrew tongue; which I relating to another Jew that was become Christian, he told me that it was no wonder, for they committed all these things to memory from their childhood."

It is said of Tertullian that he devoted his nights and days to the Scriptures and got much of them by heart, so exactly that he knew the very punctuation of them. St. Austin tells us that after his conversion, the Scriptures were the matter of his chief joy. Theodosius, the younger, could repeat any part of the Scriptures exactly, and

could discourse with the bishops at court, as if he himself had been a bishop. It is said of Origen that he never went to meals but he had some portion of Scripture read, nor to sleep without observance of the same practice. Eusebius says, that he heard one who had his eyes burnt out during the Dioclesian persecution, repeat from memory the Scriptures in a large assembly. It is said of another that he had read the Scriptures until he had made his soul a library for Christ. Beza could repeat them in Greek at fourscore years of age. Cranmer and Ridley learnt the New Testament by heart, the one in his journey to Rome, and the other in the walks of Pembroke Hall, in Cambridge. *Bennett.*

MEN—Gas.

Then, again, for variety's sake, we have our *gas* men, or *gaseous* men, who are inflated like an air balloon; the one with gas, the other with vanity. They occupy considerable space during the inflation; but cut the film that holds the gas and they vanish into desert air. These men's heads are as hollow as their hearts are corrupt. Under the same genus we may class men of *froth* and *effervescence*, and all empty *wind* men. *Read.*

MEN—Glass.

In contrast again with the last are your *men of glass:* open, frank, transparent sort of men—easy, good-natured bodies, without craft or disguise, whose thoughts lie outside—you can see right through them. They are quite at odds with the crafty and designing, and can present but a feeble resistance to the pressure of life's evils, and of course are but poorly fitted to meet the rough-and-tumble of the world. One good crash of adversity is enough to break them into a thousand pieces. They are very good sort of men, and fill many useful places, yet they are made rather for the sunshine of prosperity than for the hail-storm of adversity. *Ibid.*

MEN—Gold.

Next comes your *gold* men: pure, genuine men of sterling worth. They have position, wealth, influence, and they know how to use them for the real good of society. Refined and intelligent, the heart right and in the right place, they are the pure gold of the earth. Though like gold scarce, yet like gold of high value. In all the practical purposes of life, in all philanthropical enterprises, and in whatever goes to promote the real advancement of man, they are worth their weight in gold. But there are the *would-be's* of this class, too—*gold-fringed* men, gilt men; men and women of *glitter* and *gold tinsel*, and all the sickly silken sons and daughters of fashion and pleasure; no more like the real men of gold than the slightest possible *gilding* is like a lump of gold. *Read.*

MEN—Great.

The great and successful men of history are commonly made by the great occasions they fill. They are the men who had faith to meet such occasions, and therefore the occasions marked them, called them to come and be what the successes of their faith would make them. The boy is but a shepherd, but he hears from his panic-stricken countrymen of the giant champion of their enemies. A fire seizes him, and he goes down, with nothing but his sling and his heart of faith, to lay that champion in the dust. Next he is a great military leader; next the king of his country. As with David, so with Nehemiah; as with him, so with Paul; as with him, so with Luther. A Socrates, a Tully, a Cromwell, a Washington—all the great master-spirits, the founders and lawgivers of empires, and defenders of the rights of man, are made by the same law. These did not shrink despairingly within the compass of their poor abilities, but in their heart of faith they embraced each one his cause, and went forth, under the inspiring force of their call, to apprehend that for which they were apprehended. *Dr. Bushnell.*

It is with great men as with high mountains. They oppress with awe when we stand under them; they disappoint our insatiable imaginations when we are nigh, but not quite close to them; and then, the further we recede from them, the more astonishing they appear; until, their bases being concealed by intervening objects, they at one moment seem miraculously lifted above the earth, and the next strike our fancies as let down from heaven. *Hare.*

MEN—Hybrid.

There remains one other class of men which ought not to be passed unnoticed. It is a sort of hybrid race, mongrel, heterogeneous, anomalous, which we are at loss where to classify. We refer to your *exquisites, your fancy gentlemen, gentlemen loafers,* and their yet *more exquisite counterparts* of the other sex. These notables are not simple substances, but compounds—compositions—cosmetics of exquisite mixture—bitter, sweet, oily, odoriferous—rare and exquisite specimens of humanity. While we cannot form them into a *distinct* class, we cannot arrange them in any one class already named. They belonged rightfully to at least three of the above specified classes. They belonged to the *silver coats*—or are of the *gold-fringed* caste—gilt men—the gilding often as thin as the

most delicate foil, and covering a mass of the basest sort of metal. Again, these exquisites show strong affinities to the class we denominate *gaseous*. Just perforate these bags of wind and discharge their *gas*, and they would collapse, and not *much* would be left of them. And another portion of this class bear quite as near an affinity to your *wish-a-washy*, dough-brained gentry. *Read.*

MEN—India-rubber.

In complete contrast to the last two, we have our *india-rubber* men: all elasticity. You may turn them, twist them, bend them, any way you please; mould them into any shape; put them to any use; make *any* thing of them, or nothing, as you will; make a *foot-ball* of them, which you may kick as you choose; make a ball that will roll as well one way as another—all side and no side; a ball that you may throw, or toss, or make bound up or down. They are men of any opinion or principle, or of no opinion or principle, and as little scrupulous of any practice; as pliable as their very elastic prototype. And in nothing does the resemblance appear more striking than in the *elasticity* of *their consciences*. They can stretch their conscience before it will give any compunctious signs of violence, as far as you can draw out a piece of india-rubber. They are all things in general and nothing in particular.

Ibid.

MEN—Iron.

There's your iron man; firm, determined, harder than the granite—unless you get him heated. Right or wrong, you may hammer at him as long as you please; it is of no use, if he only keep cool. Yet stern, frigid, unattractive as he may appear, he is your generally and most permanently useful man. The world might as well expect to get on without the use of iron as without this hardy, industrious, weighty class of men. Only engage their tenacity and hardness on the right side, and they are the best men in the world.

Ibid.

MEN—Knowing

You cannot know men by the clothes they wear. These may express the smallest features of their characters. To know men you must look into their *faces;* you must hear their *words;* you must observe their *actions*. And after you have done this, how much of them is left behind—the unopened pages of the book of the heart, its motives, thoughts, desires, intents—the unrevealed doings of darkness in hours, places, and ways, which only the judgment will disclose, unless covered with the propitiation of the blood of the Lamb?

John Bate.

MEN—Lead.

Again, we meet a class that we can only liken to *lead:* heavy, dull; body, brains, arms, and legs, made about of the same material; mind, heart, pluck, made of the same dead, dull, dark, crocky, muddy substance; no more life or elasticity than a dead lump of lead. *Read.*

MEN—Love of.

We must love men, ere to us
They will seem worthy of our love.

Shakespeare.

MEN—Lion.

Some men are rough, uncouth, growling, grumbling, like the bear; others are *lion-like*, or *tiger-like*, or *wolfish*, or *fox-like*. Some are timid as the deer, or gentle as the lamb, or possessed of the strength, beauty, and alertness of the leopard. Others are morose and surly like the mastiff, or arrogant and overbearing like the bull-dog, or snarling and snapping like the cur, for ever barking, but never having the courage to bite. *Read.*

MEN—Mercury.

Then we have men of *mercury*—quick, mercurial. These are your *quicksilvers—shiny*, *showy*—generally good metal—next to gold—though not quite so tangible—a little too slippery and rather fiery. These *quicksilvers* quite as often figure in female attire, and rightfully belong to the sex. Though sometimes a little feared, and their currency occasionally questioned, yet they may be depended on as the *genuine coin*. Care must be taken, however, to distinguish this class from the *gunpowder* and other *explosive* classes. The latter are never safe to bring about your domestic hearths, especially if you have a little too much *fire* there of your own. *Ibid.*

MEN—Pewter.

Other men that it takes to make a world we may denominate *brass men* and *pewter men*. These are both compounds. Not exactly one thing or the other, but some of both. The first class, like brass, its prototype, has some claims to be considered a finer metal. But people of this stamp generally put forward their claims with so much effrontery, if not arrogance, that their claims are resisted or grudgingly allowed. This class is distinguished for little else than their self-conceit and impudence. They have too much *brass*. The *pewter* men are half *lead* and half *tin*, no fixed character: sometimes as dead as lead, and under other circumstances as biting and rasping as the rough edge of a sheet of tin. *Read.*

MEN—Selfish and Generous.

Mankind are losers when a selfish man

prospers; they are gainers by the prosperity of the generous and liberal-minded. The latter receives the blessings of God's providence as the sun receives light, to brighten and gladden the world, or as the healthy plant the influences of nature, to scatter them abroad in fertility and fragrance again. The former, on the contrary, like an excresence on the fruit tree, absorbing the moisture that might have gone to produce leaves and fruit, receive any blessing at God's hand only to retain or abuse it; or, like a rank weed, draw in the genial influences of the soil and atmosphere of life, only to poison all the air around them. *Caird.*

MEN—Self-made.

Columbus was a weaver. Franklin was a journeyman printer. Massillon, as well as Fletcher, arose amidst the humblest vocations. Niebuhr was a peasant. Sixtus V was employed in keeping swine. Rollin was son of a cutler. Ferguson and Burns, Scottish poets, were, the former a ploughman, the latter a shepherd. Æsop was a slave. Homer was a beggar. Daniel de Foe was apprenticed to a hosier. Demosthenes was the son of a cutler. Virgil was the son of a baker. Hogarth an engraver of pewter pots. Gay was an apprentice to a silk mercer. Ben Jonson was a bricklayer. Porson was the son of a parish clerk. Prideaux was employed to sweep Exeter college. Akenside was the son of a butcher. Pope was the son of a merchant. Cervantes was a private soldier. Gifford and Bloomfield were shoemakers. Howard was apprenticed to a grocer. Halley was the son of a soap boiler. Sir Richard Arkwright was a barber for a number of years. Belzoni was the son of a barber. Blackstone was the son of a linendraper. Blacklock was in a distressed state of poverty. Buchanan was a private soldier. Butler was the son of a farmer. Canova was the son of a stone-cutter. Sir Humphrey Davy was the son of a carver. Dodsley was a stocking weaver. Haydn was the son of a poor cartwright. Herschel was the son of a musician. Johnson was the son of a bookseller. Milton was a schoolmaster. Allan Ramsay was the son of a miner. Parks was the son of a small grocer. Raffaelle was the son of a peasant. Richardson was the son of a joiner.

W. Anderson.

MEN—Silver.

We have, too, our *silver* men: very useful in their way, because they occupy positions which make them useful. Silver is of little intrinsic value in itself. The commercial world have given it an importance by agreeing to use it to represent property as a circulating medium. And it is extensively and conveniently used for mechanical purposes and for ornament. But, differently from iron and steel, its use might be dispensed with, and other metals used in its stead. So our *silver* men and women are convenient, and often ornamental, and, from position, often very useful, but not, like our iron and steel men, indispensable. Their value is fictitious rather than real. We should esteem them because of the value we have agreed they shall represent, and the useful purposes to which we have assented to devote them. There would be left a great chasm in society if their places were vacated.

Claiming, and sometimes seeming, to belong to the same class, are your *silver-coated*, *silver-washed*, and *silver-plated* men. This kind of gentry are *alloys*, with a thin coating of a better metal; yet not wholly worthless. Though their outside *shine* is the least of their worth, yet there is there a substratum of the baser metals, of some worth. To this class belongs the first layer of those interesting personages called *apers* and pretenders. They frequently pass for more than they are worth till the silver-coating begins to wear off, and then you *see what they are.*

Read.

MEN—Steel.

Then there's your men of *steel:* possessing all the intrinsically excellent qualities of hardness and tenacity, and durability and general usefulness, of the class just named, and over and above these, they are fitted to serve some purposes which the iron man does not. They are more *elastic*, more delicate and flexible, yet abate not an iota of the tenacity and hardness of the man of iron (which they inherit as a birthright). The truth is they are the same in stamina and material, only *tempered* and *refined*, and made more pliable and useful in certain departments of life's business. They take a higher polish; and, like steel, that can be worked up into a great variety of utensils, vessels, tools, weapons of defence, and be used extensively for mechanical and for ornamental purposes, where iron would not do, this class of men fill a place and exert an influence in human enterprise and progress where the rougher virtues of the other class do not reach. Where, in human activities, *sharp-edged* tools are needed; where keener perceptions and more delicate sensibilities are required; and yet nerves not the less firm, and resolutions not the less determined, men of steel are much better than your iron men. Both possess the same general substratum or basis of character; the one is the more generally useful and indispensably necessary, and the other the most highly useful in the particular sphere to

which their activities are more especially adapted. *Read.*

MEN—Stone.

As remotely akin to these are men of *stone:* rough, cold-hearted, hard-faced; and, like stones you tumble over in the street, or find troublesome in the field, you wish there were less of them; yet when you have succeeded in quarrying and cutting and polishing, they turn out sometimes useful and ornamental blocks. *Ibid.*

MEN—Tin.

Then there are the men of *tin:* thin-lipped, sharp-nosed—neither very close-mouthed nor safe-mouthed—a little tart, and not over-burdened with the milk of human kindness, or troubled with common sense; and withal a little *pre*tensious, if not *con*tentious; and, like tin when well scoured, making pretensions to be of the *silver gentry.* *Read.*

MEN—Wish-a-washy.

Then come, by way of contrast, your *wish-a-washy, linsey-wolsey, tow-string* men, all belonging to the same genus—half-vegetable, half animal, yet neither so well developed that you are quite positive where to classify them. The head of each betrays a decided affinity to a vegetable nature, especially to that of the squash species; while in other parts the animal decidedly predominates. This species is not generally *vicious,* or rabid, or mischievous, for the very good reason that they are not capable of putting forth any such positive symptoms of vitality. *Ibid.*

MEN WITH MEN.

Before men we stand as opaque bee-hives. They can see the thoughts go in and out of us, but what work they do inside of a man, they cannot tell. Before God we are as *glass* bee-hives, and all that our thoughts are doing within us He perfectly sees and understands.

H. W. Beecher.

MERCIES—Thankfulness for.

Trumpeters love to sound when there is an echo; and God loves to bestow His mercies where He may hear of them again. *Spurstowe.*

MERCY—Abused.

To sin because mercy abounds is the devil's logic. He that sins because of mercy, is like one that wounds his head because he hath a plaster; he that sins because of God's mercy, shall have judgment without mercy. Mercy abused turns to fury (Deut. xxix, 19, 20). "If he bless himself, saying, I shall have peace though I walk after the imaginations of my heart, to add drunkenness to thirst, the Lord will not spare him, but the anger of the Lord, and His jealousy, shall smoke against that man." Nothing sweeter than mercy, when it is improved; nothing fiercer, when it is abused; nothing colder than lead when it is taken out of the mine; nothing more scalding than lead, when it is heated. Nothing blunter than iron, nothing sharper when it is whetted. "The mercy of the Lord is upon them that fear Him." Mercy is not for them that sin and fear not, but for them that fear and sin not. *T. Watson.*

MERCY—only through Christ.

Propitiation, or *mercy-seat* (the same word as in Heb. ix, 5). If we would have mercy, it must be through Christ; out of Christ no mercy is to be had. We read in the old law: First, none might come into the Holy of Holies, where the mercy-seat stood, but the High-priest: signifying, we have nothing to do with mercy, but through our High Priest; secondly, the High Priest might not come near the mercy-seat without blood (Lev. xvi, 14); to show that we have no right to mercy, but through the expiatory sacrifice of Christ's blood: thirdly, the High Priest might not, upon pain of death, come near the mercy-seat without incense (Lev. xvi, 13). No mercy from God without the incense of Christ's intercession; so that, if we would have mercy, we must get a part in Christ. Mercy swims to us through Christ's blood. *T. Watson.*

In Christ the beams of God's mercy are concentrated, as the beams of the sun are in a burning-glass, which falling upon our hearts, they are, or should be hereby inflamed, and made to burn with greater fervour of love and kindness to all in want, especially to all His followers who bear His image. The right spring of mercy to our neighbour, is the sense of God's mercy to us. *Gouge.*

MERCY—Constant.

All the year round, every hour of every day, God is richly blessing us; both when we sleep and when we wake, His mercy waits upon us. The sun may leave off shining, but our God will never cease to cheer His children with His love. Like a river His loving-kindness is always flowing, with a fulness inexhaustible as His own nature, which is its source. Like the atmosphere which always surrounds the earth, and is always ready to support the life of man, the benevolence of God surrounds all His creatures; in it, as in their element, they live, and move, and have their being. Yet as the sun on summer days appears to gladden us with beams

more warm and bright than at other times, and as rivers are at certain seasons swollen with the rain, and as the atmosphere itself on occasions is fraught with more fresh, more bracing, or more balmy influences than heretofore, so is it with the mercy of God; it hath its golden hours, its days of overflow, when the Lord magnifieth His grace and lifteth high His love before the sons of men.

C. H. Spurgeon.

MERCY—Door of.

The daughter of a poor widow had left her mother's cottage. Led astray by others, she had forsaken the guide of her youth, and forgotten the covenant of her God. Fervent, believing prayer was the mother's only resource; nor was it in vain. Touched by a sense of sin, and anxious to regain the peace she had lost, late one night the daughter returned home.

It was near midnight, and she was surprised to find the door unlatched. But she was soon told, in the fulness of the mother's heart, "Never, my child, by night or by day, has that door been fastened since you left. I knew that you would come back some day, and I was unwilling to keep you waiting for a single moment."

Reader, are you yet far from home,—God's home of love and holiness? Remember, then, the door is open (Ps. lxxxvi, 5; Isa. i, 18). O! enter in at once. *Anon.*

MERCY—Excellency of.

Mercy is twice blessed;—
It blesseth him that gives and him that takes.
'Tis mightiest in the mighty; it becomes
The throned monarch better than his crown.
His sceptre shows the source of temporal power,
The attribute of awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above the sceptred sway;
It is enthroned in the hearts of kings!
It is an attribute of God himself!
And earthly power doth then show likest God's
When mercy seasons justice. *Shakespeare.*

MERCY—Free.

Let me tell thee that *the mercy of God flows freely.* It wants no money and no price from thee, no fitness of frames and feelings, no preparation of good works or penitence. Free as the brook which leaps from the mountain side, at which every weary traveller may drink, so free is the mercy of God. Free as the sun that shineth, and gilds the mountain's brow, and makes glad the valleys without fee or reward, so free is the mercy of God to every needy sinner. Free as the air which belts the earth and penetrates the peasant's cottage as well as the royal palace without purchase or premium, so free is the mercy of God in Christ. It tarrieth not for thee; it cometh to thee as thou art. It waylayeth thee in love; it meeteth thee in tenderness. Ask not how thou shalt get it. Thou needest not climb to heaven, nor descend to hell for it; the word is nigh thee; on thy lip, and in thy heart; if thou believest on the Lord Jesus with thy heart, and with thy mouth makest confession of Him, thou shalt be saved.

C. H. Spurgeon.

MERCY—God's Delight in.

God delights not so much in the exercise of His power, as of His mercy and justice, which partakes of both the other; for mercy is His paradise and garden, in which He descends to walk and converse with man; power, his army and arsenal, by which he protects and overthrows; justice, His exchequer, where he preserves His own dignity, and exacts our forfeitures.

Venning.

MERCY—Great.

"As high as the heavens are above the earth, so high are His thoughts above your thoughts, and His ways above your ways." Your sin is of great measure, but there is no measure to His grace. His mercy is so great that it forgives great sins to great sinners, after great lengths of time, and then gives great favours and great privileges, and raises us up to great enjoyments in the great heaven of the great God. As John Bunyan well says, "It must be great mercy or no mercy, for little mercy will never serve my turn." Dost thou feel that, burdened conscience, dost thou feel that? In God there is great mercy for the harlot, for the drunkard, for the thief, for the whoremonger, for the adulterer, and such like. Here is great mercy, which, like a great flood bursting upwards, shall cover the highest mountains of your sins.

C. H. Spurgeon.

MERCY—Greatness of.

Had not the milder hand of mercy broke
The furious violence of that fatal stroke
Offended justice struck, we had been quite
Lost in the shadows of eternal night.
Thy mercy, Lord, is like the morning sun,
Whose beams undo what sable night had done;
Or, like a stream, the current of whose course,
Restrained awhile, runs with a swifter force,

Oh! let me glow beneath those sacred beams,
After bathe me in those silver streams;
To Thee alone my sorrows shall appeal;
Hath earth a wound too hard for heaven to heal? *Quarles.*

MERCY—Impartial.

The sun is the eye of the world; and he is indifferent to the negro or the cold Russian; to them that dwell under the line, and them that stand near the tropics—the scalded Indian, or the poor boy that shakes at the foot of the Riphean hills; so is the mercy of God. *Bp. Taylor.*

Saving mercy is for all. She turns not aside from the foulest, blackest, most despicable wretch, that seeks her favour. Like the wind that kisses the cheek of the poorest traveller as readily as the richest; like the light which shines into the cell of the condemned criminal as well as into the room of the devout Christian—mercy is free for all who will open their arms to embrace her. The harlot, knocking at her door, may have a smiling welcome, be washed, robed, forgiven, and adopted, while the proud Pharisee may stand without in profound astonishment. *John Bate.*

MERCY—Manifold.

As John Bunyan says, all the flowers in God's garden are double; there is no single mercy; nay, they are not only double flowers, but they are manifold flowers. There are many flowers upon one stalk, and many flowers in one flower. You shall think you have but one mercy, but you shall find it to be a whole flock of mercies. Our beloved is unto us a bundle of myrrh, a cluster of camphire. When you lay hold upon one golden link of the chain of grace, you pull, pull, pull, but lo! as long as your hand can draw there are fresh "linked sweetnesses" of love still to come. Manifold mercies! Like the drops of a lustre, which reflect a rainbow of colours when the sun is glittering upon them, and each one, when turned in different ways, from its prismatic form, shows all the varieties of colour, so the mercy of God is one and yet many, the same, yet ever changing, a combination of all the beauties of love blended harmoniously together. *C. H. Spurgeon.*

MERCY—Patient.

When Alexander encamped before a city, he used to set up a light, to give notice to those within that if they came forth to him while that light lasted, they should have quarter; if otherwise, no mercy was to be expected. But such is the mercy and patience of God to sinners, that He sets up light after light, and waits year after year. When they have done their worst against Him, then He comes with His heart full of love, and makes a proclamation of grace, that, if now at last they will accept of mercy, they shall have it. *C. Buck.*

MERCY—Plenitude of.

It is His free compassion to cast all our sins into the depth of the sea (Micah vii, 19). Now, the sea, by reason of his vastness, can drown as well mountains as molehills; the boundless ocean of God's mercy can swallow up our mightiest sins much more. It is His merciful power to blot out our sins as a cloud. Now the strength of the summer's sun is able to scatter the thickest fog, as well as the thinnest mist—nay, to drive away the darkest midnight; the irresistible heat of God's free love, shining through the Sun of Righteousness upon a penitent soul, to dissolve to nothing the desperatest work of darkness, and most horrible sin, far more easily. But this mystery of mercy and miracle of God's free love is a jewel only for truly humbled souls. Let not a stranger to the life of godliness meddle with it. Let no swine trample it under his feet. *Bolton.*

MERCY—Refusal of.

Mercy is like a rainbow, which God set in the clouds to remember mankind; it shines here as long as it is not hindered, but we must never look for it after it is night, and it shines not in the outer world. If we refuse mercy here, we shall have justice to eternity. *Bp. Taylor.*

MERCY—Sovereign.

It is related, that during the first few days of the reign of Queen Victoria, then a girl between nineteen and twenty years of age, some sentences of a court-martial were presented for her signature. One was death for desertion. A soldier was condemned to be shot, and his death-warrant was presented to the queen for her signature. She read it, paused, and looked up to the officer who had laid it before her, and said, "Have you nothing to say in behalf of this man?" "Nothing; he has deserted three times," said the officer. "Think again, my lord," was her reply. "And," said the gallant veteran, as he related the circumstance to his friends (for it was none other than the Duke of Wellington), "seeing Her Majesty so earnest about it, I said, 'He is certainly a bad soldier, but there was somebody who spoke to his good character, and he may be a good man, for aught I know to the contrary.'" "O, thank you a thousand times!" exclaimed the youthful queen; and hastily writing, "Pardoned," in large letters, on

the fatal page, she sent it across the table with a hand trembling with eagerness and beautiful emotion! *Anon.*

MERCY—Triumphant.

David, after his victory over the Philistines, calls Ziba before him, and asks him, whether there were not yet any man left of the house of Saul, that he might do him a kindness for Jonathan's sake; whereupon they presented unto him Mephibosheth, a poor, lame, impotent man, who no sooner sees the king but falls upon his face, and looks upon himself as a dead dog, far below the king's favour. "No matter," says the king, "fear not, for I will show thee kindness for Jonathan's sake," &c. And thus if there be any forlorn Joseph, that is fallen into the pit of despair, let him but cast up his eyes to the hills, from whence cometh his salvation, and God will show His mercy for Jesus Christ's sake. If there be any lame, impotent Mephibosheth—any wounded spirit—any of the household of faith that is distressed—God will inquire after them, and do them good for Christ Jesu's sake. *Spencer.*

MERRIMENT—in Students.

Merriment is often as a froth, and mantleth
on the strong mind;
And note thou this for a verity,—the subtlest thinker, when alone,
From ease of thoughts unbent, will laugh
the loudest with his fellows. *Tupper.*

MIND—Abstraction of.

Dr. Samuel West of New England, in the last century, was a man of profound scriptural knowledge; but he was not a popular preacher.

His mind was so absorbed in metaphysics, that he would continue an argument with his pupils from Monday morning till Saturday night, and on the next Monday morning take up the thread exactly where he had left it. No wonder his attention was somewhat abstracted from his sermons! It is said that he often preached the same discourse week after week. Upon one occasion, his daughter, finding the people were very weary of a sermon about Zaccheus in the tree, turned down the leaf upon a new text and left the Bible open on his desk the next Sabbath. Father West, unconscious of the manœuvre, preached on the passage she had pointed out; every sentence of Scripture was so familiar to his memory, that preparation was unnecessary.

This abstractedness of mind naturally made him very peculiar in his domestic habits. Innumerable stories are told of his eccentricities. Among other things, he is said to have been seen going to mill with the corn on his own back while he led the horse. Indeed, nothing could exceed his awkwardness in all the common affairs of life; he could remember nothing except what was contained in books. *Mrs. Child.*

MIND—Animal and Human.

The animal mind, in many, if not in all its lower ranks, is, like the human mind, retentive of the impressions it receives through the senses; this we cannot doubt. The dream of the dog, which we may almost see as we watch his nervous sleep, indicates this fact. So does his faculty—and that of other domesticated animals—of acquiring habits show it. Retentiveness of the recollection of places—remarkable as it is in some animals—can be understood only on this supposition. But in the inferior orders this faculty of storing perceptions completes its purpose within very narrow limits; and it fails to develop any powers of mind so as to become a source of free energy. In the human mind, at the moment when this power wakes up and steps forward in its own manner, the scene changes—the phenomena of consciousness take quite another character; and that which is fortuitous, as well as that which is bound by law, gives way to that which shows its relationship to a determinative principle.

Isaac Taylor.

From a cursory view of the animal mind, it is evident that its elements and capabilities correspond with the places and purposes which the Almighty intended them to fill in the constitution of things. Hence you find a difference in the mind of the horse and the cow, the dog and the bird, &c., because each occupies a different place, and is made for a different purpose. There are reasons for thinking that a similar difference exists in human mind. But there is a chasm between the two in the places which they occupy, and the purposes for which they are organized. The greatest animal mind, under the most accomplished education, cannot equal the lowest human mind in its most uneducated state.

John Bate.

MIND—After Death.

We can well imagine a barrel of gunpowder, or any other combustible substance, ceasing to exist, as such, by burning or exploding; but that its whole elements should not continue to exist in a different state, and in new combinations, appears inconceivable. We cannot follow the process so far; we can form no conception of any one particle that once is ceasing wholly to be. How, then, can we form any conception of the mind which we know to exist ceasing wholly to be? It is an idea altogether above our comprehension. True, we no longer, after the body is dissolved,

perceive the mind; because we knew it by the senses. We only were aware of its existence in others by its effects upon matter, and had no experience of it unconnected with the body. But it by no means follows that it should not exist, merely because we have ceased to perceive its effects upon any portion of matter.

Lord Brougham.

MIND—after Death.

Can we conceive it possible, not to say probable, that matter should outlive mind?—that the body should, in some form or other, maintain its existence after its life has expired, and the mind, after it has left the body, cease to have an existence in any form or place?—that the mind which has been the occasion of the existence in society of all literature, sciences, arts, &c., should be superseded by these in their existence?—that the mind which has produced such marvels on matter and with it, in engineering, architecture, manufacture, endless conformations and transformations, should be survived by these, while it shall sink into utter oblivion and annihilation? Can we conceive of such a thing being possible? Has mind no existence apart from the *expression* of it? It were as easy to think of God's mind ceasing to exist were the Bible and nature destroyed? Or to think that He has no mind, independent of its expression in the revelation of the Scriptures and the universe. *John Bate.*

MIND—Definition of.

Mind, so far as we are cognisant of it by our individual consciousness, and by our intercourse with those like ourselves, and by observation of the various orders of animated beings around us, although it is conjoined with an animal organization, is always distinguishable therefrom, as the subject of intellectual science. But when we attempt to describe it, we can do so only as if it were one with that animal framework, apart from which we have no direct knowledge of it, in any way, or in any single instance.

Mind, as conjoined with an animal organization, is that which lives, not merely as vegetable structures live; but more than this, for it is related to the outer world by organs of sensation; it moves, and it moves from place to place by an impulse originating within itself; and it has also a consciousness, more or less distinct, of its own existence; that is to say, it possesses, in a greater or less degree, a reflective life; and it is capable of enjoyment and of suffering. *Isaac Taylor.*

MIND—Development of.

All effects are the result of properties or susceptibilities in one thing, solicited by external contact with those of others. The fire, no doubt, may smoulder in the dull and languid embers; it is when the external breeze sweeps over them that they begin to sparkle and glow, and vindicate the vital element they contain. The diamond in the mine has the same internal properties in the darkness as in the light; it is not till the sun shines upon it that it flashes on the eye its splendour. Look at a flower of any particular species; we see that as it is developed in connection with a variety of influences—as it comes successively under the action of the sun, rain, dew, soil—it expands in a particular manner, and in that only. It exhibits a certain configuration of parts, a certain form of leaf, a certain colour, fragrance, and no other. We do not doubt, on the one hand, that without the "skiey influences" these things could never have been; or, on the other, that the flower assumes this form of development, and this alone, in virtue of its internal structure and organization. But both sets of conditions must conspire in the result.

It is much the same with the mind. That it possesses certain tendencies and faculties, which, as it develops itself, will terminate in certain ideas and sentiments, is admitted; but, apart from certain external conditions of development, those sentiments and ideas will, in effect, never be formed—the mind will be in perpetual slumber. *H. Rogers.*

MIND—Disciplined.

Unreflective minds possess thoughts only as a jug does water, by containing them. In a disciplined mind knowledge exists like vital force in the physical frame, ready to be directed to tongue, or hand, or foot, hither, thither, anywhere, and for any use desired. *S. Coley.*

MIND—a Diseased.

Canst thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written tablets of the brain;
Cleanse the foul bosom of that perilous stuff
Which weighs upon the heart?

Shakespeare.

MIND—Exercise of the.

As our bodies, to be in health, must be generally exercised, so our minds, to be in health, must be generally cultivated. You would not call a man healthy who had strong arms, but was paralytic in his feet; nor one who could walk well, but had no use of his hands; nor one who could see well, if he could not hear. You would not voluntarily reduce your bodies to any such partially developed state. Much more,

then, you would not, if you could help it, reduce your minds to it. Now, your minds are endowed with a vast number of gifts of totally different uses—limbs of mind as it were, which, if you don't exercise, you cripple. One is curiosity; that is, a gift, a capacity of pleasure in knowing, which if you destroy, you make yourselves cold and dull. Another is sympathy; the power of sharing in the feelings of living creatures, which if you destroy, you make yourselves hard and cruel. Another of your limbs of mind is admiration; the power of enjoying beauty or ingenuity, which if you destroy, you make yourselves base and irreverent. Another is wit; or the power of playing with the lights on the many sides of truth, which if you destroy, you make yourselves gloomy, and less useful and cheering to others than you might be. So that in choosing your way of work it should be your aim, as far as possible, to bring out all these faculties, as far as they exist in you; not one merely, nor another, but all of them. And the way to bring them out, is simply to concern yourselves attentively with the subjects of each faculty. To cultivate sympathy you must be among living creatures, and thinking about them; and to cultivate admiration, you must be among beautiful things and looking at them. *J. Ruskin.*

MIND—Fleshly.

The fleshly mind regards nothing but flesh, and never rises above the outward matter, but always creeps up and down, like shadows, upon the surface of the earth; and if it begins, at any time, to make any faint essays upwards, it presently finds itself laden with a weight of sensuality which draws it down again.
John Smith.

MIND—Powers of the.

The powers of the mind are like the stars, they do not always shine equally brilliant and striking; sometimes clouds may cover them for a time altogether; at other times intermittent clouds may pass over them; a heavy atmosphere at other times may affect them; seldom, in this climate, do they shine in their full glory. But, shine or no shine, the stars are still there. *John Bate.*

MIND—Spiritual.

A spiritual mind is one to which the Bible is something better than a dictionary, and to which the Sabbath, with its exercises, does not bring the sense of drudgery. It is a mind clear-seeing and keen-hearing; a mind of quick perceptions and prompt emotions; a mind to which the Saviour stands out a living person, and for which heaven is waiting, an expected home; a mind so sensitive, that sin makes it writhe with agony, whilst it finds holiness a true deliciousness, and in God's conscious favour an elevating joy. *Dr. J. Hamilton.*

MIND—Teachable.

A teachable mind will hang about a wise man's neck, and thereby they come to cleave and cling as fast together as the soul of Jonathan did unto the soul of David. *Bp. Patrick.*

MIND—Thinking.

Better than gold is a thinking mind,
That in realms of thought and books can find
A treasure surpassing Peruvian ore,
And live with the great and good of yore.
The sage's lore and the poet's lay,
The glories of empires passed away,—
Who the world's great roll can thus unfold,
Enjoys a pleasure better than gold.
Anon.

MIND—Varieties of.

There is originally, no doubt, every imaginable variety in the intellects of men. Educate any two minds precisely the same—submit them to the same discipline, and store them equally with knowledge, and each will show its own peculiar idiosyncrasy. The reasonings of the two from the same facts, and their conclusions from the same premises, would in no two cases be the same. There is as great a diversity of talents, taste and genius, as there are individual minds.

It would be quite impossible to enumerate the various capacities and capabilities of the human mind, even in its *original* state, before we come to the yet more remarkable diversities which have been produced by education, habit, and society. To describe the latter would be to enumerate all the endlessly varied attributes and proclivities of all the minds of the entire race—all their various capacities, dispositions and capabilities.

While all human minds are essentially alike, each presents its specific varieties, which we may call its taste, talents, or proclivities. One has a talent for the acquisition and correct use of *language.* An inaccuracy in grammar would disturb such a one more than a deficiency of sense. Another has a *logical* mind—is argumentative, nice and accurate in its definitions and distinctions, and given to reasoning, and takes nothing for granted. One mind delights in *research*—is always digging—searching after things abstruse or hidden—tracing all things back to their origin, and never satisfied even with the fairest fabric unless it can see the lowest, rudest foundation stone. Another takes in things, as it were, by absorption—gathers facts as by intuition,

and jumps at conclusions as if premises were of nothing worth. One takes the sober, serious, matter-of-fact view of things and contemplates them in reference to their utility: another, at first view, seizes intuitively only on the *ludicrous* aspects of a subject, and contemplates it at first only in its fitness to administer to his *amusement* or immediate gratification; only on second thought do its utilities and more substantial qualities appear.

Again, we meet with the huge, solid, cubic, *mathematical* mind, where all must be demonstrated by *figures*. Squares, cubes, triangles, right lines and equations, are as essential to the existence and health of such a mind as brick and mortar, wood and stone, are to the master builder. With him nothing is right, either in reason or in fact, if it be not mathematically right. Contrasted with this is the *poetic* mind, and all those intellectual tribes that write, read, and live in the great world of fiction and romance. To the one, reason and reality are everything. To the other, the world and all that is therein are *ideal*. They live in a world that has no existence; they move about among beings that are but the creatures of their own fancy. They laugh at their own spectres; weep over sorrows that never were; rejoice and sympathise with friends and hate enemies which belong to a world that nowhere is.

Some minds are so constructed that they first see, and longest contemplate, only the dark side of an object, or of life; others seize, as by intuition, on the bright features; laugh when and where they can, and leave the dark features to lower and brew the storm, till some propitious sun arise and chase away the darkness and all become light together. Some minds are naturally *aspiring*, grasping after great things, and possessed of an immense scope of comprehension. They aspire to a knowledge of all sciences. They grasp to know all in this world, and fain would compass in their knowledge all things in all the worlds that sparkle in the vast universe. Other minds are as naturally drivelling and grovelling. Low vulgar things and thoughts are the congenial occupants of such a soil.

Some minds, again, are naturally *philosophical*. They are for ever searching into the properties of bodies, and the causes of events, and the reasons of things. They take nothing on trust, and scarcely know whether *any* thing is what it *appears* to be. They must know its *nature*, not only its nature as a compound, but they are not content till they have traced each component part down to its infinitesimal atoms, or primordial particles, a million of which are said not to be larger than a grain of sand. Others never feel any promptings to go beyond the surface of things, and never care to know whether an effect *has* a cause, or a compound any component parts.

In contrast with this, *taste*, graceful inmate of the human breast, is beautifully prolific of illustrations to our purpose. Variety in taste itself is proverbial. Love of variety is one of the strongest as well as the most common elements of the human mind. The fact is too obvious to require comment—the field too broad for illustration. Yet we may allude to the singular productiveness of this variety-loving taste. The strong innate passion is constantly and infinitely embodying itself in some way in nature; thus multiplying variety beyond all conception. It originates variety in food, dress, pursuits, enjoyments. How it variegates the fabrics which cover and adorn our persons—which load our tables, and minister to our ten thousand gratifications.

As a singular illustration of the numberless instances which may occur to the curious mind, I may allude to one where we should scarcely expect taste, with her most delicate tread, to intrude. It is taste in the *colour of mourning dress*. In Western Europe and America *black* only accords with the sombre, lugubrious feeling of the lacerated heart. The Chinese, the Japanese, the Siamese, select *white* for the same purpose; the Turks, *blue* and *violet*; the Ethiopians, *gray*; the Peruvians *mouse colour*; the Persians, *brown*; the Egyptians, *yellow*.

Other varieties of mental structure and furniture appear in connection with *memory*, *imagination*, *self-reliance*, trust and suspicion, belief and scepticism. Memory is a curious commodity, and perhaps no faculty of the mind presents more interesting diversities in its exercise. Not only is there every variety as to strength and retentiveness of memory—from the memory that almost literally retains everything that was ever committed to it, to the memory that almost as literally retains nothing—but there is a variety in *quality* quite striking. Some have a remarkable memory for names; others for figures, dates, and dry statistics. These latter may forget their own children's names, yet give you correctly the year and day on which Tom Thumb was born, or the year and day on which their grandfather sold the old horse; while others can scarcely remember an isolated fact at all, yet can call up almost anything by association.

Some men are naturally *self-reliant*, expecting aid only through their own resources and exertions. They are the bold, the industrious, enterprising, and the finally successful. Others are as naturally timid, distrustful of self, and dependent on others. In like manner, one class is trust-

ful, confiding, easy to believe—perhaps credulous. Such are neither capricious nor suspicious. Another has a strange proclivity to question, cavil, suspect, and to slide—if not to plunge—into scepticism and final infidelity.

Or we might refer to *aptitudes* of mind and diversities of *genius*, and we should have illustrations in point. Here we meet a *mechanical genius*—there a talent for *business*, or an aptitude to *teach*—or "a musical talent" and taste. Then there are minds that are always on the wing of *adventure*, never satisfied to be circumscribed within the boundaries of the known, but for ever prying and plunging into the unknown—lovers of travel, discovery and invention—seekers for or inventors of some new thing.

We have minds that lead, and minds that must be led; minds that creep and minds that soar; minds that plunge into the dark and carry their own light with them; and minds that can flourish only in the light of others; all sorts of minds; and none so low or small that is not filling some nook or corner, or chink, or crevice in the great world of thought and activity; and none so high and comprehensive that it does not find a field of action fitted to its scope and magnitude, and which is not subserving the great ends of humanity.

Read.

MIND—Weak and Strong.

A weak mind sinks under prosperity, as well as under adversity. A strong mind has two highest tides, when the moon is at the full, and when there is no moon.

Hare.

MINDS—Great.

As islands stand in grand solitude in the midst of swelling seas, so great minds dwell alone amid the crowds of little souls which fill the circles of life.

A great mind, like a great ship, cannot move in shallow water. Give it sea depth, and sea room, and it shall bear cargoes to serve the nations. *Dr. Thomas.*

MINDS—Scarce.

Few minds are sun-like, sources of light to themselves and to others. Many more are moons that shine with a derivative and reflected light. Among the tests to distinguish them is this; the former are always full, the latter only now and then, when their suns are shining full upon them. *Hare.*

MINISTER—Character of a.

A minister's character is the lock of his strength, and if once this is sacrificed, he is, like Samson shorn of his hair, a poor, feeble, faltering creature, the pity of his friends, and the derision of his enemies. I would not have bad ministers screened, nor would I have good ones maligned. When a preacher of righteousness has stood in the way of sinners, and walked in the counsel of the ungodly, he should never again open his lips in the great congregation until his repentance is as notorious as his sin. But while his character is unsullied, his friends should preserve it with as much care against the tongue of the slanderer as they would his life against the hand of the assassin. When I consider the restless malignity of the great enemy of God and holiness, and add to this his subtlety and craft; when I consider how much his malice would be gratified and his schemes promoted by blackening the character of the ministers of the Gospel; when I consider what a multitude of creatures there are who are his vassals, and under his influence, creatures so destitute of moral principle, and so filled with venomous spite against religion, as to be prepared to go any lengths in maligning the righteous, and especially their ministers, I can account for it on no other ground than that of a special interposition of Providence, that the reputation of Christian pastors is not more frequently attacked by slander and destroyed by calumny. But probably we see, in this as in other cases, that wise arrangement of Providence by which things of delicacy and consequence are preserved, by calling forth greater solicitude for their safety. Church members should, therefore, be tremblingly alive to the importance of defending their minister's character. They should neither expect to see him perfect, nor hunt after his imperfections. When they cannot but see his imperfections—imperfections which, after all, may be consistent with not only real but eminent piety—they should not take pleasure in either magnifying or looking at them, but make all reasonable excuse for them, and endeavour to lose sight of his infirmities in his virtues, as they do the spots of the sun, amid the blaze of radiance with which they are surrounded. *J. A. James.*

MINISTER—Faithful.

At church with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevail'd with double sway,
And fools, who came to scoff, remained to pray. *Goldsmith.*

Such vast impressions did his sermons make,
He always kept his flock awake. *Wolcot.*

MINISTER—Faithless.

Most guilty, villanous, dishonest man!
Wolf in the clothing of the gentle lamb!
Dark traitor in the Messiah's holy camp!
Leper in saintly garb! assassin masked

In virtue's robe! vile hypocrite accursed!
I strive in vain to set his evil forth!
The words that should sufficiently accurse
And execrate such reprobate, had need
Come glowing from the lips of eldest hell.
Among the saddest in the den of woe,
Thou saw'st him saddest 'mong the damned
now damned. *Pollock.*

MINISTER—Living for others.

The very word of God that the minister studies may do him less good than it does the non-professional reader. Why is this? I take my Bible—my heart is sad, and I seek some precious promise. I bend over the page—my heart leans for a moment on that precious passage: "Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions: I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself"—and just as the heart is beginning to grasp the sweetness and the fitness of the passage, there springs up the thought, "That will be a fine passage to unfold to my congregation," and, ere I am aware, I am preparing a sermon for my people, instead of resting my soul upon the riches of the promise. *Bp. Simpson.*

MINISTER—Portrait of a True.

Come in; I will show thee that which may be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him; so he had him into a private room, and bid his man open a door, the which when he had done, Christian saw the picture of a very grave person hung up against the wall, and this was the fashion of it:—It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon its lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over his head. Then said Christian, What means this? *Interpreter:* The man whose picture this is, is one of a thousand; he can beget children (1 Cor. iv, 5), travail in birth with children (Gal. iv, 19), and nurse them himself when they are born (1 Thess. ii, 7). And, whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men; and whereas thou seest the world as cast behind him, and that a crown hangs over his head, that is to show thee that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture, first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorised to be thy guide in all difficult places thou mayst meet with in the way; wherefore, take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Bunyan.

MINISTER—Wanting a.

The people of one of the out-parishes of Virginia wrote to Dr. Rice, then at the Theological Seminary in Prince Edward, for a minister. They wanted a man of first-rate *talents*, for they had run down considerably, and needed building up. They wanted one who could *write* well, for some of the young people were nice about that matter. They wanted one who could *visit* a good deal, for their former minister had neglected that, and they wanted to bring that up. They wanted a man of very *gentlemanly deportment*, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing mentioned was, they gave their last minister £70; but if the doctor would send them such a man as they described, they would raise another £10, making it £80. The doctor sat right down and wrote them a reply, telling them they had better forthwith make out a call for old Dr. Dwight in heaven; for he did not know of any one in this world who answered this description; and as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly he might live on £80.

Dr. Haven.

MINISTERS—False.

God never made ministers as false glasses to make bad faces look fair; such make themselves guilty of other men's sins.

T. Watson.

Would that in this poor world we could have the gold without the dross! The story is this—To a saint who was praying, the evil spirit showed himself radiant with royal robes, and crowned with a jewelled diadem, and said, "I am Christ—I am descending on the earth—and I desired first to manifest myself to thee." The saint kept silence and looked and then said, "I will not believe that Christ is come, save in that state and form in which He suffered, save with the marks of the wounds of the Cross." And the false apparition vanished. The application is this: Christ comes not in pride of intellect, or reputation for ability. These are the glittering robes in which Satan is now

arraying. Many spirits are abroad, more are issuing from the pit; the credentials which they display are the precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at them with the saint in silence—and ask them for the print of the nails. *Dr. Howson.*

MINISTERS—Holiness in.

There are men so holy, that their very character is sufficient to persuade. They appear, and the whole assembly which is to hear them is, as it were, already impressed and convinced by their presence. The discourse which they deliver does the rest. *La Bruyère.*

And yet whatever influence may be produced by the holiness of the preacher's life—all is lost if he seems to count upon it—if he makes the slightest allusion to it. Whatever right a man may have, according to a proper expression, to *make himself the saint of his sermon,* he must take good care not to do it. *Anon.*

MINISTERS—Inconsistent.

The lawyer had answered directly to Christ's demand, therefore Christ commends his saying; but the lawyer had not done so well as he had spoken, therefore Christ doth not commend his doing; so the words of many are commendable, but their works are most detestable. If you come to their sermons you shall hear them speak marvellous well, but if you look into their lives, you shall find them far differing from their profession. They are like our bells which can call the people together to the service of God, but cannot perform any service to God; so these men can give good counsel to others, but cannot follow it; they can teach the people to know the will and pleasure of God, but they go not about to do the will of God, that the people might be moved by their example to do the same. *Henry Smith.*

MINISTERS—Names of.

Ambassadors for Christ; Angels of the Church; Apostles; Apostles of Jesus Christ; Elders; Evangelists; Fishers of Men; Labourers; Labourers in the Gospel of Christ; Lights; Men of God; Messengers of the Church; Messengers of the Lord of Hosts; Ministers of God; Ministers of the Lord; Ministers of Christ; Ministers of the Sanctuary; Ministers of the Gospel; Ministers of the Word; Ministers of the New Testament; Ministers of the Church; Ministers of Righteousness; Overseers; Pastors; Preachers; Preachers of Righteousness; Servants of God; Servants of the Lord; Servants of Jesus Christ; Servants of the Church; Shepherds; Soldiers of Christ; Stars; Stewards of God; Stewards of the Grace of God; Stewards of the Mysteries of God; Teachers; Watchmen; Witnesses; Workers together with God. *John Bate.*

MINISTERS—Peculiarities of.

Dr. John Blair Smith, President of Union College, was an elegant extemporaneous preacher. His custom was to hold a small Bible in his hand, in which was fixed a piece of paper, which he would bring to his eye at each new turn of his discourse.

One day, in an animated burst of feeling, his thumb, which held down the paper to its place, let go its charge and the fugitive "notes" sailed away on the breeze to the broad aisle. The doctor very quietly tore off a small piece of newspaper which he had in his pocket, put it under his thumb aforesaid, and then went on as usual with his sermon, lifting his "notes" to his eye as before, to help his mental motions, much to the amusement of some of the spectators.

Dr. James Muir, of the district of Columbia, wrote all his sermons, and recited them *memoriter.* But unless the manuscript was in his pocket he could not go on at all, though he never used it. One day, having left it at home, he was obliged to send for it before he could begin the recitation. He was buried, at his own request, in a grave thirteen feet under his pulpit.

In writing sermons, Dr. Muir was in the habit of folding the requisite amount of paper, and then scattered *catchwords* along the pages; after which he would proceed to fill up the intervals with the thoughts which he had already carefully studied in his own mind.

Dr. David Porter was a great oddity. A Napoleon head, joined by a short neck upon a very portly body, which stood upon a pair of remarkable spindle legs, cased in small-clothes and silk hose, was the striking figure of as uncommon a mind. When fairly under way in the pulpit, his short, terse sentences, jerked out with a nod of the head and a stamp of the foot, or the rap of his cane, which he sometimes did not lay aside, even in preaching, told like the hitting of bullets. In the lecture-room he would not only traverse the platform, but at times descend to the floor, step over a bench to some open space, walk there awhile, step over another bench and get back to the desk from the opposite side, and all the while carrying on his discourse without a break.

Dr. Porter was very absent-minded. Praying with his eyes open, as was his habit, at a "neighbouring meeting," he chanced to see a friend just arrived in the company, when, to the surprise of every-

body, he crossed the room and extended his hand, exclaiming with a voice of pleasure—"Oh! how d'ye do?" not seeming aware of the eccentric movement.

Dr. Sprague.

MINISTERS—as Shepherds.

1. Christian ministers, as shepherds, have devolving upon them the care of Christ's flock.

2. Christian ministers, as shepherds, must feed their flocks—(1) In the pasture of the Divine Word; (2) In the pastures of the Divine ordinances.

3. As shepherds, they are to watch over their flocks; to warn, to admonish, to reprove, to rebuke.

4. As shepherds, they are to regard especially the weak and the afflicted of the flock.

5. As shepherds, they are to give an account of their flocks (1 Pet. v, 4).

Dr. Burns.

MINISTERS—Sons and Daughters of.

The salaries of the clergy of the United States do not average five hundred dollars a year, and yet, as a class, they are the best educated, the most influential, the most active, refined, and elevated of the nation. With less culture, with less character, with less mental power, there are men, all over the land, who earn from one to five thousand dollars a year. But look at the results. Taking them as they come, the biographies of a hundred clergymen who have families, show that, of their sons, 110 became ministers; and of the remainder of the sons, by far the larger number rose to eminence as professional men, merchants and scholars.

As to the daughters, their names are merged into others; but there is a significant fact, which we do not remember to have seen noticed in that connection, that not only here, but in England, where titles are so highly prized, and the possession of "gentle blood" is a passport to high places, it is very often referred to as a matter of note, as indicating safety and respectability—"His mother was a daughter of a clergyman." We will venture the opinion that three fourths of the great men of this nation are not over two degrees removed from clergymen's families, or from families strictly religious. When it can be said of a man or woman that their father or grandfather was a clergyman, there is a feeling within us of a certain elevation of character, a kind of guarantee of respectability of blood, of purity and integrity.

We need not ask if the history of any other hundred families, taken as they come, of renowned generals, of great statesmen, of successful merchants, of splendid orators, or eminent physicians and lawyers, can give another 110 sons to occupy positions as respectable as their own. Never, nor is there any approach to it.

Dr. Haven.

MIRACLE—Definition of a.

What, then, is a miracle? It is a supernatural act, an act, that is, which operates on the chain of cause and effect in nature, from without the chain, producing in the sphere of the senses, some event that moves our wonder, and evinces the presence of a more than human power. Observe three points. 1. It is by some action *upon*, not *in*, the line of cause and effect. 2. It is in the sphere of the senses, for, though the regeneration of a soul may require as great power as the raising of Lazarus, it is yet no proper miracle, because it is no sign to the senses. 3. It must be understood to evince a superhuman power, otherwise feats of jugglery and magic would be miracles.

Dr. Bushnell.

MIRACLES OF CHRIST—Classified.

I. *Miracles of Love.*—1. Raising the dead; three instances. 2. Curing mental disease; six instances. 3. Healing bodily infirmities; eighteen instances.

II. *Miracles of Power.*—1. Creating; two instances (the two cases of feeding the multitude). 2. Destroying; one instance (the fig-tree). 3. Setting aside the ordinary laws of being; seven instances (walking on the sea, stilling the tempest, changing water into wine, passing through the crowd, the two draughts of fishes, the coin in the fish's mouth). 4. Overawing the opposing wills of men; three instances (clearing the temple twice, causing the soldiers to fall backward).

Archbishop Thomson.

MIRACLES OF CHRIST—Glory of the.

The Divine authority of the Jewish lawgiver was chiefly seen and heard in thunderings and lightnings, great plagues and fearful judgments—in the darkened air, and the flashing firmament, and the corrupted waters, and the divided sea, and the rending earth, and the devouring fire, and lamenting families, and armies overwhelmed, and terror-stricken nations; so that most emphatically does the sacred historian, in summing up the character of Moses as a worker of miracles, declare that none ever equalled him "in all that mighty hand, and in all that great *terror*, which he showed in the land of Egypt, and in the sight of all Israel." The glory of our Saviour's miracles, upon the other hand, is of a different kind, and better suited to the genius of His dispensation. He gave, indeed, abundant testimony that it was not for want of power He did not signalise His mission by signs and wonders in the style of those performed by

Moses,—when, for example, over His cross the sky was shrouded with a pall of funereal darkness, while fierce earthquakes tore the flinty rocks, and the temple-vail was rent asunder by an unseen hand, and the buried dead arose and mingled once more, mysterious visitants, among the haunts of men. But the characteristic tone of the Redeemer's marvellous works was of another and more benignant kind. The mighty Man of wonders, by whom came grace and truth, "went about doing good." Consolation and joy, and bright-eyed health, attended all His steps. Mercy went before His face; and at His heavenly smile diseases vanished, pain expired, fear ceased to quiver, sorrow dried her tearful countenance, the broken heart was made whole. "When the ear heard" Him, "then it blessed" Him; "and when the eye saw" Him, "it gave witness unto" Him. He "was eyes to the blind, and feet" was He "to the lame." "The blessing of him that was ready to perish came upon" Him, and He "made the widow's heart to sing for joy." *J. B. Patterson.*

MIRACLES OF CHRIST—not Insulated.

And when we thus say that the miracles which Christ wrought were these signs and tokens of a redemption, let us not pause here, nor contemplate them as insulated facts, once and once only having been, but rather as facts pregnant with ulterior consequences, as the earliest steps of a series, as first fruits of a gracious power, which did not stop with them, but has ever since continued to unfold itself more and more. What Christ once, and in them, wrought in *intensive* power, He works evermore in *extensive*. Once or twice He multiplied the bread, but evermore in Christian lands famine is become a stranger; a more startling, because a more unusual thing—the culture of the earth proceeding with surer success and with a larger return. A few times He healed the sick, but in the reverence for man's body which His Gospel teaches, in the sympathy for all forms of suffering which flows out of it, in the sure advance of all worthier science which it implies and ensures, in and by aid of all this, these miraculous cures unfold themselves into the whole art of Christian medicine, into all the alleviations and removals of pain and disease, which are so rare in other, and so frequent in Christian lands. Once He quelled the storm; but in the clear dominion of man's spirit over the material universe which Christianity gives, in the calm courage which it inspires, a lordship over the winds and waves, and over all the blind uproar of nature, is secured, which only can again be lost with the loss of all the spiritual gifts with which He has endued His people. Who does not feel that Paul was, *de facto*, admiral in that great tempest upon the Adrian sea? *Archbishop Trench.*

MIRACLES OF CHRIST—Redemptive.

All true, heavenly miracles have this one grand feature; they have a redemptive character; they go to counteract and reverse the effects of the fall. If we try every miracle performed by our Lord by this test, we shall find it stand. When, for instance, Jesus healed the sick, raised the dead, and cured the leprous, He reinstated the subjects of these diseases in the place in which they were meant to be when God created them, and pronounced them "very good." Again, when He fed the thousands with a few loaves and fishes, He gave an instalment of the reversal of the curse of barrenness, which fell upon the whole earth when man was sent forth from Eden to water it with his tears, and fertilise it with the sweat of his brow. And when He walked upon the yielding waves, and beckoned to the obedient winds, and the former slumbered at His feet like gentle babes, and the latter came to him like His own hired servants, He then showed that He was creation's Lord, about to retune creation's tangled strings, and bring it back again, like an Æolian harp, to its ancient order and perfection, when God's Spirit shall sweep over it, and bring out glorious and inexhaustible melody. You find in all Christ's works and miracles, the stamp of the Redeemer—the evidence of redemptive power—a proof that a new, a Divine, beneficent Being is touching nature, and bringing her back to what she was. So with many things that we see existing now. When you see a physician, you recognise in that physician's presence a testimony that sin has diseased humanity, and in him the standing exponent of man's convulsive effort to bring things back to what they were. And the day will come, I believe, when all this restoration will be realised, when Christ shall speak that glorious word which shall make the desert rejoice, and the wilderness blossom as the rose; when there shall be no more sickness, nor sorrow, nor trial, but the former things shall have passed away, and all old things shall have become new. *Dr. Cumming.*

MIRACLES—Use of.

Miracles are the midwives of young moral truths. They are necessary when these truths are children in men's understandings, but not when they have grown up. In the beginnings of the world, before the moral sense became developed, it was useful to act upon the moral sense through the instrumentality of miracles. But as men's moral sense grows, and becomes capable of appreciating moral evidence,

miracles cease;—as the nurse in the household is dispensed with when the child is grown so as to be able to take care of itself. Miracles are like candles lit up until the sun rises, and then blown out. Therefore, I am amused when I hear sects and churches talk about having evidence of Divine authority because they have miracles. Miracles in our time are like candles in the street at midday. We do not want miracles. They are to teach men how to find out truths themselves; and after they have learned this, they no more need them than a well man needs a staff, or than a grown-up child needs a walking-stool. They are the educating expedients of the early periods of the world. As such, they are divinely wise; after they have served their purpose as such, it is humanly foolish for persons to pretend to have them. There is no teaching in Scripture of a stated *providence of miracles.* They are not daily helps. They do not even belong to the mere economic relations of men. In secular things God helps the men that help themselves. *H. W. Beecher.*

MIRTH—when Sinful.

Mirth is sinful—1. When men rejoice in that which is evil. 2. When unreasonable. 3. When tending to commit sin. 4. When a hindrance to duty. 5. When it is blasphemous and profane. *C. Buck.*

MIRTH AND CHEERFULNESS.

Mirth is an act, but cheerfulness is a habit of the mind; therefore, the latter is to be preferred before the former; mirth is short and transient, cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth, who are subject to the greatest depressions of melancholy. On the contrary, cheerfulness, though it does not give the mind an exquisite gladness, yet it prevents us from falling into depths of sorrow. Mirth is like a flash of lightning, which breaks through a gloom of clouds, and glitters for a moment; but cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.
J. Beaumont.

MISANTHROPIST—Aspiration of the.

O send me to some lonely desert wild,
Wide as yon bright ethereal expanse;
There let me wander, friendless and forlorn,
To find the charitable herd of beasts,
Driven from the faithless commerce of mankind. *Havard.*

MISANTHROPIST—Description of the.

He is a man who avoids society only to free himself from the trouble of being useful to it. He is a man who considers his neighbours only on the side of their defects, not knowing the art of combining their virtues with their vices, and of rendering the imperfections of other people tolerable by reflecting on his own. He is a man more employed in finding out and inflicting punishments on the guilty, than in devising means to reform them. He is a man who talks of nothing but banishing and executing; and who, because he thinks his talents are not sufficiently valued and employed by his fellow-citizens, or rather because they know his foibles, and do not choose to be subject to his caprice, talks of quitting cities, towns, and societies, and of living in dens or deserts. *Saurin.*

MISCONSTRUCTION—Effect of.

The following ludicrous fact will set in a clear point of view how interest will, at times, lead a man into misconstruction. Some few years ago, an eminent London bookseller published a book treating on the human frame, under the title 'On Muscles,' a title that might have been supposed to be scarcely liable to misconception by any one; but the fact proved to be otherwise, for a fishmonger who had bought the book came in a terrible temper to complain. "It is a take in, sir! It is a complete take in," said he in a very angry manner. "I live in Darkhouse Lane, and gets my living by selling fish; pickled *muscles* in particular. I bought your book 'On Muscles,' thinking it would give me a hint in my business. Why, it is nothing about muscles, but all about the human body; what do I want with that? It is a complete take in, and you have no right to act in that way. I reckon nothing for my man's time in sending for the book, but I expect my money back again, and so you will please to give it me." *G. Mogridge.*

MISERY—Self-made.

Men are too often ingenious in making themselves miserable, by aggravating to their own fancy, beyond bounds, all the evils which they endure. They compare themselves with none but those whom they imagine to be more happy; and complain that upon them alone has fallen the whole load of human sorrows. "I will restore thy daughter again to life," said an eastern sage to a prince who grieved immoderately for the loss of a beloved child, "provided thou art able to engrave on her tomb the names of three persons who have never mourned." The prince made inquiry after such persons; but found the inquiry vain, and was silent. *Anon.*

MISSIONARY SOCIETIES.

There are now, 1861, 22 Missionary Societies in Great Britain: 14 in North America, and 15 on the continent of

Europe—in all, 51. These employ, in round numbers, 12,000 agents, including ordained missionaries (probably 2000), teachers, catechists, &c.; occupy 1200 stations; have 335,000 communicants from heathendom; 252,000 scholars; 460 students training for the ministry; and are supported by an income of £860,000 per annum.

The greatest results have been attained by England. Connected with her great societies, there are nearly 7000 agents, 630 stations, 210,000 communicants, 208,000 scholars, with an annual income of £510,000. *Dr. Macleod.*

MISSIONS—Principle of.

As radii in a circle are closest near the centre, and towards the circumference lie more widely apart, the affections of a human heart do and should fall thickest on those who are nearest. Expressly on this principle the Christian mission was instituted at first. Love in the heart of the first disciples, was recognised by Him who kindled it, to be of the nature of fire or light. He did not expect it to fall on distant places, without first passing through intermediate space. From Jerusalem, at His command and under the Spirit's ministry, it radiated through Judea, and from Judea to Samaria, and thence to the ends of the earth. *Arnot.*

MODERATION—a Boundary.

The boundary of man is moderation. When once we pass that pale our guardian angel quits his charge of us.

Feltham.

MODERATION—Excellency of.

Moderation is the centre wherein all, both Divine and moral, philosophy meet; the rule of life, the governess of manners, the silken string that runs through the pearl chain of all virtues, the very ecliptic line under which reason and religion move without any deviation, and therefore most worthy of our best thoughts, of our most careful observance. *Bp. Hall.*

MODERATION—Wisdom of.

Hamet and Raschid, two neighbouring shepherds of India, in a time of great drought made a request each of the Genius of Distribution. Hamet for a little brook which would never dry in summer, and in winter never overflow. Immediately the Genius caused the fountain to bubble at his feet and scatter its rills over the meadows; the flowers renewed their fragrance, the trees spread a greener foliage, and the flocks and herds quenched their thirst.

Raschid, not satisfied with Hamet's moderate request, desired the Genius to turn the Ganges through his grounds with all its waters, and all their inhabitants. As Raschid was looking with contempt upon Hamet and his small request, he heard on a sudden the roar of torrents, and saw a mighty stream come rolling on, which was the Ganges broken loose from its bounds; the flood rolled forward into the lands of Raschid, his plantations were torn up, his flocks overwhelmed, he was swept away before it, and a crocodile devoured him.

Dr. Johnson.

MODESTY—Definition of.

Modesty is that virtue which moderates our pursuit after honour, and renders us humble in our own eyes; from whence it appears that there are two offices belonging to it, viz., to think meanly of ourselves, and to be moderate in desiring of honour; to grant it freely to another.

Limborch.

MODESTY—Influence of.

That modest grace subdu'd my soul,
That chastity of look which seems to hang,
A veil of purest light, o'er all her beauties,
And by forbidding most inflames desires.

Young.

Modesty's the charm
That coldest hearts can quickest warm;
Which all our best affections gains,
And, gaining, ever still retains.

J. K. Paulding.

MODESTY—Losing.

Shame at first is a restraint to sinners, but that too soon wears off; and when any have lost their innocence, then modesty will not be long after; for impudence then comes on with vice, and grows up with it, and especially great crimes make persons shameless; and those who, after a course of sin, have the *heart* to do bad things, seldom want the face to bear them out.

Scragg.

MODESTY—Meekness of.

A maiden never bold,
Of spirit so still and quiet, that her motion
Blushed at itself. *Shakespeare.*

MODESTY—Praise of.

A simple and modest man lives unknown until a moment, which he could not have foreseen, reveals his estimable qualities and his generous actions. I compare him to the concealed flower, springing from an humble stem, which escapes the view, and is discovered only by its perfume. Pride quickly fixes the eye, and he who is his own eulogist, dispenses every other person from the obligation to praise him. A truly modest man, emerging from his transient obscurity, will obtain those delightful praises which the heart awards without effort. His superiority, far from being importunate, will become attractive. Mo-

desty gives to talents and virtues the same charm which chastity adds to beauty.
A. P. Stanley.

MODESTY—True and False.

True modesty is a discerning grace,
And only blushes in the proper place;
But counterfeit is blind, and skulks through fear,
Where 'tis a shame to be ashamed to appear:
Humility the parent of the first,
The last by vanity produced and nursed.
Cowper.

MODESTY—of Wisdom.

It is remarked that the modest deportment of real wise men, when contrasted to the assuming air of the young and ignorant, may be compared to the differences of wheat, which while its ear is empty holds up its head proudly, but as soon as it is filled with grain bends modestly down, and withdraws from observation.
J. Beaumont.

MONEY—Abuse of.

1. To hoard money is to abuse it.

2. To make the possession of money the chief basis of social preference is to abuse money. Money cannot make a lady nor a gentleman. A leper may put on jewels; but a jewelled leper is a leper still.

3. Money is abused when lifted above its sphere. To *stake our happiness* on the possession of a certain amount of money, or on the incessancy of accumulation, is unduly to exalt money.

4. Money is abused when pursued by means that are evil in themselves or injurious in their effects, and when it is so employed as inevitably to inflict personal and social mischief. *S. Martin.*

MONEY—Careful of.

When life is full of health and glee,
Work thou as busy as a bee!
And take the gentle hint from me—
Be careful of your money!
Be careful of your money, boys—
Be careful of your money;
You'll find it true, that friends are few
When you are short of money!

But do not shut sweet Mercy's doors
When Sorrow pleads or Want implores;
To help to heal misfortune's sores,
Be careful of your money!
Be careful of your money, boys—
Be careful of your money;
To help the poor who seek your door,
Be careful of your money!
Maclagan.

MONEY—Contempt of.

We have no sympathy with that bastard piety which speaks contemptuously of money, which professes to regard it as glittering dust and gilded vanity. This kind of piety lacks sincerity. They who are in the habit of decrying money may be safely suspected, not only of having little of it, but of being the most covetous to get it; and they only raise the "Fox and Grapes" whine because it happens to be beyond their reach. If we could get behind the curtain of their hearts, we should find that this deprecation of money is due more to greed than to godliness.
R. T. Jeffrey.

MONEY—Corruption of.

Alexander being asked why he did not gather money and lay it up in a public treasury, "For fear," said he, "lest, being keeper thereof, I should be infected and corrupted." A good caution for them who love to bear the bag. *Venning.*

MONEY—Delight in.

What is it, trow you, that makes a poor man labour all his lifetime, carry such great burdens, fare so hardly, macerate himself, and endure so much misery, undergo such base offices with so great patience, to rise up early, and lie down late, if there were not extraordinary delight in getting and keeping of money? What makes a merchant that hath no need, *satis superque domi*, to range all over the world, through all those intemperate zones of heat and cold; voluntarily to venture his life, and be content with such miserable famine, nasty usage, in a stinking ship; if there were not a pleasure and a hope to get money, which doth season the rest, and mitigate his indefatigable pains? What makes them go into the bowels of the earth, a hundred fathoms deep, endangering their dearest lives, enduring damps and filthy smell, when they have enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? *R. Burton.*

MONEY—Devices on.

On some of the reverses of the Roman large brass may be deciphered, Valour, standing full armed: Honour, robed and chapleted: Happiness, crowned with oblivis-cent poppies: Concord, with extended hand, and the horn of plenty in her bosom: Hope, tripping lightly, and smiling on a flower-bud: Peace, offering the olive branch: Fortune, resting on a rudder: Military Faith, stretching forth his consecrated standard: Abundance, emptying her cornucopia: Security, leaning on a column: Modesty, veiled and sitting: Piety, taking her gift to the altar: Fruitfulness, in the midst of her nurselings: Equity, adjusting her scales: Victory, with wings and coronal and trumpet: Eternity, holding the globe and risen

phœnix; or better, seated on a starry sphere: Liberty, with cap and staff: National Prosperity, sailing as a good ship before the favouring gale: and Public Faith, with joined hands clasping between them the palms of success, and the caduceus of health. Religion would also at an early period claim to be distinguished, and accordingly the effigies of Juno, Diana, Ceres, Jove, Hercules, Apollo, Bacchus, Pluto, Neptune, and many other of the heathen deities are found impressed upon the early coins. The Jews, however, were the worshippers of the only one true God; idolatry was strictly forbidden in their law; and therefore their shekel never bore a head, but was impressed simply with the almond rod and the pot of manna.

G. M. Bell.

MONEY—Getting.

To get money, STUDY AND ACT OUT THE BOOK OF PROVERBS. *S. Martin.*

(1) To get money *by consecrating the whole of a man's time and energy to its pursuit* is to get it by evil means.

(2) *To sacrifice the future welfare of the spirit, the cultivation of the mind, happiness, and character,* to gain money, is to pursue it by evil means.

(3) *To seek money by tempting, deceiving and oppressing others, is to pursue it by evil means.* *Ibid.*

MONEY—Keeping.

It is foolish to allow our hearts to lean upon any earthly good, which must soon perish. It is like putting all one's money into the coat pocket, which a clever thief may cut off and steal. A great man once told a youth to empty his purse into his head, if he wished to keep his money safely; meaning that a good education would be the best and surest investment for his little capital. So let us lay up our treasure, where alone it will be safe, namely, in the graces of the soul, the love of God, and increasing meetness for heaven. *Anon.*

MONEY—Love of.

The love of money is a vertiginous pool, sucking all into it to destroy it. It is troubled and uneven, giddy and unsafe, serving no end but its own, and that also in a restless and uneasy motion. But the love of God is a holy fountain, limpid and pure, sweet and salutary, lasting and eternal. The love of God spends itself upon Him, to receive again the reflections of grace and benediction; the love of money spends all it desires upon itself, to purchase nothing but unsatisfying instruments of exchange or supernumerary provisions, and ends in dissatisfaction, emptiness of spirits and a bitter curse. *Bp. Taylor.*

MONEY—Love of.

"The love of money is the root of all evil." It groweth up a little plant of coveting; presently the leaves get rank, the branches spread, and feed on petty thefts; then in their early season come the blossoms, black designs, plots, involved and undeveloped yet, of foul conspiracies, extortions on the weak, rich robbings of the wealthy, the threatened slander, the rewarded lie, malice, perjury, sacrilege; then speedily cometh on the climax, the consummate flower, dark-red murder; and the fruit bearing in itself the seeds that never die, is righteous, wrathful condemnation. *Tupper.*

MONEY—and Man.

Money, thou bane of bliss and source of woe,
Whence cometh thou, that thou art so fresh and fine?
I know thy parentage is base and low:
Man found thee poor and dirty in a mine.
Sure thou didst so little contribute
To this great kingdom, which thou now hast got,
That he was fain, when thou wast destitute,
To dig thee out of thy dark cave and grot.
Then forcing thee, by fire he made thee bright;
Nay, thou hast got the face of man; for we
Have with our stamp and seal transferr'd our right:
Thou art the man, and man but dross to thee.
Man calleth thee his wealth, who made thee rich;
And while he digs out thee falls in the ditch. *Herbert.*

MONEY—Origin of.

A long period of time must have intervened between the first introduction of the precious metals into commerce and their becoming generally used as money. The peculiar qualities which so eminently fit them for this purpose would only be gradually discovered. They would probably be first introduced in their gross and unpurified state. A sheep, an ox, a certain quantity of corn, or any other article, would afterwards be bartered or exchanged for pieces of gold or silver in bars or ingots, in the same way as they would formerly have been exchanged for iron, copper, cloth, or anything else. The merchants would soon begin to estimate their proper value, and, in effecting exchanges, would first agree upon the quality of the metal to be given, and then the quantity which its possessor had become bound to pay would be ascertained by weight. This is the manner, according to Aristotle and Pliny

in which the precious metals were originally exchanged in Greece and Italy. The same practice is still observed in different countries. In many parts of China and Abyssinia the value of gold and silver is always ascertained by weight. Iron was the first money of the Lacedæmonians, and copper of the Romans. *G. M. Bell.*

MONEY—Power of.

See what money can do; that can change
Men's manners; alter their conditions!
How tempestuous the slaves are without it!
O thou powerful metal! what authority
Is in thee! thou art the key of all men's
Mouths; with thee a man may lock up the jaws
Of an informer, and without thee, he
Cannot the lips of a lawyer. *Broome.*

O thou sweet king-killer, and dear divorce
'Twixt natural son and sire! thou bright defiler
Of Hymen's purest bed! thou valiant Mars!
Thou ever young, fresh, loved, and delicate wooer,
Whose blush doth thaw the consecrated snow
That lies on Dian's lap! thou visible god,
That solder'st close impossibilities,
And mak'st them kiss! that speak'st with every tongue,
To every purpose! O thou touch of hearts!
Shakespeare.

MONEY—Use of.

Money is an instrument for facilitating exchanges—it is the wheel of circulation and distribution.

To the individual, money is an instrument for supplying some of his wants, and for gratifying some of his desires.

By the legitimate use of money the individual faculties are developed, and at the same time mutual dependence is promoted.

It is an instrument in the enterprises and ministries of benevolence:—feeds the hungry, clothes the naked, shelters the houseless, builds hospitals for the sick, wipes the tears of widows, hushes the cries of the fatherless, diffuses education and knowledge, circulates the Bible, builds places of religious worship, sends the missionary to the heathen, and supports the ministry at home, &c. *S. Martin.*

MONEY—Useful or Pernicious.

It is useful or pernicious, a blasting or benignant power, *according to the moral relation of an individual to it.* The influence and operation of money on a man will be according to the man's state of mind; according to the condition of his heart and affections, his estimate and plan of life. Where these are low and worldly or are suffered to become so; where the nature is inherently gross, sensual, sordid; or where it is weak, sensitive, impressible, and alive to questionable influences; or where the man ceases to watch and pray, to keep up the tone and attend to the culture of his inner life—in these and all similar cases *money* may act like canker and a curse. *Binney.*

MONOMANIA.

Vicentinus believed himself too large to pass one of his doorways. To dispel this illusion, it was resolved by his physician that he should be dragged through this aperture by force. This erroneous dictate was obeyed; but, as he was forced along, Vicentinus screamed out in agony that his limbs were fractured, and the flesh torn from his bones. In this dreadful delusion, with terrific imprecations against his murderers, he died.

A Bourbon prince thought himself dead, and refused to eat until his friends invited him to dine with Turenne and other French heroes long since departed.

There was a tradesman who thought he was a seven-shilling piece, and advertised himself thus: "If my wife presents me for payment, don't change me."

Bishop Warburton tells of a man who thought himself a goose pie; and Dr. Farriday, of Manchester, had a patient who thought he had swallowed the devil.

In Paris there lived a man who thought he had, with others, been guillotined, and when Napoleon was emperor their heads were all restored, but in the scramble he got the wrong one. *Dr. Haven.*

MORAL DEFECTS.

As in walking through a wood, you will often see some of the finest trees afflicted with warts and carbuncles, unseemly to the eye, and injurious to the tree; so in moving among men, you will often find some of the most physically and intellectually noble and strong, deformed with moral defects in temper or life, which are blemishes upon their character, and grievous to their well-wishing friends. *John Bate.*

MORAL EXCELLENCE.

There is an old couplet, not very poetical, but truthful and instructive:

"Circles are prais'd, not as they may abound
In bulk, but as they are exactly round."

When boys compete at school, the effort is, not who shall cast the largest circle—for some have larger slates and others smaller—but, who shall describe one most accurately. So is it in morals; *he* excels who most exactly completes the circle of

commanded duty, in that particular station or relation, or those peculiar circumstances, in which the Lord has placed him.

Dr. W. Anderson.

MORAL GROWTH.

It is a solemn fact that accessions are made to our moral history, with every new impression, thought, purpose and act. We are not like channels through which circumstances flow and never become more full, but rather like reservoirs into which all events, feelings, and acts of life flow as contributing streams, and there remain and augment. As a healthy tree gathers every moment a something from the external system, transmutes it into its own nature, and makes it part of itself, so every moment we incorporate into our own moral being everything that passes over our consciousness. Our moral stock is greater to-day than yesterday, and to-morrow will be greater still, and thus on for ever, our whole life is a treasuring up; moral accumulation is the great law of our being.

Dr. Thomas.

MORAL QUALITIES.

It is with flowers as with moral qualities; the bright are sometimes poisonous; but, I believe, never the sweet. *Hare.*

MORALITY—Definitions of.

Morality is that relation or proportion which actions bear to a given rule. It is generally used in reference to a good life.

C. Buck.

Talk they of morals, O thou bleeding Lamb!
The grand morality is love of Thee.

Young.

MORALITY—Nature and Relation of.

Morality is the body, of which the faith in Christ is the soul—so far indeed its earthly body, as it is adapted to its state of welfare on earth, and the appointed form and instrument of its communion with the present world; yet not "*terrestrial*," nor of the world, but a celestial body, and capable of being transfigured from glory to glory, in accordance with the varying circumstances and outward relations of its moving and informing spirit. *S. T. Coleridge.*

MORALITY—not Religion.

Heat water to the highest degree, you cannot make wine of it; it is water still; so, let morality be raised to the highest, it is nature still; it is old Adam put in a better dress. *T. Watson.*

MORALITY—not Sufficient.

The man who tries to cut himself and square his conduct merely by the outward pattern of morality, is as the artist who, instead of studying his art from the boundless and glorious pictures God has painted on the earth and in the sky, goes into some dim gallery, and pores over what hangs there until he can badly imitate the stiff drapery, uncouth figures, inhuman adults, and monstrous pumpkin-headed children, that the canvass before him exhibits. Ha! you love to laugh at the artists; but what do you think the angels do at *you*, who prostitute not merely your fingers and imaginations, but your whole spiritual nature, to the work of making, not bad pictures, but bad, incomplete, poverty-stricken men? "Is not morality good, as far as it goes?" say you. "Yes, certainly, *as far as it goes.*" "Isn't *my* cable as good as yours, as far as it goes?" says the sailor who has a short cable to him who has one very long. "Yes," says the other, "as far as it goes; but what of that, when it won't go within fifty fathoms of bottom?" And of what use, O moralist, is your cable, when it will not go within fifty fathoms of the place where it can take hold upon the soul's anchorage? *H. W. Beecher.*

MORALITY AND RELIGION.

Morality is distinguished from religion thus:—Religion is a studious conformity of our actions to the relations in which we stand to each other in civil society. Morality comprehends only a part of religion; but religion comprehends the whole of morality. Morality finds all her motives here below; religion fetches all her motives from above. The highest principle in morals is a just regard to the rights of men; the first principle in religion is the love of God.

C. Buck.

MOTHER—Advice to a.

The first book read, and the last book laid aside by every child is the conduct of its mother.

1. First give yourself, then your child, to God. It is but giving Him His own. Not to do it is robbing God.
2. Always prefer virtue to wealth—the honour that comes from God to the honour that comes from men. Do this for yourself, do it for your child.
3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.
4. Give not heedless commands, but when you command require prompt obedience.
5. Never indulge a child in cruelty, even to an insect.
6. Cultivate sympathy with your child in all lawful joys and sorrows.
7. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.
8. Never allow your child to whine or fret, or to bear grudges.

9. Early inculcate frankness, candour, generosity, magnanimity, patriotism, and self-denial.

10. The knowledge and fear of the Lord are the beginning of wisdom.

11. Never mortify the feelings of your child by upbraiding it with dulness; but do not inspire it with self-conceit.

12. Pray with and for your child, often and heartily.

13. Encourage all attempts at self-improvement.

14. Never deceive nor break a promise to a child.

15. Reprove not a child severely in the presence of strangers.

16. Remember that life is a vapour, and that you and your child may be called out of time into eternity any day. *Anon.*

MOTHER—Associations of.

How many sacred and hallowed associations cluster around that dear and loving name, as memory takes us gently by the hand, and leads us far back to the past, to that happy time when blessed by the counsels and advice of the now sainted being we called *mother!* The music of that silver-toned voice we again hear from the spirit-land, singing some soothing melody, or telling, in simple language, "that sweet story of old," till forgotten were all our childish sorrows. And now, in the strife and tumult of life, when the cold world frowns darkly upon us, her gentle words come back, bidding us "look above." Who can fathom the depth of a mother's love? No friendship so pure, so devoted. The wild storm of adversity and the bright sunshine of prosperity are all alike to her: however unworthy we may be of that affection, a mother never ceases to love her erring child. Often, when alone, as we gaze up to the starry heaven, can we in imagination catch a glimpse of the angels around the "great white throne," and among the brightest and fairest of them all is our sweet mother, ever beckoning us onward and upward to her celestial home. Then let us live like her, that

"When life's day is o'er,
And evening gloom around our path doth lie,
Our spirits from this world may go
To seek that world beyond the sky."

R. Smith.

MOTHER—Charms of.

Mother! How many delightful associations cluster around that word! The innocent smiles of infancy, the gambols of boyhood, and the happiest hours of riper years! When my heart aches at the world's wickedness, and my limbs are weary and my feet bloody, travelling the thorny path of life, I am accustomed to sit down on some mossy stone, and, closing my eyes on real scenes, to send my spirit back to the days of early life. I sing my lullaby, or watch my goldfinch, or catch my rabbits, or watch the streets of my native city, or look over the green; I hear the shrill bugle, and view the prancing cavalry, or go down to the dockyard, or walk along the seashore, or prattle with my brother, and kiss my sweet sister; I feel afresh my infant joys and sorrows, till my spirit recovers its tone, and is willing to pursue its journey. But in all these reminiscences my mother rises. If I seat myself upon my cushion, it is at her side; if I sing, it is to her ear; if I walk the walls or the meadows, my little hand is in my mother's, and my little feet keep company with hers; if I stand and listen to the piano, it is because my mother's fingers touch the keys; if I survey the wonders of creation, it is my mother who points out the object of my admiring attention; if a hundred cannon pronounce a national salute, I find myself clinging to her knees. When my heart bounds with its best joy, it is because at the performance of some task, or the recitation of some verses, I receive a present from her hand. There is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted with her footsteps. *Bp. Thomson.*

MOTHER—Death of a.

She made a sign
To bring her babe; 'twas brought, and by her placed.
She looked upon its face, that neither smiled
Nor wept, nor knew who gazed upon it; and laid
Her hand upon its little breast, and sought
For it, with look that seemed to penetrate
The heavens—unutterable blessings, such
As God to dying parents only grants
For infants left behind them in the world.
"God bless my child," we heard her say, and heard
No more.
And now her eyes grew bright and brighter still,
Too bright for ours to look upon, suffused
With many tears, and closed without a cloud.
They set, as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven.

Pollock.

MOTHER—Excellent.

Take her for all in all, I do not believe that any human being ever brought into the world, and carried through it a larger

portion of original goodness than my dear mother. Every one who knew her loved her, for she seemed to be made to be happy herself, and to make every one happy within her little sphere. Her understanding was as good as her heart; it is from her that I have inherited that alertness of mind and quickness of apprehension, without which it would have been impossible for me to have undertaken half of what I have performed. God never blessed a human creature with a more cheerful disposition, a more generous spirit, a sweeter temper, or a tenderer heart. I remember that when I first understood what death was, and began to think of it, the most fearful thought it induced was that of losing my mother; it seemed to me more than I could bear, and I used to hope that I might die before her. *J. Wesley.*

MOTHERS—of Great Men.

Throughout the pages of history we are struck with the fact that our remarkable men possessed mothers of uncommon talents for good or bad, and great energy of character. It would almost seem, from this circumstance, that the impress of the mother is more frequently stamped on the boy, and that of the father upon the girl—we mean the mental intellectual impress, in distinction from the physical ones.

It is said of Sir Walter Scott's mother, that she was a small, plain, well-educated woman, of excellent sense, very charitable, and a great lover of poetry and painting, and on the whole a superior woman. 'Tis evident, from the writings of Sir Walter, that he had an uncommon gift in the word-painting.

It is said of Byron's mother, that she was a proud woman, hasty, violent, and unreasonable, with not principle enough to restrain her temper. Unhappily, Byron inherited his mother's inflammable temper, and instead of being subdued and softened by the harshness with which she often treated him, he was rendered more passionate by it. Thus we see that this infirmity, which by gentleness and kind treatment might have been checked, if not cured, was suffered to enslave one of the most talented, brilliant, poetical minds which have ever shone among men, entailing a life of misery upon its possessor, and an early termination to his career.

The mother of Bonaparte was a woman of great beauty and *energy* of character. This last trait has been strikingly exemplified throughout his whole life.

The mother of Robert Burns, the Scottish poet, was a woman of moderate personal attractions, but in every other respect she was a remarkable woman. She was blessed with an equanimity of temper, and her religious feelings were constant and deep. She used to give wings to the weary hours of her checkered life by chanting songs or ballads, of which she had a large store. Her perceptions of character were very quick and keen, and she lived to a good old age, rejoicing in the fame of her poet-son, and partaking of the fruits of his genius.

Lord Bacon's mother is said to have been a mother of superior mind, of great learning and deep piety.

Little is said of the mother of Nero, except that she murdered her second husband, the Emperor Claudius, about forty years after marriage. Do we wonder that Nero was a cruel emperor if his mother was a murderess? How strangely does the mother of Nero, an ancient tyrant, contrast with the mothers of some of our modern philanthropists and statesmen!—the mother of Washington, whose name is familiar to every reader of history; the mother of John Jay, who deserves a place by the side of Washington. Mrs. Jay is said to have had a cultivated mind, a fine imagination, and an affectionate temper.

The mother of Patrick Henry was a woman of great excellence of character, and marked by superior conversational powers. Hence, doubtless, the oratorical gift of her son. With the mother of the Adamses all are acquainted. Where will you find more real practical sense, and true energy of character, than John Quincy's mother possessed?

The late John Randolph, some years before his death, wrote to a friend as follow: "I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist, if it had not been for *one recollection*, and that was when my departed mother used to take my little hands in hers, and cause me, on my knees, to say, 'Our Father which art in heaven.'"

Mothers will do well to remember that their impress is often stamped upon their sons. *Helen Mar.*

MOTHERS—Influence of.

My mother asked me never to use tobacco. I have never touched it from that time to the present day. She asked me not to game, and I have never gambled, and I cannot tell who is winning and who is losing in games that can be played. She admonished me, too, against hard drinking, and whatever capacity for endurance I have at present, and whatever usefulness I may attain in life, I have attributed to having complied with her pious and correct wishes. When I was seven years of age, she asked me not to drink, and then I made a resolution of total abstinence at a time when I was sole constituent member of my own body, and

that I have adhered to it through all time, I owe it to my mother.

Hon. F. H. Benton.

MOURNING—Blessing in.

Deem not that they are blest alone
Whose lives a peaceful tenor keep;
For God, who pities man, has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of woe and pain
Are promises of happier years.

There is a day of sunny rest
For every dark and troubled night;
Though grief may bide an evening guest,
Yet joy shall come with early light.

Nor let the good man's trust depart,
Though life its common gifts deny;
Though with a pierced and broken heart,
And spurned of men, he goes to die.

For God has mark'd each sorrowing day,
And number'd every secret tear;
And heaven's eternal bliss shall pay
For all His children suffer here.

Bryant.

MURDER—Definition of.

Murder is the act of wilfully and feloniously killing a person upon malice or forethought. *C. Buck.*

MURDER—Evil of.

The real evil of murder (apart from its theftuous character—it is the robbing a man of his most precious possession, his life) lies in the principles and feelings from which it springs, and in its recklessness as to the consequences, especially the future and everlasting consequences of the act. It augurs a profound, malignant, and cold-blooded hatred of its victim; it shows the true spirit of the devil, who was a "murderer" as well as a "liar" from the beginning. "He that hateth his brother is a murderer;" and the converse is true: "the murderer intensely, fiendishly hates his brother." It is the antithesis to the Christian spirit of love and principle of forgiveness. The idea of murder reduces man, whose glory it should be to "look before and after," to the recklessness of a wild beast. Regarding not the consequences to his victim's family, friends, position in society, or to his immortal soul, he seeks only to flesh his fury in his blood, and often does deliberately what the wild beast does in haste and hunger. It *is* an awful thing to send a man unprepared into eternity. And hence Shakespeare is, as always, true to human nature, when, in *Hamlet*, he makes the ghost dwell so much on the fact that he was killed—

"With all his sins broad blown,
Unhouselled, unanointed, unannealed."

Gilfillan.

MURDER—First.

"And it came to pass, that when they were in the field, that Cain rose up against Abel his brother, and slew him." The words "rose up" imply, perhaps, that they both had sate down together in the middle of the field, that Cain, suddenly starting up, rushed upon the defenceless and unthinking Abel, and probably with a stone snatched from the ground, accomplished his horrible purpose. And now for the first time there is blood, the blood of man, upon the greensward of the earth. Pause, and look for a moment on these first drops of gore. Soon the sound with which the blood issues forth is hushed, and it rests silent, but how significant, upon the ground! It lies there a memorial of the curse which God had pronounced on man when He said, "Thou shalt surely die." It lies a mirror wherein sin may see its foul features most accurately represented, and whence Cain may start back appalled at his own image. It lies a prophecy and a foretaste of oceans and oceans more of the same "red rain" which are to bathe the world. See in Cain's recoil from that ghastly pool an emblem of the after horror of millions, innocent or guilty, at the sight of human blood! See how slowly, to his awakened imagination, it sinks into the earth, how reluctantly the sun seems to drink up some of its spilt drops; how, after these disappeared, the stain continues to rest on the clothes of Abel and on his own hands; and may we not express his feelings in the words of a far future day: "Out, out, spot! here is the smell of blood still; all perfumes will not sweeten this hand;"—

"Will all the mighty ocean wash this blood
Clean from my hand? No; this my hand will rather
The multitudinous seas incarnadine,
Making the green one red." *Ibid.*

MURDER—Heart.

Heart murder is the secret wishing or designing the death of any man; yea, the Scripture saith, "Whosoever *hateth* his brother is a murderer" (1 John iii, 15). We have instances of this kind of murder in Ahab (1 Kings xxii, 9); Jezebel (1 Kings xix, 2); the Jews (Mark xi, 18); David (1 Sam. xxv, 21, 22); Jonah (ch. iv, 1, 4). *C. Buck.*

MURDER—Punishment of.

According to the Divine law, murder is to be punished with death (Deut. xix, 11, 12; 1 Kings ii, 28, 29). It is remarkable that God often gives up murderers to

the terrors of a guilty conscience (Gen. iv. 13, 15, 23, 24). Such are followed with many instances of Divine vengeance (2 Sam. xii, 9, 10); their lives are often shortened, (Ps. lv, 23); and judgment of their sins are oftentimes transmitted to posterity (Gen. xlix, 7; 2 Sam. xxi, 1). *C. Buck.*

MURMURING—Check to.

The Lord of the harvest has certainly the right to come and take from the field any part of His grain, in whatever condition it may be. He may pluck it up in the spiral tiny blade, or in the blooming ear; or, He may let it grow until it bend under its own weight, and shine in its golden richness. It does not become the grain to murmur at the conduct of the proprietor. It was his grain before it was sown, his land in which it was sown, his servants which sowed it. Has the grain no right to complain of its proprietor? No more have we of God in any of His doings with us. Can He not do as He choose with His own? Shall not the Judge of all the earth do right?

John Bate.

MURMURING—Danger of.

I have read of Cæsar, that, having prepared a great feast for his nobles and friends, it so fell out that the day appointed was so extremely foul, that nothing could be done to the honour of the meeting; whereupon he was so displeased and enraged that he commanded all them that had bows to shoot up their arrows at Jupiter, their chief god, as in defiance of him for that rainy weather; which, when they did, their arrows fell short of heaven and fell upon their own heads, so that many of them were very sorely wounded. So all our murmurings, which are as so many arrows shot at God himself, they will return upon our own pates' hearts; they reach not Him, but they will hit us; they hurt not Him, but they will wound us; therefore it is better to be mute than to murmur; it is dangerous to provoke a "consuming fire" (Heb. xii). *T. Brooks.*

MURMURING—Evil of.

Seneca hath his similitude to set out the great evil of murmuring under small afflictions. Suppose, saith he, a man to have a very fair house to dwell in, with very fair orchards and gardens, set about with brave tall trees for ornament; what a most unreasonable thing were it in this man to murmur because the wind blows a few leaves off the trees, though they hang full of fruit. If God take a little and give us much, shall we be discontent? If He take our son and give us His own; if He cause the trees to bring forth the fruit, shall we be angry if the wind blow away the leaves? *Venning.*

MURMURING—Fight against.

As the king of Syria said to his captains, "Fight neither with small nor great, but with the king of Israel," so say I, Fight not so much against this sin or that, but fight against your murmuring, which is a mother-sin; make use of all your Christian armour, make use of all the ammunition of heaven, to destroy the mother, and in destroying of her, you will destroy the daughters. When Goliath was slain, the Philistines fled; when a general in an army is cut off, the common soldiers are easily and quickly routed and destroyed: so destroy but murmuring, and you will quickly destroy disobedience, ingratitude, impatience, distrust, &c. *T. Brooks.*

MURMURING—Misery of.

Every murmurer is his own executioner. Murmuring vexes the heart, it wears and tears the heart, it enrages and inflames the heart, it wounds and stabs the heart. Every murmurer is his own martyr. No man is so inwardly miserable as the murmurer; no man hath such inward gripes and griefs as he, such inward bitterness and heaviness as he. Every murmurer is his own tormentor; murmuring is a fire within that will burn up all; it is an earthquake within that will overturn all; it is a disease within that will infect all; it is poison within that will prey upon all.

Ibid.

MURMURING—a Mother-sin.

As the river Nile bringeth forth many crocodiles, and the scorpion many serpents at one birth, so murmuring is a sin that breeds and brings forth many sins at once. It is like the monster Hydra—cut off one head, and many will rise up in its room. It is the mother of harlots—the mother of all abominations—a sin that breeds many other sins (Num. xvi, 41; xvii, 10); viz., disobedience, contempt, ingratitude, impatience, distrust, rebellion, cursing, carnality; yea, it charges God with folly, yea, with blasphemy. The language of a murmuring soul is this: Surely God might have done this sooner, and that wiser, and the other thing better. *Ibid.*

MURMURING—Satan-like.

Murmuring is the first-born of the devil, and nothing renders a man more like to him than murmuring. Constantine's sons did not more resemble their father, nor Aristotle's scholars their master, nor Alexander's soldiers their general, than murmurers do resemble Satan. And as murmuring is Satan's sin, so it is his punishment. God hath given him up to a mur-

muring spirit; nothing pleases him; all things go against him; he is perpetually a muttering and murmuring at persons or things. Now, oh, what a dreadful thing it is to bear Satan's image upon us, and to be given up to the devil's punishment. It were better not to be than thus to be given up; and therefore cease from murmuring, and sit mute under your sorest trials. *T. Brooks.*

MURMURING—a Time-destroying Sin.

The murmurer spends much precious time in musing—in musing how to get out of such a trouble, how to get off such a yoke, how to be rid of such a burden, how to revenge himself for such a wrong; how to supplant such a person, how to reproach those that are above him, and how to affront those that are below him; and a thousand other ways murmurers have to expend that precious time that some would redeem with a world. As Queen Elizabeth on her death-bed cried out, "Time, time! a world of wealth for an inch of time." The murmurer lavishly and profusely trifles away that precious time that is his greatest interest in this world to redeem. Every day, every hour in the day, is a talent of time, and God expects the improvement of it, and will charge the non-improvement of it upon you at last. Cæsar, observing some ladies at Rome to spend much of their time in making much of little dogs and monkeys, asked them whether the women in that country had no children to make much of. Ah, murmurers, murmurers! you who by your murmuring trifle away so many golden hours and seasons of mercy, have you no God to honour? Have you no Christ to believe in? Have you no hearts to change, no sins to be pardoned, no souls to save, no hell to escape, no heaven to seek after? Oh! if you have, why do you spend so much of your precious time in murmuring against God, against men, against this or that thing? *Ibid.*

MURMURING AND CONTENTMENT.

Some murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied?
And hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made.
Archbishop Trench.

MUSIC—Charms of.

—Therefore the poet
Did feign that Orpheus drew trees, stones, and floods; [rage,
Since nought so stockish, hard, and full of
But music for the time doth change his nature:
The man that hath no music in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus:
Let no such man be trusted. *Shakespeare.*

Oh! it came over me like the sweet South,
That breathes upon a bank of violets,
Stealing and giving odour. *Ibid.*

Untwisting all the chains that tie
The hidden soul of harmony. *Milton.*

Can any mortal mixture of earth's mould
Breathe such divine, enchanting ravishment? *Ibid.*

Who, as they sung, would take the prison'd soul,
And lap it in Elysium. *Ibid.*

Music the fiercest grief can charm,
And fate's severest rage disarm.
Music can soften pain to ease,
And make despair and madness please;
Our joys below it can improve,
And antedate the bliss above. *Pope.*

MUSIC—Elements of.

There are two things which help to make music—melody and harmony. Now, as most of you know, there is melody in music when the different sounds of the same tune follow each other so as to give us pleasure; there is harmony in music when different sounds, instead of following each other, come at the same time so as to give us pleasure. *C. Kingsley.*

MUSIC (Influence of)—on Cruelty.

Sultan Amurath, a prince notorious for his cruelty, laid seige to Bagdad; and, on taking it, gave orders for putting thirty thousand Persians to death, notwithstanding they had submitted and laid down their arms. Among the number of the victims was a musician, who entreated the officer to whom the execution of the sultan's order was entrusted to spare him for a moment, that he might speak to the author of the dreadful decree. The officer consented, and he was brought before Amurath, who permitted him to exhibit a specimen of his art. Like the musician in Homer, he took up a kind of psaltery, which resembles a lyre, and has six strings on

each side, and accompanied it with his voice. He sung the capture of Bagdad and the triumph of Amurath. The pathetic tones and exulting sounds which he drew from the instrument, joined to the alternative plaintiveness and boldness of his strains, rendered the prince unable to restrain the softer emotions of his soul. He even suffered him to proceed, until, overpowered with harmony, he melted into tears of pity and repented of his cruelty. In consideration of the musician's abilities, he not only directed his people to spare those among the prisoners who yet remained alive, but also to give them instant liberty. *K. Arvine.*

MUSIC (Influence of)—on the Mind.

Of the solace of music, nay more, of its influence upon melancholy, I need not look for evidence in the universal testimony of antiquity, nor remind such an audience of its recorded effect upon the gloomy distemper of the perverse mind of Saul. I myself have witnessed its power to mitigate the sadness of seclusion, in a case where my loyalty as a good subject, and my best feelings as a man, were more than usually interested in the restoration of my patient; and I also remember its salutary operation in the case of a gentleman in Yorkshire many years ago, who was first stupified, and afterwards became insane upon the sudden loss of all his property. This gentleman could hardly be said to live—he merely vegetated, for he was motionless until pushed, and did not speak to, nor notice anybody in the house, for nearly four months. The first indication of a return of any sense appeared in his attention to music played in the street. This was observed, the second time he heard it, to have a more decided force in arousing him from his lethargy; and induced by this good omen, the sagacious humanity of his superintendent offered him a violin. He seized it eagerly, and amused himself with it constantly. After six weeks, hearing the rest of the patients of the house pass by his door to their common room, he accosted them, "Good morning to you all, gentlemen, I am quite well, and desire I may accompany you." In two months more he was dismissed cured. *Sir Henry Halford.*

The power of music to fix in the memory the sentiment with which it is connected, and to foster it in the heart, has been understood in all ages of the world. Some of the early legislators wrote their laws in verse, and sang them in public places. And many of the earliest sketches of primitive history are in the measures of lyric poetry. In this manner the memory was aided in retaining the facts; the ear was invited to attend to them; imagination threw around them the drapery of beauty, dignity, or power; and then music convoyed the sentiment, and mingled it with the emotions of the soul. It was in view of the power of music when united with sentiment adapted to affect the heart, that one has said, "Permit me to write the ballads of a nation, and I care not who makes her laws." *J. B. Walker.*

MUSIC (Influence of)—on the Soul.

The influence of music upon the emotions of the soul is well known to every one—

"There is in souls a sympathy with sounds"—

the soul is awakened, and invited by the spirit of the melody to receive the sentiment uttered in the song. Sweet, affecting music—not the tone of the piano, nor the peals of the organ—but a melodious air, sung by strong and well-disciplined voices, and accompanied by the flute and viol—such music reaches the fountains of thought and feeling, and,

"Untwisting all the links that tie
The hidden soul of harmony,"

it tinges the emotions with its own hues, whether plaintive or joyous; and it fosters in the heart the sentiment which it conveys, whether it be love of country, or of God, admiration of noble achievement, or of devoted and self-sacrificing affection. *Ibid.*

MUSIC (Influence of)—on Temper.

Music is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrow and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. Even the dissonance of unskilful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I always loved music, and would not, for a great matter, be without the little skill which I possess in the art. *Luther.*

An excellent clergyman, possessing much knowledge of human nature, instructed his large family of daughters in the theory and practice of music. They were all observed to be exceedingly amiable and happy. A friend inquired if there was any secret in his mode of education. He replied, "When anything disturbs their temper I say to them *sing*, and if I hear them speaking against any person, I call them to sing to me, and so they have sung away all causes of discontent, and every disposition to

scandal." Such a use of this accomplishment might serve to fit a family for the company of angels. Young voices around the domestic altar, breathing sacred music at the hour of morning and evening devotion, are a sweet and touching accompaniment. *K. Arvine.*

MUSIC—Love of.

Music is universally appreciated and practised. The English ploughboy sings as he drives his team, happily ignorant whether protection or free trade is the best; the Scotch Highlander makes the glens and gray moors resound with his beautiful song; the Swiss, Tyrolese, and Carpathians, lighten their labour by music; the muleteer of Spain cares little who is on the throne or behind it, if he can only have his early carol; the vintager of Sicily has his evening hymn, even beside the fire of the burning mount; the fisherman of Naples has his boat-song, to which his rocking boat beats time on that beautiful sea; and the gondolier of Venice still keeps up his midnight serenade. *Dr. Cumming.*

MUSIC—Pre-eminence of.

Music! Oh, how faint, how weak,
Language fades before thy spell!
Why should feeling ever speak,
When thou canst breathe her soul so well?
Friendship's balmy words may pain,
Love's are e'en more false than they—
Oh! 'tis only music's strain
Can sweetly soothe, and not betray!
Moore.

MUSIC—Variety in.

To give an instance of the prodigious variety that there is in music, I have calculated the number of tunes in common time, consisting of eight bars each, which may be played on an instrument of one octave compass only, and it is this; viz., 27584.270157.013570.368586.999728.299176; whereas the changes on twenty-four bells are not more than 620448.401733.239439.360000, which is but the $\frac{1}{44738601383}$ part of the number of tunes; and yet Dr. Wallis, in his algebra, demonstrates that the changes on bells could not be despatched in 31557.600000.000000 years. If, then, the instrument were of as many octaves' compass as any instrument now in use, how prodigiously must the number of tunes be increased; the calculation of which (though much more intricate and operose) would be equally attainable by our theorem. *Major Thornyeroft.*

MUTUAL DEPENDENCE IN CREATION.

The mutual dependence which obtains among material things is perceived by us on a moment's reflection. Not one atom in creation, for example, exists by itself or for itself alone, but, directly or indirectly, influences and is influenced by every other atom. The movements of the tiniest wave which rises slowly over the dry pebble on the beach, marking the progress of the advancing tide in the inland bay, is determined by the majestic movements of the great ocean, with all its tides that sweep and circulate from pole to pole. The raindrop which falls into the heart of a wild flower, and rests there with its pure and sparkling diamond lustre, owes its birth to the giant mountains of the old earth, to the great sea, to the all-encompassing atmosphere, to the mighty sun, and is thus, by a chain of forces, united in its existence, its figure, its motion, and its rest, to the most distant planet, which, beyond the ken of the telescope, whirls along its path on the mysterious outskirts of space. Thus, too, the needle of the electric telegraph trembles beneath the influence of hidden powers which pervade the earth, which flash in the thunder-storm, awaken the hurricane, or burst in those bright and brilliant coruscations that shoot across the midnight of our northern sky. And so

"The whole round earth is everywhere
Bound by gold chains about the throne of God."

But the unity which exists among intelligent and reponsible *persons*, their mutual dependence and relationship, is just as real as that which obtains among material *things*, and is far more wonderful, more solemn and important in its nature, causes, and consequences. *Dr. Macleod.*

MUTUAL DEPENDENCE AMONG MANKIND.

Consider, for example, how, according to the arrangements of Divine government, man is linked to man from the mere necessities of his physical and social being.

In this aspect of our life it is evident that its whole history is one of mutual dependence, and one in which we are compelled to receive and to give, to partake and to share. We enter upon life as weak unconscious infants, depending every moment on other eyes to watch for us, and other hands to minister to us, while we kindle in their hearts the most powerful emotions. But not less dependent are we on our fellow-creatures for our continuance in life from the cradle to the grave. There is not a thread of clothing which covers our body, not a luxury which is placed on our table, not an article which supplies the means of labour, not one thing which is required by us as civilised beings, but involves the labours and the sacrifices of others in our behalf—while by the same law we cannot choose but contribute to their well-being. The cotton which the

artisan weaves or wears has been cultivated by brothers beneath a tropical sun, and possibly beneath a tyrant's lash. The tea he drinks has been gathered for him by brothers on the unknown hill-sides of distant China. A mother writes a letter to her son in some distant spot in India, and conveys it in silence to the post-office, perhaps thinking only when she may receive a reply from her boy. But how much is done before that letter reaches its destination! The hands of unknown brethren will receive it, and transmit it; rapid trains will convey it over leagues of railways: splendid steam-ships will sail with it, and hundreds of hands will pass it from port to port, from land to land. It is watched day and night, through calm and hurricane, and precious lives are risked to keep it in security, until in silence and in safety, after months of travel, it is delivered from the mother's hand into the hand of her child! *Dr. Macleod.*

MUTUAL HELP.

"Two," says Solomon, "are better than one; for if one fall he can help the other, but woe unto him that is alone when he falleth!" The cobbler could not paint the picture, but he could tell Apelles that the shoe-latchet was not quite right, and the painter thought it well to take his hint. Two neighbours, one blind and the other lame, were called to a place at a great distance. What was to be done? The blind man could not see, and the lame man could not walk! Why, the blind man carried the lame one; the former assisted by his legs, the other by his eyes. Say to no one, then, "I can do without you;" but be ready to help those who ask your aid, and then, when it is needed, you may ask theirs. *Smith.*

The seas lend silvery rain to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion!
And ever and ever we yield our breath,
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not opened wide
To help the need of a human brother;
He doubles the life of his life-long ride,
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die. *Anon.*

MUTUAL HELP—Need of.

As an apple in the hand of a child makes other children run after and consort with him, and share his sports, so does He convert affliction, and the need we have of each other's aid, into a girdle of love, with which to bind us all together; just as no one country produces all commodities, in order that the different nations, by mutual traffic and commerce, may cultivate concord and friendship. How foolish they are who imagine that all the world stands in need of them, but they of nobody; that they know and understand all things, but others nothing; and that the wit of all mankind should be apprenticed to their wisdom.

Gotthold.

N.

NAME—The Great.

The great Name in the Jewish religion was JEHOVAH; the great Name in the Christian religion is JESUS. *John Bate.*

NAME—Importance of a.

Everything is related to mystery. Names are mysteries, labelled. A thing not labelled is a mystery directly. If it has not been named, we look at it, we smell it, we taste it, we wonder at it, and finally ask, *What can it be?* Naming is the annihilation of curiosity. Names are disguises put upon things to conceal from us their mystery. Things without names would be too wonderful for us. Only a few people continue to wonder as much *after* a thing is named as before.

J. Pulsford.

NAME—Stealing a.

Who steals my purse steals trash,
'Tis something, nothing.
'Twas mine, 'tis his, and has been slave to thousands.
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed. *Shakespeare.*

NAME—What is in a.

What's in a name? That which we call a rose,
By any other name would smell as sweet.
Ibid.

Brutus and Cæsar: what should be in Cæsar?
Why should that name be sounded for than yours?
Write them together, yours is as fair a name;
Sound them, it doth become the mouth as well;
Weigh them, it is as heavy; conjure them,
Brutus will start as soon as Cæsar. *Ibid.*

NAME—What is in a.

An answer to this question depends upon the name which you mean. A name is generally the synonym of a thing, a place, or a person; or, in other words, to make mention by name of a certain thing, or place, or person, is to call up before the mind all those things which we know to belong to each respectively. Hence, when you utter the name of some things, that name includes the characteristics of those things, so far as known by those that hear the name. You say, "A moss rose." In that name is contained, in my mind, all that I remember of the thing itself, in fragrance, beauty, &c. Give me the name of some places, and I see in that name the size, locality, population, &c., of those places, as I know them either from observation or reading. Give the name of some men, and I immediately think of virtue, intelligence, charity, eloquence, &c., as associated with them; the name of other men, and the opposite associations are awoke within me. Speak or write the name of God, and what grand ideas are couched within it! The name of Jesus, what endless beauties, mercies, &c., are embodied there! The "new name" which is given to the Christian conqueror, how full of gracious and happy meaning!

As there is so much importance in a name, every man ought to guard his name. Every Christian should be jealous to retain his name in untarnished honour and purity. As no heir can claim the inheritance if he have not the *proper* name, so no man can claim heaven if he have not the *right* name in his heart, and in the Lamb's Book of Life. *John Bate.*

NAME OF CHRIST—Significance of the.

How shall we speak of the name of *the Only Begotten Son of God?* The name Noah stands for the human race of a single earth, but the name of our Lord Jesus Christ stands for all earths and their creatures, and for all heavens and their creatures. By Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. The significance of His name, therefore, comprehends the significance of "*all things.*" His height is higher than the heavens, His "depth" is deeper than hell, His "breadth" is broader than the universe, His "length" includes a past without beginning, and a future without end. His fulness answers to all things, and to all things which are in all things. "It pleased the Father that in Him *all fulness* should dwell." But the fulness of the whole creation, visible and invisible, is a very partial expression of His fulness. *J. Pulsford.*

NAME OF GOD—Incomprehensible.

What a thought it is, that ONE NAME should cover all names; that One Name should signify more than all names! As all things which are named came from one God, there must be a far greater fulness of meaning in His single name, than in all the names put together, of all the creatures and things in heaven and earth. The earth, and all that is in it; the firmament, with all the stars; the heavens, with all the angels, are contained in God, but they do not contain God. Nothing is easier than to say the word *universe*, and yet it would take us millions and millions of years to bestow one hasty glance upon the surface of that small portion of it which lies within the range of our glasses. But what are all suns, comets, earths, moons, atmospheres, seas, rivers, mountains, valleys, plains, woods, cattle, with beasts, fish, fowl, grasses, plants, shrubs, trees, minerals and metals, compared with the meaning of the One Name, GOD! We are learning here under these heavens, from the heavens and from the earth, what that Name is, from whom all things, named and unnamed, came. After death—our emancipated souls, our new eyes, our new friends, and the new scenery, helping us—we shall commence anew the study of that Name. And to all eternity, all that we shall ever see and hear will only help us to a more humbling, worshipful appreciation of the incomprehensibility of that Name. *Ibid.*

NATIONAL CHARACTERISTICS.

An Englishman would live twenty years in a house without knowing his neighbours; a Frenchman would know all of them in twenty-four hours. Let the sociable Frenchman be planted among the tattooed islanders of the South Seas, and in two years he would be found tattooed; put an Englishman in the same position, and he would be king of the island in the time. *Kossuth.*

It has been said that an Irishman is at peace only when he is in a quarrel; a Scotchman is at home only when he is abroad; an Englishman is contented only while finding fault with something or somebody; and, let us add, that a captious, busy, blustering American is at the height of felicity only while he is in all these tumultuous conditions at the same time. *E. L. Magoon.*

NATIVITY OF CHRIST.

Gloomy night embraced the place
Where the noble Infant lay;
The babe look'd up, and show'd His face—
In spite of darkness it was day.

We saw Thee in Thy balmy nest,
Bright dawn of our eternal day!
We saw Thine eyes break from the east,
And chase the trembling shades away.
We saw Thee, and we bless'd the sight,
We saw Thee by Thine own sweet light.
She sings Thy tears asleep, and dips
Her kisses in Thy weeping eye;
She spreads the red leaves of Thy lips,
That in their buds yet blushing lie.

Yet when young April's husband showers
Shall bless the faithful Maia's bed,
We'll bring the first-born of her flowers,
To kiss Thy feet and crown Thy head;
To Thee, dread Lamb! whose love must keep
The shepherds, while they feed their sheep.
Crashaw.

NATIVITY OF CHRIST—Time of the.

The exact year of His birth is not agreed on by chronologers, but it was about the four thousandth year of the world; nor can the season of the year, the month, and day in which He was born, be ascertained. The Egyptians placed it in January; Wagenseil, in February; Bochart in March; some mentioned by Clement of Alexandria, in April; others in May. Epiphanius speaks of some who placed it in June, and of others who supposed it to have been in July; Wagenseil, who was not sure of February, fixed it probably in August; Lightfoot, on the fifteenth of September; Scaliger, Casaubon, and Calvisius, in October; others in November; and the Latin Church in December. It does not, however, appear probable that the vulgar account is right; the circumstance of the shepherds watching their flocks by night agrees not with the winter season. Dr. Gill thinks it was more likely in autumn, in the month of September, at the feast of tabernacles, to which there seems reference in John i, 14. The Scripture, however, assures us that it was in the "fulness of time" (Gal. iv, 4). *C. Buck.*

NATURAL ATHEISM.

We see, when God opens our eyes, that we were before irreligious, *without God*, or rather, *Atheists in the world.* We had by nature no knowledge of God, no acquaintance with Him. It is true, as soon as we came to the use of reason, we learned "the invisible things of God, even His eternal power and Godhead, from the things that are made." From the things that are seen we inferred the existence of an eternal, powerful Being, that is not seen. But still, although we acknowledged we had no acquaintance with Him. As we know there is an emperor of China, whom yet we do not know, so we knew there was a King of all the earth; yet we knew Him not; indeed, we could not by any of our natural faculties. By none of these could we attain the knowledge of God. We could no more perceive Him by our natural understanding than we could see Him with our eyes. For "no one knoweth the Father but the Son, and he to whom the Son willeth to reveal Him. And no one knoweth the Son but the Father, and he to whom the Father revealeth him."
J. Wesley.

NATURAL MAN—Description of the.

The natural man is a spiritual monster. His heart is where his feet should be, fixed upon earth; his heels are lifted up against heaven, which his heart should be set on. His face is towards hell; his back towards heaven. He loves what he should hate, and hates what he should love; joys in what he ought to mourn for, and mourns for what he ought to rejoice in; glories in his shame, and is ashamed of his glory; abhors what he should desire, and desires what he should abhor. *Boston.*

NATURAL MAN—cannot Know God.

As the sun cannot show distinctly what it is in the bottom of a muddy pool, so God can never be distinctly revealed in the depths of a foul and earthly mind. To understand a philosopher requires, they tell us, a philosopher; to understand patriotism, requires a patriot; to understand purity, one that is pure; so to understand God requires a god-like spirit. Having this, God will as certainly be revealed in the soul, as light through a transparent window. *Dr. Bushnell.*

NATURAL AND SPIRITUAL MAN—State of the.

Egypt, is it not fair, and soft, and attractive? O how fertile and flowery, how rich and fruitful, how inviting its pleasures, how beautiful its whole aspect! Yes; but it is the house of bondage, the place of cruel taskmasters, the land of bitter groans and hidden tears, of degradation, misery, and mercilessness. Over it hangs the death-doom; its chariots and its mighty men are to be whelmed in destruction; the redeemed of the Lord shall not dwell there. The desert! O how naked, how appalling, how bleak and bare, how trackless and dangerous, how destitute of all resources to sustain life! Yes; but it speaks life and liberty to the captive, and it is the region best fitted to develop the resources of the Almighty One who leads His people into it. Its circumstances of difficulty and terrible exposure call for the pillar and the cloud; its utter want of all things demands the opening of the windows of heaven; travelling through the land of drought, the rock (the smitten rock) shall yield water; and since earth

denies it, heaven shall give bread—the unfailing daily manna, angels' food; better far than the flesh-pots of Egypt! And then the desert, and the desert only, *leads to Canaan;* it is the road *they must traverse* who would reach the rest that remains for the people of God. *Anon.*

NATURALISM—Description of.

All pretences of a supernatural revelation, inspiration, or experience, it rejects; finding a religion, beside which there is no other, within the terms of mere nature itself; a universal, philosophic, scientific religion. In this it luxuriates, expressing many very good and truly sublime sentiments; sentiments of love, and brotherhood, and worship; quoting Scripture when it is convenient, as it quotes the Orphic hymns, or the Homeric and Sybilline verses, and testifying the profoundest admiration to Jesus Christ, in common with Numa, Plato, Zoroaster, Confucius, Mohammed, and others; and perhaps allowing that He is, on the whole, the highest and most inspired character that has ever appeared in the world. All this, on the level of mere nature, without miracle, or incarnation, or resurrection, or new creation, or anything above nature. Such representations are only historic myths, covering perhaps real truths, but, as regards the historic form, incredible. Nothing supernatural is to be admitted. Redemption itself, considered as a plan to raise man up out of thraldom, under the corrupted action of nature—rolling back its currents and bursting its restraints—is a fiction. There is no such thraldom, no such deliverance, and so far Christianity is a mistake; a mistake, that is, in everything that constitutes its grandeur as a plan of salvation for the world.

Dr. Bushnell.

NATURE—Adaptation of.

Every department of vegetation is to be regarded as the very counterpart of, and as suited to its respective tenants. The verdant field is the pasture ground of flocks and herds, and of all the teeming armies of insect life that feed on its surface. Every forest is the roaming ground of its own wild tenants. "The trees of the Lord are full of sap"—full of foliage and flowers and nutritious fruits for the use of man and beast, bird, and insect—"the cedars of Lebanon which He has planted, where the birds make their nests." Every leaf is a play-ground and a pasture-ground for the numerous tribes that roam, and feed and sport on its surface. Every flower, vocal with the songs of its merry tenants, is the resort or the residence of numerous families of living creatures that seek pleasure or perfume or nectarine sweets, or a floral shade or shelter, in its soft and quiet bosom. Every variety of flower has its own peculiar inhabitants that seek in it protection, food, or pleasure. Indeed, we shall everywhere discover a beautiful correspondence between the animal and the vegetable worlds. The one is made for the other. *Read.*

NATURE—Art drawn from.

The Gothic church plainly originated in a rude adaptation of the forest trees, with all their boughs, to a festal or solemn arcade, as the bands about the cleft pillars still indicate the green withs that tied them. No one can walk in a road cut through pine woods without being struck with the architectural appearance of the grove, especially in winter, when the bareness of all other trees shows the low arch of the Saxons. In the woods, on a winter afternoon, one will see as readily the origin of the stained glass window, with which the Gothic cathedrals are adorned, in the colours of the western sky seen through the bare and crossing branches of the forest; nor can any lover of nature enter the old piles of Oxford and the English cathedrals, without feeling that the forest overpowered the mind of the builder, and that his chisel, his saw, and plane, still reproduced its forms, its spikes of flowers, its locust, its pine, its oak, its fir, its spruce. The Gothic cathedral is a blossoming in stone, subdued by the insatiable demand of harmony in man. The mountain of granite blooms into an eternal flower, with the lightness and delicate finish as well as the aërial proportions and perspective of vegetable beauty.

Emerson.

NATURE—Christ Exalting.

Christ exalted our whole conception of nature by habitually associating it with the spiritual instruction of man. He made the wind God's minister to raise the mind of Nicodemus to a conception of the Spirit's influence; He quickened the Christian energies of His disciples by pointing to the fields whitening to harvest: He marked the fluttering wings over the stony upland around the Galilean lake, and drew a warning for the frivolous and the fickle in all ages from the devouring of the seed by the birds and the withering of the shallow-rooted corn. While nature, in its beauty and hallowed suggestiveness, was ever present with Christ, He showed no trace of the ecstasy of mere indolent contemplation. He never paused to lay on the colours of the scene painter. Nature He viewed as made for man; in her illuminated lettering He used to impress upon man the lessons of Divine wisdom; the lilies of the field were to be considered in

their monitions to humility, in their lessons of trust in God, in their gentle yet most expressive satire on regal glory and gorgeous apparel. All this attests a state of perfect health, a settled calm of power and peace, a still and placid elevation of soul, infinitely beyond reach of any cloud or any wind by which the clearness of the intellectual eye might be dimmed or its calmness fluttered. *P. Bayne.*

NATURE—Under Christ.

In His miracles, nature is no longer stiff, but fluent; its laws, so stubborn to others, became elastic in His hands; before Him, each of its mountains became a plain; it listens for, and hears and obeys the highest intimation of His will.

Archbishop Trench.

NATURE—Connection of.

Each moss,
Each shell, each crawling insect, holds a rank
Important in the plan of Him who framed
This scale of beings; holds a rank which, lost,
Would break the chain, and leave behind a gap
Which nature's self would rue. *Thomson.*

NATURE—Definition of.

Nature is that world of substance whose laws are laws of cause and effect, and whose events transpire, in orderly succession, under those laws. *Dr. Bushnell.*

NATURE—No Deformity in.

I hold that there is a general beauty in the works of God, and therefore no deformity in any kind of species of creature whatsoever. I cannot tell by what logic we call a toad, a bear, or an elephant ugly, they being created in those outward shapes and figures which best express the actions of their inward forms. And having passed that general visitation of God, who saw that all that He had made was good, that is, conformable to His will, which abhors deformity, and is the rule of order and beauty. There is no deformity but in monstrosity, wherein, notwithstanding, there is a kind of beauty; Nature so ingeniously contriving the irregular parts as they became sometimes more remarkable than the principal fabric. To speak yet more narrowly, there was never anything ugly or misshapen, but the chaos; wherein, notwithstanding, to speak strictly, there was no deformity, because no form; nor was it yet impregnant by the voice of God. Now Nature is not at variance with Art, nor Art with Nature, they being both servants of His Providence. Art is the perfection of Nature. Were the world now as it was on the sixth day, there were yet a chaos. Nature hath made one world and Art another. In brief, all things are artificial, for Nature is the Art of God.

Sir Thomas Browne.

NATURE—Glory of God in.

There are many sources whence we may derive some faint glimpse of the Divine glory. We may see it in the world around us, wherever we cast our eyes. We may see it in the towering hill and the sloping valley, studded with majestic trees, and beautified with gem-like flowers; in the blushing fruitage of the smiling orchard, and in the golden crops of the waving corn; for "the earth is full of the goodness of the Lord." We may see it streaming forth, like the eyeflash of Deity, in the outburstings of noontide splendour; we may see it in the silent pomp of the noiseless night—in the moon walking in her brightness like some fair spirit wading through the opposing clouds of adversity—in the starry garden of the firmament, in those flowers of the skies budding with hopes of immortality; for "the heavens declare the glory of God, and the firmament showeth His handy work."

W. J. Brock.

NATURE—God in.

A human mechanist may leave the machine he has constructed to work without his further personal superintendence, because when he leaves it, God's laws take it up, and by their aid the materials of which the machine is made retain their solidity, the steel continues elastic, the vapour keeps its expansive power. But when God has constructed *His* machine of the universe, He cannot so leave it, or any the minutest part of it, in its immensity and intricacy of movement, to itself; for, if He retire, there is no second God to take care of this machine. Not from a single atom of matter can He who made it for a moment withdraw His superintendence and support. Each successive moment, all over the world, the act of creation must be repeated. The existence of the world witnesses to a perpetuity of creating influence. Active omnipotence must flood the universe, or its machinery stops, and its very existence terminates. The signs of an all-pervading supernatural energy meet us wherever we turn. Every leaf waves in it, every plant in all its organic processes lives in it; it rolls round the clouds, else they would not move; it fires the sunbeam, else it would not shine; and there is not a wave that restlessly rises and sinks, nor a whisper of the wanton wind that "bloweth where it listeth," but bespeaks the immediate intervention of God. *Caird.*

His name ought to lie in secret behind

every one of our thoughts, and speak to us from every object of nature: for us this bright majestic universe itself should be but as the shining jewel, on which His image, and only His, should stand engraved.

Schiller.

Nature is still, as ever, the thin veil
Which half conceals, and half reveals the face,
And lineaments supernal of our King,—
The modifying medium through which
His glories are exhibited to man,—
The grand repository where He hides
His mighty thoughts, to be dug out like diamonds,
Still is the day irradiate with His glory,
Flowing in steady, sun-streaked, ocean gush
From His transcendent nature,—still at night
O'er our horizon trail the sable robes
Of the Eternal One, with all their rich
Embroidery and emblazonment of stars.

J. S. Bigg.

A present Deity in all.

It is His presence that diffuses charms
Unspeakable o'er mountain, wood, and stream;
To think that He who hears the heavenly choir,
Hearkens complacent to the woodland song;
To think that He who rolls yon solar sphere,
Uplifts the warbling songster to the sky;
To mark His presence in the mighty bow
That spans the clouds, as in the tints minute
Of tiniest flower; to hear His awful voice
In thunders speak, and whisper in the gale;
To know and feel His care for all that lives:
'Tis this that makes the barren waste appear
A fruitful field, each grove a paradise.

Grahame.

NATURE—No Gospel in.

A few reflections of natural conscience, I think, will be sufficient to show you that, as to the pardon of sin here, as to the happiness of the soul in the separate state hereafter, and as to the resurrection of the body in circumstances of beauty, immortality, and purity—that as to these things nature can give us no hope at all. As to the pardon of sin here, nature may sigh for it, cry for it, long for it, groan for it; but as Bishop Stillingfleet said—or rather, Howe before him—there are many stars in the heaven, one teaching this, and another teaching that, one looking this way and another looking that way; but there is no star in the heavens pointing a poor sinner to a Saviour. Take the question, "What must I do to be saved?" Take it to nature in all her kingdoms, in all her realms, in all her laboratories, in all her chambers of mystery; take it here and there, and knock at every door, and put the question; but there is no response, no answer at all. Nature, philosophy, science, all are dumb to that great question, "What must I do to be saved?" As to the happiness of the soul in the separate state hereafter, nature can tell us nothing certain about that; it is fallible conjecture, not certain knowledge; ardent wish, not positive assurance; a feeble flickering, not undoubted substantive, absolute revelation. And as to the resurrection of the body, after it has slept the sleep of a thousand generations—its resurrection in beauty, immortality, and glory—that is a doctrine so peculiar to revelation that it never was once so much as dreamed of by any of the sages of antiquity, as being contained within the whole circle of Divine truth.

Dr. Beaumont.

NATURE—Joy in.

In every aspect of nature there is joy; whether it be in the purity of virgin morning, or the sombre gray of a day of clouds, or the solemn pomp and majesty of night; whether it be the chaste lines of the crystal, or the waving outline of distant hills, tremulously visible through dim vapours; the minute petals of the fringed daisy, or the overhanging form of mysterious forests.

F. W. Robertson.

What throbbings of deep joy
Pulsate through all I see; from the full bud
Whose unctious sheath is glittering in the moon,
Up through the system of created things
Even to the flaming ranks of seraphim.

Alford.

NATURE—Looking at.

Standing within a cathedral, and looking through its stained and figured windows *towards* the light, we behold the forms and colours by the light. Standing outside, and gazing at the same windows, we see nothing but blurred and indistinct enamelling. Thus the soul, standing within the great cathedral of God's material world, and looking through it upward to the light, beholds the meaning of its forms and colours; but standing without and studying nature in detail, not with reference to light pouring through it from God, but for itself alone, there is nothing better seen than the mere material enamelling. The meaning of a tranparency can be seen only by looking at the light, or in the *direction* of the light which is shining

through it; not by looking upon it from without, in an external or reflected light. *Dr. Cheever.*

NATURE—Meanings of.

Nature is the essential properties of a thing, or that by which it is distinguished from all others. It is used, also, for the system of the world, and the Creator of it; the aggregate powers of the human body, and common sense (Rom. i, 26, 27; 1 Cor. xi, 14). The word is also used in reference to a variety of other objects, which we shall here enumerate.

1. *The Divine nature* is not any external form or shape, but His glory, excellency, and perfections, peculiar to Himself.

2. *Human nature* signifies the state, properties, and peculiarities of man.

3. *Good nature* is a disposition to please, and is compounded of kindness, forbearance, forgiveness, and self-denial.

4. *The law of nature* is the will of God relating to human actions, grounded in the moral differences of things. Some understand it in a more comprehensive sense, as signifying those stated orders by which all the parts of the material world are governed in their several motions and operations.

5. *The light of nature* does not consist merely in those ideas which heathens have actually attained, but those which are presented to men by the works of creation, and which, by the exertion of reason, they may obtain, if they be desirous of retaining God in their mind.

6. By *the dictates of nature*, with regard to right and wrong, we understand those things which appear to the mind to be natural, fit, or reasonable.

7. *The state of nature* is that in which men have not by mutual engagements, implicit or express, entered communities.

8. *Depraved nature* is that corrupt state in which all mankind are born, and which inclines them to evil. *C. Buck.*

NATURE—Music in.

All creation, providence, and redemption are, to my ear, rich in grand harmonies. All human life has seemed to me, as to Longfellow, a vast and mysterious cathedral, amid whose solitary aisles and under whose sublime roof mystic tones and melodies perpetually roll. The mood we are in, as every one knows, gives meaning to every sound. I hear at times, from its chantry, a funeral psalm or psalm of life, that has called up the pale faces of the dead; at other times I hear mystic sounds from the past and future, as from belfries outside the cathedral; and again, at other times and in other circumstances, a mournful, melancholy, watery peal of bells, as is heard sometimes at sea from cities far off below the horizon. Walk out on some wild common, on a still, frosty night—the deep and overwhelming silence is almost audible. From the measureless heights and depths of air there comes to us a rich undertone—half sound, half whisper—as if we could hear the crumbling and falling away of earth and all created things in nature's process of interruption and decay; the very sounds, as it were, of the lapse and rushing of the sands of life in the great hour-glass of time. *Dr. Cumming.*

NATURE—Poetry in.

Poetry has been called the art of feigning; but all who have ever looked into things know it is much rather the art of revealing: for there is not a leaf or a line in the volume of creation, but would be most excellent poetry if faithfully translated; and all good poems are but such translations. There is no wind so vulgar but it may be turned into music; all the fragrances of Paradise are sleeping in the dullest clod; and out of the commonest sunbeams may be drawn the colours of the rainbow. Poetry, indeed, is a universal presence, though not to be discerned by us except it be alive within us: it is in our breath, it is under our feet; it nestles here, it whispers there; it springs up from the cradle, hovers round the altar, watches at the tomb; it has its

"Dwelling in the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;"

in a word, it is the impassioned expression, the breathing eloquence which is in the face of all nature; but it takes "the vision and the faculty divine," to give it an understanding and a tongue. In the hands of genius, the dryest stick becomes an Aaron's rod, and buds and blossoms out in Poetry. Is he a Burns? the sight of a mountain daisy unseals the fountains of his nature, and he embalms the "bonny gem" in the beauty of his spirit. Is he a Wordsworth? at his touch all nature is instinct with feeling; the spirit of beauty springs up in the footsteps of his going, and the darkest, nakedest grave becomes a sunlit bank empurpled with blossoms of life. *H. N. Hudson.*

NATURE—Providence in.

On what side soever we turn our eyes, we meet this great mistress (Providence) with a hundred arms, and as many hands, which incessantly travel to do us good. It enlighteneth us in the beauty of stars and lights, it warmeth us in flames, it refresheth us in the air, it delighteth us in the enamel of meadows, it moisteneth us in the streaming of crystal fountains, it

profiteth and enricheth in the fertility of fields; so many trees and shrubs, such diversity of fruits, such wholesome herbs, such a great quantity of viands so well divided into all the seasons of the year; so many living creatures, some whereof come from the water, others from the earth, the rest from the air, every part of the world bringing its tribute; so many medicinable waters, so many rivers which afford such delicious shores to the land for commerce, and all humane accommodations.

N. Caussin.

NATURE—Redemption of.

And not by word alone, but also by pregnant symbol, it was declared that this redemption was a part of that work which the Son of Man came to effect. For I cannot doubt that there was a symbolic pointing at what had been lost and what was to be won back, in the fact of the temptation of our blessed Lord finding place *in the wilderness*. The garden and the wilderness are thus set forth to us as the two opposite poles. By sin the first Adam lost the garden, which henceforward disappeared from the earth, so that the very site of it has since been sought in vain; and from that day forth the wilderness was man's appointed home. Christ, therefore, the second Adam, taking up the conflict exactly at the point where the first Adam had left it, and inheriting, so to speak, all the consequences of his defeat, did, in the wilderness, do battle with the foe, and triumphing in righteousness, won back the garden for man—which, though we see it not yet, will in due time unfold itself from Him and as one of the fruits of His victory; for the centre being won, the circumference will be won also. We recognise a slight hint of the meaning that lay in making the wilderness the scene of this great conflict, in that which one evangelist alone records, and which might, at first sight, seem but as a stroke added to enhance the desolate savageness of His abode: "He was with the wild beasts" (Mark i, 13). But surely it means that in Him, the ideal man, the prerogatives of Paradise were given back; the fear of Him and the dread of Him was over all the beasts of the field; "He was with them" and they harmed Him not, but did rather own Him as their rightful Lord.

Archbishop Trench.

NATURE—Regeneration of.

There is a *regeneration* of man (Tit. iii, 5), but the same word (*παλιγγενεσία*) is most significantly applied to nature also, and expresses that great and transcendent change which for it also is in store (Matt. xix, 28). There is for it also a *new birth*; for so much this word thus applied assures us, not less than for man—a casting off of its old and wrinkled skin—a resurrection morn, when it, too, shall put on its easter garments; when, as some foster-nurse, it shall share in the glory of the royal child whom it has reared; and who at length ascended the throne of His kingdom, is mindful of her in whose lap in times past He has been nurtured. Man's regeneration is indeed a present one, and nature's in the main a future; yet are they but working in narrower and wider spheres of the same almighty power, and so may thus justly be called by the same name. *Ibid.*

NATURE—a Relief.

'Tis thus to work her baneful power,
Suspicion waits the sullen hour
Of fretfulness and strife,
When care the infirmer bosom wrings,
Or Eurus waves his murky wings
To damp the seats of life.

But come, forsake the scene unbless'd
Which first beheld your faithful breast
To groundless fears a prey;
Come where, with my prevailing lyre,
The skies, the streams, the groves conspire
To charm your doubts away.

Throned in the sun's descending car,
What power unseen diffuseth far
This tenderness of mind?
What genius smiles on yonder flood?
What God in whispers from the wood
Bids every thought be kind? *Akenside.*

NATURE—Relief in.

If thou art worn and hard beset
With sorrows that thou wouldst forget;
If thou wouldst read a lesson that will keep
The heart from fainting, and the soul from sleep,
Go to the woods and hills! No tears
Dim the sweet look that Nature wears.

Longfellow.

NATURE—Religion of.

There is religion in everything around us, a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quickly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit which pervades and quickens it; it is written on the arched sky, it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the

hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation; which breaks, link after link, the chain that binds us to materiality, and which opens to our imagination a world of spiritual beauty and holiness. *Ruskin.*

NATURE—Report of.

Nature will be reported. All things are engaged in writing their history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain; the river, its channel in the soil; the animal, its bones in the stratum; the fern and leaf, their modest epitaph in the coal. The falling drop makes its sculpture in the sand or the stone. Not a foot steps into the snow or along the ground, but prints, in characters more or less lasting, a map of its march. Every act of the man inscribes itself in the memories of its fellows, and in his own manners and face. The air is full of sounds, the sky of tokens, the ground is all memoranda and signatures, and every object covered over with hints, which speak to the intelligent. *Emerson.*

NATURE—above Science.

There is an older and nobler astronomy than that which names and numbers the stars, and maps them down into nautical charts. Night, star-tongued, has other and wiser lessons for us than come through our modern optic-glasses. The heavens made their best revelations before telescopes were invented; the telescope, I suspect, may shut out more of wisdom than it lets in. Doubtless botany has its value; but the flowers knew how to preach divinity before men knew how to dissect and botanise them; they are apt to stop preaching though, so soon as we begin to dissect and botanise them. Our modern safety-lamps, after all, are good for nothing but to guide our footsteps downwards; if we wish to walk *on* the earth, not into it, we had better let the same old sun, which has always been shining, shine upon us still; for we may be assured that he is as much better as he is older than any lamps or torches we can devise. We have indeed learned to dig up various agreeable sensations out of the ground; but the happiness which falls, unsought, "down from God's bosom silently," is no very modern discovery. *H. N. Hudson.*

NATURE—above Science.

Nature was before science. Science comes out of nature. There would never have been any of the sciences in minds, books, &c., if they had not previously existed in nature. Man's mind is not the *cause,* but the occasion or medium through which science flows from nature into the intellectual world. *John Bate.*

NATURE—our Servant.

For look now around then on the universe,
behold how all things serve thee;
The teeming soil, and the buoyant sea, and
undulating air,
Golden crops, and bloomy fruits, and
flowers, and precious gems,
Choice perfumes, and fair sights, soft
touches, and sweet music:
For thee, shoaling up the bay, crowd the
finny nations,
For thee, the cattle on a thousand hills
live, and labour, and die:
Light is thy daily slave, darkness inviteth
thee to slumber;
Thou art served by the hands of beauty,
and sublimity kneeleth at thy feet.
Tupper.

NATURE—under Sin.

Sin has so far unmade the world, that the Divine order is broken. The laws are all in action as at the first, never discontinued or annihilated, but the false fact or lying wonder of sin has made false conjunctions of causes, and set the currents of causality in a kind of malign activity, which displaces for ever the proper order of nature. It is with nature as with a watch in which some wheel has been made eccentric in its motions by abuse. The whole machinery is in disorder, though no one part is wanting. It is no longer a watch or timekeeper, but a jumble of useless and absurd motions. So nature, under sin, is no longer nature, but a condition of unnature. *Dr. Bushnell.*

NATURE—Sinners' views of.

They behold the face of nature as beasts do a picture, only viewing the outside and surface of it rudely and superficially, never considering art or curiosity in it. As the horse and mule which have no understanding, they view and drink of the stream, but mind not the purity or clarity of the water, or the Fountain whence it flows. These look on God's works, at best, but as passengers on a clock to know the time of day, but take no notice of the wheel and poises, and their several motions and contrivances. *G. Swinnock.*

NATURE—Spiritual use of.

Natural beings are as spades, wherewith we may open the mines, and dig out

spiritual riches. He that has a gracious fancy may, like the bee, suck honey from every flower in the garden of the creation; and climb up by the stairs of the meanest creature to the supreme and infinite Creator. All objects, to a wise Christian, may be wings to mount him up to heaven. As the old Romans, when they saw the blue stones, thought of Olympus, so the holy person by every work is elevated to admire some excellency in the Workman. *G. Swinnock.*

NATURE—Stoicism of.

A comely face hath Nature, but no heart,
None!—Are you sad? she smiles. Is your grief past,
And gladness come? Her skies are overcast,
In your chameleon moods she hath no part:
Praise her—your warmest words will ne'er impart
A flush the more to her full loveliness—
Flout her, and she will offer you, no less,
Flowers, fruitage, all the affluence of her art;
Die, she will send her merriest birds to sing
Outside upon your window, and upon your brow
Shed showers of sunbeams, in bright overflow: [fling
Go down into your grave—no cloud will
Its shade, in sorrow that your tale is told;
She is a comely mother, but stone-cold.
A. L. Westwood.

NATURE—Teachings of.

The daily labour of the bee
Awake my soul to industry:
Who can observe the careful ant,
And not provide for future want?
My dog (the trustiest of his kind)
With gratitude inflames my mind;
I mark his true and faithful way,
And in my service copy Tray.
In constancy and nuptial love,
I learn my duty from the dove.
The hen, who, from the chilly air,
With pious wings protects her care;
And every fowl that flies at large,
Instructs me in a parent's charge.
Gay.

NATURE—Transformations of.

The extraordinary transformations which insects undergo have struck men's imaginations so powerfully in contemplating this subject that the soul itself was deemed to be aptly designated under the emblematical form of a butterfly, which, having emerged from the chrysalis state, flutters in the air, instead of continuing to crawl on the earth, as it did before the worm it once was ceased to exist. The metamorphosis of insects from grubs into moths and flies is an astonishing process. A hairy caterpillar is transformed into a butterfly. Observe the change. We have four beautiful wings where there were none before; a tubular proboscis, instead of a mouth with jaws and teeth; six long legs instead of fourteen feet. In another case we see a white, smooth, soft worm turned into a black, hard crustaceous beetle, with gauze wings. Nor are these transformations confined to the animal creation. St. Paul, in arguing for the resurrection of the identical body, adduces the example of the growth of wheat; and it has been well observed that, in the abstract, the growth of a blade of grass or corn is as truly a miracle as the raising of the dead. How wonderful the transition from the minute germ to the full-grown sheaf! Even inorganic nature (witness the modern doctrine of *allotropism*) is subject to the law of change. Ozone is only a particular condition of oxygen; but its properties are very different. Allotropic phosphorus is very unlike the same substance in its ordinary state; it is not liable, for instance, to spontaneous combustion; nor does it send forth poisonous exhalations. And probably many of our readers are aware that the diamond is merely a highly developed form of charcoal. *Anon.*

NATURE—Types of.

What wonderful provision God has made for us, spreading out the Bible into types of nature!

What if every part of your house should begin to repeat the truths which have been committed to its symbolism? The lowest stone would say in silence of night, "Other foundation can no man lay." The corner stone would catch the word, "Christ is the corner-stone." The door would add, "I am the door." The taper burning by your bedside would stream up a moment to tell you, "Christ is the light of the world." If you gaze upon your children, they reflect from their sweetly sleeping faces the words of Christ, "Except ye become like little children." If waking, you look towards your parents' couch, from that sacred place God calls himself your father and your mother. Disturbed by the crying of your children, who are affrighted in a dream, you rise to soothe them, and hear God saying, "So will I wipe away all tears from your eyes in heaven." Returning to your bed, you look from the window. Every star hails you, but chiefest, "the bright and morning Star." By-and-by, flaming from the east, the flood of morning bathes your dwelling, and calls you forth to the cares of the day, and then you remember that God is the Sun, and that heaven is bright with His presence. Drawn by hunger, you approach the table. The loaf whispers as you break it, "Broken for you," and the wheat of the loaf sighs, "Bruised and ground for you." The water that quenches your thirst says, "I am the

water of life." If you wash your hands, you can but remember the teachings of spiritual purity. If you wash your feet, that hath been done sacredly by Christ as a memorial. The very roof of your dwelling hath its utterance, and bids you look for the day when God's house shall receive its top-stone.

Go forth to your labour, and what thing can you see that hath not its message? The ground is full of sympathy. The flowers have been printed with teachings. The trees, that only seem to shake their leaves in sport, are framing Divine sentences. The birds tell of heaven with their love-warblings in the green twilight. The sparrow is a preacher of truth. The hen clucks and broods her chickens, unconscious that to the end of the world she is part and parcel of a revelation of God to man. The sheep that bleat from the pastures, the hungry wolves that blink in the forest, the serpent that glides noiselessly in the grass, the raven that flies heavily across the field, the lily over which his shadow passes, the plough, the sickle, the wain, the barn, the flail, the thrashing floor, all of them are consecrated priests, unrobed teachers, revelators that see no vision themselves, but that bring to us thoughts of truth, contentment, hope, and love. All are ministers of God. The whole earth doth praise Him, and show forth His glory.

H. W. Beecher.

NATURE—Uniformity in.

While the laws of nature have been so framed by the Great Architect as to secure a *specific variety* throughout the wide domains of all organized beings, it is a fact, not the less interesting, that the same laws as certainly secure a *general uniformity* throughout the entire range of animal and vegetable life. There everywhere appears a unity of design and composition. Every species of animals or of vegetables is made after the same model, yet how unlike! Every tree or plant has the same general form, structure, and functions of life and growth. Every member of the great family of man, every individual horse, sheep, or dog, conforms to one original pattern. A deviation from this makes a monster. And not only does every individual of every species bear the unmistakeable mark of a general uniformity, bnt every member and function presents the same marks. Though the ears, nose, eyes, or hands of no two individuals are alike, yet no two vary so much that you are in the least danger of mistaking them as the corresponding members of any other animals, or to lead to doubt whether they are shaped after the same model. We are in no danger of mistaking the nose of a dog or a pig for that of a man. Nature's laws of uniformity are as rigidly adhered to as those of variety. *Read.*

NATURE—Weakness of.

Ask Nature what she has done for the lonely child of the forest and the prairie; has she ever taught *him* to recognise the true immensity of his heritage, or to feel that, degraded as it is, he wears a nature that a God need not refuse to wear? Or does not he—as all—turn from the heavens above him to his kindred earth, and (though few may be his outward solicitings to guilt) "say to corruption, Thou art my father; to the worm, Thou art my mother and my sister!" (Job xvii, 14.) Nature can teach discontent with this world, but there her lesson well nigh closes; she talks but vaguely, and feebly, and falsely of another! *Archer Butler.*

NATURE, ART, ARTIFICE.

Nature is mighty. Art is mighty. Artifice is weak. For Nature is the work of a mightier power than man. Art is the work of man, under the guidance and inspiration of a mightier power. Artifice is the work of mere man, in the imbecility of his mimic understanding. *Hare.*

NATURE AND RELIGION.

Nature and religion are two opposites; I mean by nature, corrupted nature; and by religion, true religion. It is nature to be "dead in sins;" it is religion to be "dead to sin." It is nature to be "reprobate to every good work;" it is religion to be "ready to every good work." It is nature to be a "lover of one's self;" religion to "deny one's self." It is nature for a man to "seek only his own profits;" religion to "serve others by love." Nature esteems preaching the cross folly; religion the "power of God to salvation."

T. Adams.

NECESSITY—Power of.

Even God is said to be unable to use force against necessity. *Plato.*

Necessity is stronger far than art.

Æschylus.

For necessity is stronger than human nature. *Dionysius.*

Not mine
This saying, but the sentence of the sage,
Nothing is stronger than necessity.

Euripides.

NECESSITY—Imposition of.

Necessity imposes law, does not herself receive it. *Ramage.*

NATURE, LEARNING, TRAINING.

Nature without learning is like a blind man; learning without nature is like the maimed; practice without both these is incomplete. As in agriculture a good soil is first sought for, then a skilful husbandman, and then good seed; in the same way nature corresponds to the soil; the teacher to the husbandman; precepts and instruction to the seed. *Plutarch.*

NATURES—Noble.

As we know the odorous vines of rare and exquisite flowers which are grown behind high, opaque garden walls, only by the fragrance which they waft to us through the air, while they themselves are invisible; so are we conscious of the heavenly and spiritual elements of noble nature about us, rather by their effect upon us than by any open spectacle of them.

H. W. Beecher.

NEGLIGENCE—Evil of.

In persons grafted in a serious trust,
Negligence is a crime. *Shakespeare.*

NEGLIGENCE—Fruits of.

The best ground untilled soonest runs out into rank weeds. A man of knowledge that is either negligent or uncorrected, cannot but grow wild and godless.

Bp. Hall.

NEIGHBOUR—My.

Thy neighbour? 'Tis that toiling slave,
Fetter'd in thought and limb,
Whose hopes are all beyond the grave:
Go thou and ransom him.
Thy neighbour? 'Tis that weary man
Whose years are at the brim,
Bent down by sickness, care, and pain:
Go thou and comfort him.
Thy neighbour? 'Tis the fainting poor,
Whose eyes with want are dim,
Whom hunger drives from door to door:
Go thou and cherish him. *Anon.*

NEUTRALITY—Curse of.

What do we mean by the expression which we so often use, "Christ's *militant* Church upon earth?" What but this, that every church is a fighting church? Tell me not, then, of NEUTRALITY: neutrality is out of the question here. *Neutrality!* Ah! here is a case of neutrality upon record in this Book: "Curse ye Meroz!" Why? what had they done to expose themselves to this bitter malediction? Had they taken up arms against Jehovah? No! Had they gone over to the ranks of the enemy, and fought against the chosen people? No! What, then, had they done? *Nothing!* Their neutrality was their crime:—"Because they came not up to the help of the Lord, to the help of the Lord against the mighty." *Dr. R. Newton.*

NEUTRALITY—Wise or Evil.

Neutrality in things good or evil is both odious and prejudicial; but in matters of an indifferent nature is safe and commendable. Herein taking of parts maketh sides, and breaketh unity. In an unjust cause of separation, he that favoureth both parts may, perhaps, have least love of either side, but hath most charity in himself. *Bp. Hall.*

NEW BIRTH—Author of the.

As the mighty change from bleak, cold, sterile winter into sweet, genial, beautiful spring takes place by an agency out of it and above it; so, except a man be changed from the barrenness of his moral nature to the fruitfulness of Divine grace—by the *power of God the Spirit*, he cannot be changed at all. The light which shone into primeval darkness, and the order which came into primeval confusion; descended from above—God the Creator; so the light and order of the unrenewed soul, if produced at all, must be produced by God the Spirit. *John Bate.*

If not the slightest movement of matter can take place without the immediate agency of God, shall we wonder that His agency is needed in the higher and more subtle processes of mind? If every echoing wind bespeak a present Deity, shall it seem strange to appeal to His power in the regeneration of a soul? Each time the furrow opens to the ploughshare, or the sail of the vessel expands to the breeze, we call in the aid of a mysterious agency, without which human efforts were vain. Can it be matter of surprise that the same mysterious agency must be invoked in every effort to break up the hardened soil of the human heart, or to communicate to the dull and moveless spirit of man, an impulse towards a nobler than earthly destiny?

Dr. Caird.

NEW BIRTH—Before and After the.

Before a child is born into the world he has eyes, but sees not; he has ears, but does not hear. He has a very imperfect use of every other sense. He has no knowledge of any of the things of the world, or any natural understanding. To that manner of existence which he then has we do not even give the name of life. It is then only, when a man is born, that we say—He begins to live. For as soon as he is born, he begins to see the light, and the various objects with which he is encompassed. His ears are then opened, and he hears the sounds which successively strike upon them. At the same time all the other organs of sense begin to be exercised upon their proper objects. He likewise breathes

and lives in a manner wholly different from what he did before. How exactly doth the parallel hold in all these instances! While a man is in a mere natural state, before he is born of God, he has, in a spiritual sense, eyes, and sees not; a thick impenetrable veil lies upon them. He has ears, but hears not; he is utterly deaf to what he is most of all concerned to hear. His other spiritual senses are all locked up; he is in the same condition as if he had them not. Hence he has no knowledge of God, no intercourse with Him; he is not at all acquainted with Him. He has no true knowledge of the things of God, either of spiritual or eternal things. Therefore, though he is a living man, he is a dead Christian. But as soon as he is born of God, there is a total change in all these particulars. The "eyes of his understanding are opened" (such is the language of the great apostle), and He who of old "commanded light to shine out of darkness, shining on his heart, he sees the light of the glory of God," His glorious love, "in the face of Jesus Christ." His ears being opened, he is now capable of hearing the inward voice of God, saying, "Be of good cheer, thy sins are forgiven thee; go, and sin no more." This is the purport of what God speaks to his heart; although, perhaps, not in those very words. He is now ready to hear whatsoever "He that teacheth man knowledge" is pleased from time to time to reveal to him. He "feels in his heart (to use the language of our Church) the mighty working of the Spirit of God;" not in a gross, carnal sense, as the men of the world stupidly and wilfully misunderstand the expression; though they have been told again and again, we mean thereby neither more nor less than this:—he feels, is inwardly sensible of the graces which the Spirit of God works in his heart. He feels, he is conscious of a "peace which passeth all understanding." He many times feels "such a joy in God as is unspeakable and full of glory." He feels the "love of God shed abroad in his heart by the Holy Ghost which is given unto him." And all his spiritual senses are then exercised to discern spiritual good and evil. By the use of these, he is daily increasing in the knowledge of God, of Jesus Christ whom He hath sent, and of all the things pertaining to His inward kingdom. And now he may be properly said to *live:* God having quickened him by His Spirit, he is alive to God through Jesus Christ. He lives a life which the world knoweth not of, a *life which is hid with Christ in God.* God is continually breathing, as it were, upon his soul, and his soul is breathing unto God. Grace is descending into his heart, and prayer and praise ascending into heaven. And by this intercourse between God and man, this fellowship with the Father and the Son, as by a kind of spiritual respiration, the life of God in the soul is sustained; and the child of God grows up, till he comes to the "full measure of the stature of Christ."

J. Wesley.

NEW BIRTH—Definition of the.

It is that great change which God works in the soul, when He brings it into life; when He raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty Spirit of God, when it is "created anew in Christ Jesus," when it is "renewed after the image of God, in righteousness and true holiness;" when the love of the world is changed into the love of God, pride into humility, passion into meekness; hatred, envy, malice, into a sincere, tender, disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is turned into the "mind which was in Christ Jesus." This is the nature of the New Birth. "So is every one that is born of the Spirit." *Ibid.*

NEW BIRTH—Earthly Changes not the.

A man may pass from the lowest ignorance into the highest intelligence; he may exchange the most degraded poverty for the most exalted riches; he may come out of the greatest obscurity into the largest publicity; he may rise from the narrowest circle of influence into the widest sphere of power; in a word, he may pass from one extreme to another in all things, moral, intellectual, political, social, civil, and through them, and in them all, he may still retain his innate bias to evil and aversion to good, and continue a stranger to the new-birth as it exists in the saving grace of our Lord Jesus Christ. No earthly change whatever can be a substitute for the change which comes from above; any more than the lights of earth will suffice for the sun, moon, and stars; any more than all the possible changes through which a potter may pass a piece of clay can convert it into the bright, round, pure, stamped, golden coin of the realm.

John Bate.

NEW BIRTH—Necessity of the.

As it would be impossible for the insect in its chrysalis state to observe the laws which are made for its transformed state—for the worm to know the laws which make the summer fly seek the sunshine and live upon the flower—as it must be "born again," and enter upon a new existence before it can keep the laws of that new existence; so only the new creature can keep the new commandment—love.

C. Stanford.

NEW BIRTH—Necessity of the.

Jesus said unto Nicodemus, "Except a man be born again, he cannot see the kingdom of God." Mark, Jesus did not say, He *shall* not, but he *cannot*. The natural antipathy to, and unfitness for the spiritual and eternal Church of God, on the part of the unrenewed, renders their entrance therein a simple and abstract impossibility. There is, therefore, no more need for us to say to a sinner, You *shall* not go to heaven as you are, than there is for us to say to a blind man, You shall not see; or to a deaf man, You shall not hear; or to a babe just born, You shall not read Hebrew; or to a mule, You shall not sing; or to a stone, You shall not fly. The fact is, they cannot, because they have not the capabilities. So of the unrenewed sinner. We need not say he shall not, because of God's power, or any other attribute; he *cannot*, because he has not the capability. Only the new birth can give him this. *John Bate.*

Suppose it possible for God to forgive the sins of the sinner without renewing his nature; this would not ensure a "newness of life." He might go from the Divine presence, and immediately rush into his former course of sinning. It is necessary that he should receive a change of heart, to give him a bias of will, a tendency of desire, a power of action which shall lead him into a new life corresponding with his new nature. Without this change there can be no new life in relation to the Gospel, although it were possible for the sinner to obtain the forgiveness of sin. *Ibid.*

NEW BIRTH—Reformation is not the.

A sculptor may take a piece of rough marble, and work from it the figure of a Madonna, but it is still nothing but marble and lifeless. A carver may take a piece of wood and work out of it a scene of conviviality, but it is still wood and insensible. A watch-cleaner may take a watch, the main-spring of which is broken; he may clean every wheel, cog, pin, hand, the face, and the cases, but the main-spring not rectified, it will be as useless for going and time-telling as before. A painter may decorate the outside of a pest-house with the most beautiful colours; but if he produce no change within, it is still a pest-house. A poor man may clothe himself in the garb of a monarch, but he is still a poor man. A leper may cover all his spots with his garment, but he is still a leper. So the sinner may reform in all the externals of his life, so that he shall attain to the moral finery of Saul of Tarsus, or Nicodemus, a master in Israel, but except he be born again FROM ABOVE, he cannot see the kingdom of God. *Ibid.*

NEW CREATURE—Formation of the.

The first formation of this spiritual as well as of the natural man was hidden and secret; it was curiously wrought, and in a way no more liable to observation than that of framing the child in the womb, as that is as hidden as the concoction of minerals or precious stones in the lower parts of the earth; no secrets of nature can outvie the mysteries of godliness. Its growth is also, by very insensible degrees, as it is with the products of nature; but its arrival to perfection is infinitely more strange than anything in nature ever was. How sudden and wonderful is the change! when, in the twinkling of an eye, the blessed soul instantly awakes out of drowsy languishings and miserable weakness, into perfect strength and vigour! *John Howe.*

NEW CREATURE—Immortality of.

When Xerxes destroyed all the temples in Greece, he caused the temple of Diana to be preserved for its beautiful structure; the new creature is God's temple adorned with all the graces, which he will not suffer to be demolished. Riches take wings; kings' crowns tumble in the dust; nay, some of the graces may cease; faith and hope shall be no more, but the new creature abideth ever. *T. Watson.*

NEW CREATURE—Sinneth not.

He that is by faith born of God sinneth not, (1) by any habitual sin; for all habitual sin is sin reigning. But sin cannot reign in any that believeth. Nor (2) by any wilful sin; for his will, while he abideth in the faith, is utterly set against all sin, and abhorreth it as deadly poison. Nor (3) by any sinful desire; for he continually desireth the holy and perfect will of God; and any tendency to an unholy desire he, by the grace of God, stifleth in the birth. Nor (4) doth he sin by infirmities, whether in act, word, or thought. For his infirmities have no concurrence of his will, and without this they are not properly sins. Thus, "He that is born of God doth not commit sin." And though he cannot say he hath not sinned, yet now "he sinneth not." *J. Wesley.*

NEW CREATURE—Triumphs of the.

This man "born of God," "begotten of God after His own likeness;" this hero, this son of God, was born to conflicts, to victories, to triumphs. While he is yet but in his growing age, "he overcomes the world," as Hercules the serpents in his cradle "overcomes the wicked one," and is at last "more than conqueror."

John Howe.

NEWS—Desiring.

The news! our morning, noon, and evening cry,
Day after day repeats it till we die.
For this the cit, the critic, and the fop,
Dally the hour away in Tonsor's shop;
For this the gossip takes her daily route,
And wears your threshold and your patience out;
For this we leave the parson in the lurch,
And pause to prattle on the way to church;
Even when some coffin'd friend we gather round,
We ask, "What news?"—then lay him in the ground. *Sprague.*

NEWS—Ill.

Ill news
Are swallow-winged, but what's good walks on crutches. *Massinger.*

When ill news comes too late to be serviceable to thy neighbour, keep it to yourself. *Zimmerman.*

NEWS AND NEWSPAPERS.

Plutarch notes that the country people were very busy in inquiring into their neighbours' affairs. The inhabitants of cities thronged the court and other public places, as the Exchange and quays, to hear the news. The old Gauls were very great newsmongers; so much so, says Cæsar, that they even stopped travellers on this account, who deceived them, and thus brought error into their counsels. Juvenal notices the keenness of the Roman women for deluges, earthquakes, &c., as now, for wonders, and private matters. Merchants and purveyors of corn, as now stock-jobbers, used to invent false news for interested purposes. It was not uncommon to put the bearers of bad news to death. In the middle ages, pilgrims and persons attending fairs were grand sources of conveying intelligence. Blacksmiths' shops, hermitages, &c., were other resorts for this purpose, in common with the mill and market. Great families used to pay persons in London for letters of news. In London, as St. Paul's Church was the great place of advertising, so it was also for news. In 'Nicholls's Progresses,' a gentleman says "that his lackey had not walked twenty paces in Pawles before he heard that sundry friends of his master had taken leave at court, and were all shipt away." Servants were sent there on purpose to fetch news. Of the introduction of newspapers by the Gazetta of Venice everybody has read. Herbert calls the 'Siege of Rhodes,' by Caxton, "the antientest Gazette in our language;" but to prevent the mischief of false alarms, through the Spanish Armada, the first newspaper, styled the 'English Mercury,' then, as afterwards, in the shape of a pamphlet, appeared in the reign of Queen Elizabeth. *Fosbroke.*

NEWSPAPERS—Circulation of.

The total newspaper circulation for the United Kingdom in 1831 was 38,648,314, of which there were issued in England 32,000,000; in Ireland 4,360,564; and in Scotland 2,287,750. In the year 1864 the daily circulation of London papers was 248,000, amounting in the course of the year to 87,776,000; the circulation of weekly London papers was 2,263,200, making for the year, 117,686,400; and the total circulation of London newspapers alone was 205,462,400. When, in 1861, the repeal of the paper duty was proposed, the total circulation was 118,000,000, so that it had nearly doubled since then. I will now come to the provincial papers. There are in England 27 provincial newspapers, with a daily circulation of 263,000; in Wales 1, with a circulation of 2000; in Ireland 14, with a circulation of 96,000; in Scotland 9, with a circulation of 77,000; and in Jersey 1, with a circulation of 1000; making 52 papers with an aggregate daily circulation of 439,000; which for the year would give a circulation of 137,407,000 papers. The total number of papers out of London in 1854 was 5, with a daily circulation of 10,000; and the number is at present 52, with a circulation of 439,000 daily. The number of weekly papers published out of London is now 961, and the weekly circulation is 3,907,500, and this multiplied for the year would give a circulation of 203,190,000. Add the daily and weekly circulation together, and they got 340,597,000 as the total circulation of provincial papers; and the grand total circulation of London and provincial papers is 546,059,400, or 1313 per cent. more than in 1831. *Baines.*

NEW TESTAMENT—Books of the.

Every book in the New Testament comes to a distinct and palpable conclusion, save one; every book you may perceive at a glance, is sealed by the apostolic benediction, or confirmed by the catholic amen. At a glance you see that the book is ended. But there is one book that breaks off in the middle and is unfinished; that book is the Acts of the Apostles. Paul is found in his own hired house at Rome preaching the Gospel; there, as in the middle of a sentence, the evangelist writing the narrative breaks off and stops. What is the meaning of this? Why, that in the sense of revealers of doctrine the apostle can have no successors; no word can be added, no word can be taken away from; the revelation is complete and full, and woe to that man who takes away from the words of that book or

who adds thereto. But in the sense of evangelising the world and going forth in the spirit of the apostles to preach the Gospel to every man; why, in that sense, not ecclesiastical, not ritual, but in a sense most true and spiritual, the humblest missionary, if he serve the Master in faith and love, is in very deed a successor of the apostles. *Anon.*

NEW TESTAMENT—Morality of the.

All the genius and learning of the heathen world, all the penetration of Pythagoras, Socrates, and Aristotle, had never been able to produce such a system of *moral duty*, and so *rational* an account of Providence and of man, as is to be found in the New Testament. *Beattie.*

NIGHT—Advantages of.

It is a relief to the eyes from the constant vision of things, and the power of light upon them. It is a time of cessation from labour, and of recruiting expended energies. Is it not also a good to nature around, giving it respite from the great influence of the sun upon it? By hiding the beauties of creation from us for a time, night prepares us for their vision and enjoyment the next day. How many a mother is weary with the incessant claims of her numerous children through the day, and is happy to have an interval of rest in the quiet evening and night, who, after this rest, welcomes with smiles and kisses in the morning the little ones that had wearied her on the previous day. How the tired traveller welcomes night; the hard-worked labourer; the fast-driven merchant. The broken-hearted welcome night that they may drop their unseen tears over the memory of those they dearly loved. The lover often welcomes night for its love-dreams; the student for its musing hours; the devotee for its hours of meditation and prayers. And the weary, heavy-laden Christian sojourner in life, oh, how he hails the approach of *that* night which shall admit him into the rest of his grave, and the joy of his Lord! *John Bate.*

NIGHT—Description of.

'Twas dead of night, when weary bodies close
Their eyes in balmy sleep, and soft repose.
The winds no longer whisper through the woods,
Nor murm'ring tides disturb the gentle floods.
The stars in silent order moved around;
And peace, with downy wings, was brooding on the ground.
The flocks and herds, and particolour'd fowl,
Which haunt the woods or swim the weedy pool,
Stretch'd on the quiet earth, securely lay. *Virgil.*

NIGHT—Uses of.

Night is the time for rest:
How sweet, when labours close,
To gather round an aching breast
The curtain of repose,
Stretch the tired limbs, and lay the head
Down on our own delightful bed!

Night is the time to weep;
To wet with unseen tears
Those graves of memory where sleep
The joys of other years;
Hopes that were angels at their birth,
But died when young like things of earth.

Night is the time to pray;
Our Saviour oft withdrew
To desert mountains far away;
So will His follower do,—
Steal from the throng to haunts untrod,
And commune there alone with God.

Night is the time for death;
When all around is peace
Calmly to yield the weary breath,
From sin and suffering cease,
Think of heaven's bliss, and give the sign
To parting friends;—such death be mine.
J. Montgomery.

NOAH—a Type of Christ.

I. Noah was a saviour, nay, in a good sense, the saviour of the world; for it was through him, and by his means and righteousness, there was a seed preserved from the flood. Christ is a Saviour, the great Saviour, the only Saviour of the world; hence called Jesus.

II. Noah was a preacher of righteousness, and invited sinners to repentance; Christ was a preacher of righteousness, and came on purpose to call sinners to repentance. Noah's ministry was despised by the ungodly; so was the preaching and ministry of Jesus Christ by the unbelieving Jews, and others; those that refused and rebelled against Noah and his ministry were destroyed by water; and those that refuse and rebel against Christ shall be destroyed by fire.

III. Noah built an ark; so Christ builds His Church. Noah built the ark according to the commandment of God; so Christ, in building His Church, did everything according to the commandment received from His Father. Noah took many trees to build the ark; so Christ takes many believers, called trees of righteousness, to build His Church.

IV. Some clean and some unclean beasts were received into Noah's ark; so some holy and sanctified persons, and some unsanctified ones, are received into Christ' Church, though not by Christ's appointment.

V. All that were not received in the ark perished; so all who get not spiritually by

faith into Jesus Christ, or are not true members of the visible or invisible Church, shall be damned or perish eternally.

VI. Noah's ark was tossed upon the waves, and yet preserved; so the Church of Christ is tossed upon the rough waves of a tempestuous world, and yet preserved.

VII. Noah was the great repairer of the world; from him descended all the inhabitants of the earth; Christ is the great and glorious repairer of the world, and from Him proceed all the inhabitants of heaven.

VIII. Noah sent a dove out of the ark, to see whether or no the waters were abated, who returned with an olive branch in her mouth; Christ sends forth the Spirit, called a dove, or in the likeness of a dove, who brings tidings to believing souls, that the wrath of God is appeased.

Keach.

NOBILITY—True.

It is not wealth nor ancestry, but honorable conduct and a noble disposition, that make men great. *Ovid.*

NOBILITY—Weight of.

A great and fatal weight on him doth lie,
The greatness of his own nobility.

Seneca.

NOTHING—Indefinable.

Mysterious Nothing! how shall I define
Thy shapeless, baseless, placeless emptiness?
Nor form, nor colour, sound, nor size, are thine,
Nor words, nor fingers, can thy voice express.
But though we cannot thee to aught compare,
A thousand things to thee may likened be;
And though thou art with nobody, nowhere,
Yet half mankind devote themselves to thee.
How many books thy history contain,
How many heads thy mighty plans pursue,
What lab'ring hands thy portion only gain,
What busy-bodies thy doings only do;
To thee the great, the proud, the giddy bend,
And—like my sonnet—all in nothing end. *Porson.*

NOW—Importance of.

"Behold, now is the accepted time; behold, now is the day of salvation." "To-morrow" is the devil's great ally—the very Goliath in whom he trusts for victory. "Now" is the stripling whom God sends forth against him. A great significance lies in that little word. It marks the point on which life's battle turns. That spot is the Hougomont of Waterloo. There the victory is lost or won. Men do not often join issue against God on the person of Christ or the ministry of the Spirit, on the ground of acceptance, or the necessity of faith; on all these points and many others the carnal mind readily acquiesces in the doctrine of Scripture, like willows bending to the breeze, but resists Christ's claim to be admitted *now*, as a rocky shore resists the onset of the waves. The worldly will freely agree to be Christian to-morrow, if Christ will permit them to be worldly to-day. *Arnot.*

NOVEL—Description of a.

A novel was a book
Three-volumed, and once read, and oft cramm'd full
Of poisonous error, blackening every page;
And oftener still, of trifling, second hand
Remark, and old, diseased, putrid thought,
And miserable incident, at war
With nature, with itself, and truth, at war;
Yet charming still the greedy reader on,
Till done, he tried to recollect his thoughts,
And nothing found but dreaming emptiness. *Pollock.*

NOVEL-READING—Injurious.

Many works of fiction may be read with safety, some even with profit: but the constant familiarity even with such as are not exceptionable in themselves, relaxes the mind that wants hardening, dissolves the heart that wants fortifying, stirs the imagination which wants quieting, irritates the passions which want calming, and above all, disinclines and disqualifies for active virtues, and for spiritual exercises. The habitual indulgence in such reading is a silent, mining mischief.

Hannah More.

The habit of novel-reading must inevitably enervate your manhood, and dwarf the mind, and give you a disrelish for the great, and grand, and true in the world of thought. If our noble youth would be men—yes, we mean manly men—and not sink into effeminacy, they must leave the region of sickly sentimentalism, rise above the childish pursuits of butterflies, and live in regions of lofty thought, and associate with the master-minds of creation, by pondering over the productions of their splendid and affluent genius. This will enlarge the sphere of the thinking faculty, give it quickening impulses, and lead the mind upward to all that is glorious and Divine in the world of intellect. *R. Roberts.*

NOVELS—Caution against.

Goldsmith, who had himself written a novel, in writing to his brother respecting the education of his son, gave his opinion of such works in this strong language:—"Above all things never let your son touch a novel or a romance." *Bowes.*

NOVELS—Mischief of.

I have often maintained that fiction *may* be much more instructive than real history. I think so still; but viewing the vast rout of novels *as they are*, I do think they do incalculable mischief. I wish we could collect them all together, and make one vast fire of them; I should exult to see the smoke of them ascend like that of Sodom and Gomorrah: the judgment would be as just. *J. Foster.*

NOVELS—Modern.

They are tales of adventures which did not occur in God's creation, but only in the waste chambers (to be let unfurnished) of certain human heads, and which are part and parcel only of the Sum of Nothings; which, nevertheless, obtain some temporary remembrance, and lodge extensively, at this epoch of the world, in similar still more unfurnished chambers. *Carlyle.*

NOVELS—Dying Testimony against.

Sir Walter Scott, who in his lifetime followed literature with such avidity, who wrote such a multitude of enchanting novels, when he came to stand before the gates of death, called for a book; his son-in-law asked, "What book?" "There is but *one* book," replied the dying man, meaning thereby the Bible; thus testifying against his own books, and all such, as of any use on the death-bed; and testifying of the Bible as the only book to soothe the bosom and soften the pillow of the dying literati, as well as the uninstructed poor. *John Bate.*

NOVELTY—Following.

New customs,
Though they be never so ridiculous,
Nay, let them be unmanly, yet are follow'd. *Shakespeare.*

NOVELTY—Love of.

Of all the passions that possess mankind,
The love of novelty rules most the mind;
In search of this, from realm to realm we roam,
Our fleets come fraught with every folly home. *Foote.*

Before I translated the New Testament out of the Greek, all longed for it; when it was done, their longing lasted scarce four weeks. Then they desired the books of Moses; when I had translated these, they had enough thereof in a short time. After that, they would have the Psalms; of these they were soon weary, and desired other books. So it will be with the book of Ecclesiastes, which they now long for, and about which I have taken great pains. All is acceptable until our giddy brains be satisfied; afterwards we let things lie, and seek after new. *Luther.*

NOVELTY—Praising.

All with one consent praise new-born gauds,
Though they are made and moulded of things past. *Shakespeare.*

O.

OATH—Compulsory.

He that imposes an oath makes it,
Not he that for convenience takes it;
Then how can any man be said
To break an oath he never made? *Butler.*

OATH—Definition of.

An oath is a solemn affirmation, wherein we appeal to God as a witness of the truth of what we say, and with an imprecation of His vengeance, or renunciation of His favour, if what we affirm be false, or what we promise be not performed. *Buck.*

OATH—Essence of an.

The essence of an oath lies obviously in the appeal which is thereby made to God, or to Divine knowledge and power. The customary form establishes this, "So help me God." The Latin words (known to have been used as early as the sixth century), whence our English form is taken, ran thus:—"Sic me Deus adjuvet et hæc sancta Evangelia;" *so may God and these holy Gospels help me;* that is, "as I say the truth." The present custom of kissing a book containing the Gospels has in England taken the place of the latter clause in the Latin formula. *Dr. J. R. Beard.*

OATH—Sinful.

It is great sin to swear unto a sin,
But greater sin to keep a sinful oath. *Shakespeare.*

OATH OF SUPREMACY—Form of.

"I, A. B., do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position, that princes excommunicated or deprived by the Pope, or any authority of the see of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare, that no foreign prince, person, prelate, state, or potentate,

hath, or ought to have, any jurisdiction, power, pre-eminence, or authority, ecclesiastical or spiritual, within this realm.. So help me God." *Buck.*

OATHS—Ancient.

Other beings besides God are sometimes added in the form of an oath. Elijah said to Elisha, "As the Lord liveth, and as thy soul liveth." The party addressed is frequently sworn by, especially if a prince: "As thy soul liveth, my lord, I am the woman," &c. (1 Sam. i, 26; xvii, 55). The Hebrews as well as the Egyptians swore also by the head or the life of an absent as well as a present prince: "By the life of Pharaoh" (Gen. xlii, 15). Hanway says that the most sacred oath among the Persians is, "By the king's head." Aben Ezra asserts that in his time (A. D. 1170) this oath was common in Egypt under the caliphs. Death was the penalty of perjury.

The oath-taker swore sometimes by his own head (Matt. v, 36), or by some precious part of his body, as the eyes; sometimes, but only in the case of the latter Jews, by the earth, the heaven, and the sun, as well as by angels; by the temple (Matt. xxiii, 16), and even by parts of the temple. They also swore by Jerusalem, as the holy city (Matt. v, 35).

Dr. J. R. Beard.

OATHS—Disregarded.

If oaths be disregarded, come confusion;
Come wild disorder, leading by the hand
The harlot vice, disfeatured humanity,
And ev'ry social grace. Hot violation,
With harpy-talon'd rapine, close the scene,
Razing all virtue from the human heart.

Havard.

OATHS—Truth Stronger than.

If we want oaths to join us,
Swift let us part, from pole to pole asunder.
A cause like ours is its own sacrament:
Truth, justice, reason, love, and liberty.
The eternal links that clasp the world are in it,
And he who breaks their sanction, breaks all law,
And infinite connection. *Brooke.*

OATHS—not Truth.

'Tis not the many oaths that make the truth;
But the plain single vow that is vow'd true. *Shakespeare.*

OBEDIENCE—Actual.

Actual obedience is the practice and exercise of the several graces and duties of Christianity. *C. Buck.*

OBEDIENCE—Advantages of.

1. It adorns the Gospel (Tit. ii, 10).
2. It is evidential of grace (2 Cor. v, 17).
3. It rejoices the hearts of the ministers and people of God (3 John 2; 2 Thess. i, 19, 20).
4. It silences gainsayers (2 Pet. i, 11, 12).
5. Encourages the saints, while it reproves the lukewarm (Matt. v, 16).
6. Affords peace to the subjects of it (Ps. xxv, 12, 13; Acts xxiv, 16).
7. It powerfully recommends religion, as that which is both delightful and practicable (Col. i, 10).
8. It is the forerunner and evidence of eternal glory (Rom. vi, 22; Rev. xxii, 14).

C. Buck.

OBEDIENCE—Cheerful.

Obedience, which is a proof of love, must be cheerful, for love obeyeth with delight. It is not a burden to pray, but a pleasure; hard duties become easy to love, and the time seems not long nor tedious. As Jacob, for the love of Rachel: "And Jacob served seven years for Rachel, and they seemed unto him but as *one's* days," translated as "*few days*," "for the love he had unto her" (Gen. xxix, 20). Seven years to love seem but as one day. One day in a holy duty to one who wanteth love seemeth as seven days, if not as seven years; which seem to pass away sooner, and with more delight, than one day spent in flesh-displeasing duties, where there is no love to take off the tediousness of it to the flesh. *Doolittle.*

OBEDIENCE—Definition of.

Obedience is the performance of the commands of a superior. *C. Buck.*

OBEDIENCE—Duty of.

Implicit obedience is our first duty to God, and one for which nothing else will compensate. If a lad at school is bidden to cipher, and chooses to write a copy instead, the goodness of the writing will not save him from censure. We must obey, whether we see the reason or not; for God knows best. A guide through an unknown country must be followed without demur. A captain, in coming up the Humber or Southampton water, yields complete authority to the pilot. A soldier in battle must fight when and where he is ordered; when the conflict is over, he may reflect upon and perceive the wisdom of his commander in movements that at the time of their execution were perplexing. The farmer must obey God's natural laws of the seasons if he would win a harvest; and we must all obey God's spiritual laws if we would reap happiness here and hereafter.

Anon.

OBEDIENCE—the End of Faith.

Remember! Faith accepts the command and obeys, just as it also accepts the promise and rests upon it. The branch

abiding in the vine, adjusts itself to the times and seasons of the vine. It puts forth buds, blossoms, and leaves in the spring, fruit in the summer, and in the fall ripens its precious burden for the husbandman, then drops its leaves, and composes itself for the rest and strength-gathering time of the winter. Just so we need to adjust ourselves to the will of the Master daily and hourly.

W. E. Boardman.

OBEDIENCE—Filial.

"I wish I could mind God as my little dog minds me," said a little boy, looking at his shaggy friend; "he always looks so pleased to mind, and I don't."

A tradesman once advertised for a boy to assist in his shop, and go on errands. A few hours after the morning's papers were circulated, he had his shop thronged with all kinds of boys; and not knowing which to choose, he advertised again as follows:—"Wanted, to assist in a shop, a boy *who obeys his mother*." In reply to this there were only *two* boys who ventured to apply for the situation.

John Bate.

OBEDIENCE—Importance of.

When Demosthenes was asked what was the first part of an orator, what the second, and what the third? he answered, "Action." The same may I say, if any should ask me what is the first, the second, the third part of a Christian, I must answer, "Action." Luther says that "he had rather obey than work miracles. Obedience is better than sacrifice. *T. Brooks.*

OBEDIENCE—from Love.

The son of a poor man, that hath not a penny to give or leave him, yields his father obedience as cheerfully as the son of a rich man that looks for a great inheritance. It is, indeed, love to the father, not wages from the father, that is the ground of a good child's obedience. If there were no heaven, God's children would obey Him; and though there were no hell, yet would they do their duty; so powerfully doth the love of the Father constrain them. *Spencer.*

Nothing can be love to God which does not shape itself into obedience. We remember the anecdote of the Roman commander who forbade an engagement with the enemy, and the first transgressor against whose prohibition was his son. He accepted the challenge of the leader of the other host, met, slew, spoiled him, and then in triumphant feeling carried the spoils to his father's tent. But the Roman father refused to recognise the instinct which prompted this as deserving of the name of love. Disobedience contradicted it, and deserved death. *F. W. Robertson.*

OBEDIENCE—for Mercies.

God accounts those mercies forgotten which are not written with legible characters in our lives. That of Joshua is observable (chap. viii, 32). Upon their victory over the city of Ai an altar is built, as a monument of that signal mercy. Now mark, what doth God command to be writ or engraved upon the stones thereof? One would have thought the history of that day's work should have been the sculpture; but it is *the copy of the law of Moses*, which he wrote in the presence of the children of Israel, whereby He plainly showed the best way of remembering the mercy was not to forget the law.

Gurnall.

OBEDIENCE—Nature of.

1. *Active;* not only avoiding what is prohibited, but performing what is commanded (Col. iii, 8, 10).

2. *Personal;* for though Christ has obeyed the law for us as a covenant of works, yet He has not abrogated it as a rule of life (Rom. vii, 22; iii, 31).

3. *Sincere* (Ps. li, 6; 1 Tim. i, 5).

4. *Affectionate;* springing from love, and not from terror (1 John v, 19; ii, 5; 2 Cor. v, 14).

5. *Diligent;* not slothfully (Gal. i, 16; Ps. xviii, 44; Rom. xii, 11).

6. *Conspicuous* (Phil. ii, 15; Matt. v, 16).

7. *Universal;* not one duty, but all must be performed (2 Pet. i, 5, 10).

8. *Perpetual;* at all times, places, and occasions (Rom. ii, 7; Gal. vi, 9).

C. Buck.

OBEDIENCE—Obligation to.

1. From the relation we stand in to God as His creatures (Ps. xcv, 6).

2. From the law He hath revealed to us in His Word (Ps. cxix, 3; 2 Pet. i, 5, 7).

3. From the blessings of His providence we are constantly receiving (Acts xiv, 17).

4. From the love and goodness of God in the grand work of redemption (1 Cor. vi, 20). *Ibid.*

OBEDIENCE—Perfect.

Perfect obedience is the exact conformity of our hearts and lives to the law of God, without the least imperfection.

Ibid.

OBEDIENCE—Universal.

To obey God in some things of religion, and not in others, shows an unsound heart; like Esau, who obeyed his father in bringing him venison, but not in a greater matter, viz., the choice of his wife. Child-like obedience moves towards every com-

mand of God, as the needle points that way which the loadstone draws.

T. Watson.

A soul sincerely obedient will not pick and choose what commands to obey, and what to reject, as hypocrites do. An obedient soul is like a crystal glass with a light in the midst, which shines forth through every part thereof. A man sincerely obedient lays such a charge upon his whole man, as Mary, the mother of Christ, did upon all the servants at the feast (John ii, 5), "Whatsoever He saith unto you, do it." Eyes, ears, hands, heart, lips, legs, body and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it.

T. Brooks.

OBEDIENCE—Virtual.

Virtual obedience consists in a belief of the Gospel, of the holiness and equity of its precepts, of the truth of its promises, and a true repentance of all our sins.

C. Buck.

OBEDIENCE—Willing.

A musician is not recommended for playing long, but for playing well; it is obeying God willingly is accepted; the Lord hates that which is forced, it is rather paying a tax than an offering. Cain served God grudgingly; he brought his sacrifice, not his heart. To obey God's commandments unwillingly is like the devils who came out of the man possessed, at Christ's command, but with reluctancy, and against their will. Good duties must not be pressed nor beaten out of us, as the waters came out of the rock when Moses smote it with his rod; but must freely drop from us, as myrrh from the tree, or honey from the comb. If a willing mind be wanting, there wants that flower which should perform our obedience, and make it a sweet smelling savour to God.

T. Watson.

OBLIGATION—Definition of.

Obligation is that by which we are bound to the performance of any action. *Rational obligation* is that which arises from reason, abstractedly taken, to do or forbear certain actions. *Authoritative obligation* is that which arises from the commands of a superior or one who has a right or authority to prescribe rule to others. *Moral obligation* is that by which we are bound to perform that which is right, and to avoid that which is wrong.

C. Buck.

OBLIGATION—Personal.

It is by each soldier feeling his obligation in doing his part that the army conquers; it is by each bee doing its work that the hive is stored with honey; it is by each insect putting forth all its might that the coral reef becomes an island, and cities rise upon the bosom of the main.

Dr. Cumming.

OBSERVATION—Making.

A great and enlightened statesman being asked by a young gentleman what treatise on the art of government he could recommend as the best, he replied, "*A book of white paper.* Take such a book, journey with it through the world, carefully attend to every matter, whether political or not, which appears to you remarkable, note it for the information of yourselves and others, and in this way you will make an excellent work, from which you will learn much." The sagacious man, it appeared, preferred experience and observation to all other books, and why should not I entertain the same opinion on spiritual matters?

Gotthold.

OBSERVATION—Use of.

An observant man, in all his intercourse with society and the world, carries a *pencil* constantly in his hand, and, unperceived, marks on every person and thing the figure expressive of its value, and therefore instantly on meeting that person or thing again, knows what kind and degree of attention to give it. This is to make something of experience. *J. Foster.*

OBSTINACY—Conquered.

It was the custom of Mr. Raikes, the founder of Sunday schools, to visit in person the families of the poor, and to persuade the parents to feel interested in the well-being of their children; while, at the same time, he persuaded the children to come to the Sunday-school. On one occasion he called at the residence of a poor but respectable woman. She lived in a very decent house, comfortably furnished; but her life was made unhappy by the behaviour of her little girl, who had a very bad temper. At the time Mr. Raikes called at the house, this little girl happened to be in a sulky mood. Her mother complained that she had done all she could to correct her, but it was of no use; she continued her obstinacy, and her conduct had become very bad. With the mother's consent, Mr. Raikes began to talk seriously to the girl, and concluded by telling her that, as the first step towards amendment, she must kneel down and ask her mother's pardon. The child continued sulky, and all Mr. Raikes could say had no effect upon her. At last he said, "Well, then, if you have no regard for yourself, I have much regard for you. You will be ruined and lost if you do not begin at once to be a good girl; and, if you will not humble yourself, I must humble myself, and make a beginning for you." He then

kneeled down before the child's mother, and putting his hands together, like a penitent offender, asked her forgiveness. No sooner did the stubborn girl see him on his knees on her account than her pride yielded; her obstinacy was overcome; she burst into tears, fell upon her knees, asked her mother's forgiveness, and from that hour conducted herself as an obedient and gentle child. *Anon.*

OBSTINACY—Immovable.

You may as well go stand upon a beach,
And bid the main flood bate his usual height;
You may as well use question with the wolf,
Why he hath made the ewe bleat for the lamb;
You may as well bid the mountain pines
To wag their high tops, and to make no noise,
When they are fretted with the gusts of heaven;
You may as well do anything most hard,
As seek to soften that (than which what's harder?)
His Jewish heart. *Shakespeare.*

OCCUPATION—Importance of an.

Seventeen years ago there was a fair girl so pure, so lovely, so refined, that she still rises to my mind as almost akin to angels. She was wooed and ultimately won by a handsome young man of considerable wealth. He sported a fine team, delighted in hunting, and kept a fine pack of hounds. He neither played cards, drank wine, nor used tobacco. He had no occupation, no calling, no trade. He lived on his money, the interest of which alone would have supported a family handsomely. I never saw the fair bride again until a few days ago. Seventeen years had passed away, and with them her beauty and her youth; her husband's fortune and his life, during the latter part of which they lived in a log-cabin on the banks of the Ohio River, near Blennerhasset's Island; a whole family in one single room, subsisting on water, fat bacon, and corn bread. The husband had no business capacity. He was a gentleman of education, of refinement, of noble impulses; but when his money was gone, he could get no employment, simply because he did not know how to do anything. For a while he floundered about, first trying one thing, then another, but "failure" was written on them all. He, however, finally obtained a situation; the labour was great, the compensation small; it was that or starvation; in his heroic efforts to discharge his duty acceptably he overworked himself and died, leaving his widow and six girls in utter destitution. In seventeen years the sweet and joyous and beautiful girl had become a broken-hearted, care-worn, poverty-stricken widow, with a houseful of helpless children.

Dr. Hall.

OCCUPATION—Use of.

When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow, dark and heavy, toil not with the waves, wrestle not with the torrent — rather seek, by occupation, to divert the dark waves that threaten to overwhelm you, into a thousand channels which the duties of life always present. Before you dream it, those waters will fertilise the present, and give birth to fresh flowers that may brighten the future —flowers that will become pure and holy in the sunshine which penetrates to the paths of duty, in spite of every obstacle.

Anon.

OFFENCE—Unpardonable.

If my offence be of such mortal kind,
That neither service past, nor present sorrows,
Nor purpos'd merit in futurity,
Can ransom me into his love again,
But to know so much be my benefit;
So shall I clothe me in a forc'd content,
And shut myself up in some other course
To fortune's arms. *Shakespeare.*

OFFENCES—Forgetting.

A person came to Mr. Longdon, of Sheffield, one day, and said, "I have something against you, and I am come to tell you of it." "Do walk in, sir," he replied; "you are my best friend. If I could but engage my friends to be faithful with me, I should be sure to prosper. But, if you please, we will both pray in the first place, and ask the blessing of God upon our interview." After they rose from their knees, and had been much blessed together, he said, "Now I will thank you, my brother, to tell me what it is that you have against me." "O," said the man, "I really don't know what it is; it is all gone, and I believe I was in the wrong." *Longdon's Life.*

OFFENCES—Reproving Private.

Private offences, it must be borne in mind, are always to be corrected in private. Whoever checks a private misdeed in public will be thought more desirous of dragging it to light than of preventing its repetition—of deepening the offender's mortification than of effecting his amendment. Nor is this all; the reprover becomes himself a public offender, meriting a public rebuke. When Socrates once

reproved Plato at a feast, for some private offence, Plato replied, that it had been better to tell him of his fault in private; for to mention it in public was an impropriety. *G. W. Hervey.*

OFFENCES—Reproving Public.

As to public offences, they are to be reproved as public as the offence was committed, that is, in the presence of those who witnessed the obnoxious act, and at the time when, and in the place where it was committed; with this salvo, however, that where it is impossible, from the nature of the case, to rebuke the act on the spot, or where the offence is of a flagrant nature, and an injury to society at large, it must be done in some other way. *Ibid.*

OFFENCES—Treatment of.

David was deaf to the railing of his enemies, and as a dumb man, in whose mouth were no reproofs. Socrates, when he was abused in a comedy, laughed at it, when Polyargus, not able to bear such an indignity, went and hanged himself. Augustus slighted the satires and bitter invectives which the Pasquins of that time invented against him; and when the senate would have further informed him of them, he would not hear them. Thus, the manlier any man is, the milder and readier he is to pass by an offence as not knowing of it, or not troubled at it; an argument that there is much of God in him (if he do it from a right principle) who bears with our infirmities, and forgives our trespasses, beseeching us to be reconciled. When any provoke us, we used to say, "We will be even with him." But there is a way whereby we may not only be even, but above him, and that is, forgive him.

Spencer.

OFFSPRING OF GOD.

"We are His offspring." Because we are the race of God (originally sprung from Him): in all our debasements, He owns us, and seeks after us. It is no longer incredible that He should Himself come to seek and save us, if we are His descendants. If we are God's offspring, it is no wonder that angels are so willingly our servants, and that they will leave heaven, to pitch and encamp about our tents.

"We would no longer lie
Like slaves beneath the throne;
My faith shall Abba! Father! cry,
And Thou the kindred own."

Yes, "kindred," for "we are His *offspring.*" And "no man ever yet hated *his own flesh,* but nourisheth and cherisheth it, as the Lord the Church," which is His flesh. Surely, He sticketh to us closer than a brother, for we have come forth from His Father. *J. Pulsford.*

OLD AGE—Beauty of.

The scathed and leafless tree may seem
Old age's mournful sign,
Yet on its bark may sunshine gleam,
And moonlight softly shine.

Thus on the cheek of age shall rest
The light of days gone by;
Calm as the glories of the west,
When night is drawing nigh.

As round the scathed trunk fondly clings
The ivy green and strong;
Repaying, by the grace it brings,
The succour granted long:

So round benevolent old age
May objects yet survive,
Whose greenness can the heart engage,
And keep the soul alive. *Barton.*

OLD AGE—a Courtier.

Old age, says the proverb, is a courtier; he knocks again and again at the window and at the door, and makes us everywhere conscious of his presence. Woe to the man who becomes old without becoming wise; woe to him if this world shuts the door without the future having opened its portals to him. *Tholuck.*

OLD AGE—Disappointment in.

My May of life
Is fallen in the sere, the yellow leaf;
And that which should accompany old age,
As honour, love, obedience, troops of friends,
I must not look to have, but, in their stead,
Curses, not loud, but deep, mouth-honour, breath,
Which the poor heart would fain deny, but dare not. *Shakespeare.*

OLD AGE—Ease in.

To shake all cares and business from his age,
Conferring them on younger strength, while he
Unburdened crawls toward death. *Ibid.*

OLD AGE—Follies on.

An old stump of an oak, with a few young shoots on its almost bare top.

Analogy: Youthful follies growing on old age. *J. Foster.*

OLD AGE—Learning in.

Socrates, at an extreme age, learned to play on musical instruments, for the purpose of resisting the influence of old age. Cato, at eighty years of age, began to learn the Greek language. Petrarch, when between seventy and eighty, commenced the study of Latin. Boccaccio was thirty years of age when he commenced his studies in polite literature, yet he became one of the three great masters in the Tuscan dialect, Dante and Petrarch being the other two. Sir Henry Spelman neg-

lected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After that time he became a most learned antiquary and lawyer. Colbert, the famous French minister, at sixty years of age, returned to his Latin and law studies. Ludovico, at the great age of 115, wrote the memoirs of his own times. Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty. Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. Dryden in his sixty-eighth year commenced the translation of the "Iliad;" and his most pleasing productions were written in his old age. *Anon.*

OLD MAN—The.

No desert without limits extends before the old man. He walks beside a river whose banks are seen to approach; a diminishing stream separates them each day less and less; and on the opposite bank stand wife and son, with arms outstretched to meet him. *Madame de Gasparin.*

OLD MAN—Worldly.

There is not a more repulsive spectacle than an old man who will not forsake the world, which has already forsaken him. *Tholuck.*

OLD SINNERS.

Like the worm clinging to the withered leaf, they feed upon the faded memories of departed days, which shall never return. *Ibid.*

If we see a man in his old age grow more in love with the things of this world, and less in love with the things of God, it is not through the weakness of nature, but through the strength of sin. *Dr. J. Owen.*

OLD TESTAMENT HISTORIES.

Like an outer park or forest, the Old Testament histories offer endless scope to the explorer; whilst there is invigoration in the exercise, there is a rich reward in the curious and instructive discoveries awaiting diligent research, and, as showing the Hand most high which guides our human destinies, they furnish the true introduction to universal history. *Dr. J. Hamilton.*

OPINION—Change of.

I have learnt, seen, and read, that the following are the proper principles for the guidance of man:—Ancient records and the annals of literature, both of this state and others, have handed it down to us as the words of the wise and noble, that the same opinions and sentiments are not invariably to be supported by the same individuals, but that they ought to adopt those which may be required by the circumstances of the times, the position in which the state is placed, and according as the peace and agreement of parties may require. *Cicero.*

OPINION—Conflict of.

As we gaze on some broad river, pouring itself forth into the bosom of the infinite ocean, scarce a murmur reaches the ear to tell of the meeting of the waters. The stream flows ever onward, majestic in its calmness and its silence. Yet, if we trace it backwards to the far-off mountains where it has its birth, we encounter it in moods tempestuous and turbulent. Here tearing wildly through some dark ravine, there dashing madly over some steep precipice; yet ever onwards, and ever broader, deeper, calmer, till in its might it marches unvexed and undisturbed. And likened to this may be the conflict of opinion which takes place in the breast of some earnest man who has anxiously confronted the great problems of life, death, time, fate—who has determined to attempt for himself their solution. Now in wandering mazes entirely lost—now clutching eagerly at some shadow which eludes his grasp—now shrinking in horror from conclusions which present themselves to his mind; yet always struggling, always enduring. At length, light comes—firm ground is reached. And how welcome is that light, none know, save they who have groped in darkness; how welcome is that firm standing-place none know, save they who have floundered about in the bogs and quagmires of error. *W. Bebbington.*

OPINION—Definition of.

The shortest and most apt description of opinion that I have met with is that of Plato's, who defines it, "a medium between knowledge and ignorance." It is situated between both; and every opinion is more or less well grounded and evident, as it approaches to one or the other of those two extremes. *Brown.*

OPINION—Maintenance of.

To maintain an opinion because it is thine, and not because it is true, is to maintain thyself, not the truth, and so to prefer thyself above the truth. *Venning.*

OPINION—New.

Wherefore fly no opinion 'cause 'tis new,
But strictly search, and after careful view
Reject, if false; embrace it if 'tis true.
Lucretius.

OPINION—Popular.

In the mass of human affairs there is nothing so vain and transitory as the fancied pre-eminence which depends on

popular opinion, without a solid foundation to support it. *Tacitus.*

OPINION—Power of.

Opinion is that high and mighty dame
Which rules the world, and in the mind doth frame
Distastes or likings; for, in human race,
She makes the fancy various as the face.
Howel.

OPINION—Self-interest in.

Nothing more hinders men from going to, or going from an opinion, than the interest they have by holding it. Men do not care so much for the opinions they hold, as for what they hold by their opinions. Many a man thinks what Demetrius said (Acts xix, 2, 7): "This craft, by which we have all our wealth, is like to be set at nought." Hence they begin to fly in the face of truth, and oppose it with outrageous rage, so dearly sweet, and sweetly dear, is their darling gain. They see they cannot have the honey unless they burn the bees, and therefore fire them forthwith; they cannot possess the vineyard, unless Naboth be put to death, and therefore he must be despatched. When once the copyhold of gain and honour is touched, men begin to look about them, and will never call godliness gain, because gain is their godliness. *Venning.*

OPINION—Social.

Social opinion is like a sharp knife. There are foolish people who regard it only with terror, and dare not touch or meddle with it; there are more foolish people who, in rashness or defiance, seize it by the blade, and get cut and mangled for their pains; and there are wise people, who grasp it discreetly and boldly by the handle, and use it to carve out their own purposes. *Mrs. Jameson.*

OPPORTUNITIES—Wasted.

If a girl who had been strolling in the parks or pastures before breakfast came in laden with bunches of primroses and violets, with cowslips for bracelets, with daisies for brooches, and dandelions for ear-rings, you would not reprove her, or consider that she had forfeited a splendid chance: what was there better than these fair blossoms? But now, if every pebble in her ramble had been a diamond, or a topaz, or an amethyst, and yet she came in with nothing but these *fading blossoms*, what would you say to her then? Would you not exclaim, "Silly, stupid girl! you have missed a fortune; you have despised treasures?" And what shall we say of ourselves if we occupy ourselves with worldly vanities, or scramble on anyhow in idleness, when God has strewn our path with what should enrich us for heaven? We might have gathered wisdom, which "is above riches;" we might have gained God's favour; we might have adorned ourselves with virtues and graces; we might have imitated Mary in her choice; but we let the whole train glide by us without seizing on a single gem. *Anon.*

OPPORTUNITY—Abuse of.

"Ephraim is joined to his idols; let him alone." To be utterly and absolutely alone; to have all the voices that speak to us of God and duty, the voice of conscience from within, the voice of Providence from without, the voice which comes from the lips of Jesus—to have all these voices hushed, hushed into an unbroken, perhaps eternal stillness; can we conceive any condition of a human spirit sadder or more awful? Yet this is the very condition to which the abuse of opportunity, the indulgence of passion, the drowning of the voices when they do speak to us, is naturally and continually tending. *Dr. Hanna.*

OPPORTUNITY—Last.

Several years ago, when the waters of our river were swollen to a flood, a man who had valuable timber in danger of being swept away, ventured into the mad current with his light boat to save it, if possible, from the threatened ruin. He was drawn into the rushing tide, and in a moment was at the mercy of the wild waters. A friend saw his peril, and, mounting a fleet horse, started for a bridge a few miles below, as the only chance to rescue him.

Reaching the bridge before the skiff, which came like an arrow toward the arch, he dropped a rope over it to the surface of the stream, and called to the imperilled man to seize it as his only chance of escape. The trembling hand was extended, the boat sped by, and the inmate was in the arms of his deliverer.

We have often thought of the incident as a forcible illustration of spiritual life, especially in time of revival. To every sinner there comes *a last offer*, from the sacred hand of Him "who is mighty to save." But with startling frequency is the arch of mercy passed for ever, and the soul left to drift away to the ocean of wrath. *Dr. Haven.*

OPPORTUNITY—Neglect of.

Who seeks, and will not take when once 'tis offer'd,
Shall never find it more. *Shakespeare.*

OPPORTUNITY—Taken.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune:

Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures. *Shakespeare.*

OPPOSITION—Help of.

A certain amount of opposition is a great help to a man. Kites rise *against* and not *with* the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the way side to be overlooked and forgotten. He who but braces himself to the struggle when the winds blow, gives up when they have done, and falls asleep in the stillness that follows. *J. Neal.*

ORDER—Beauty of.

Order is a lovely nymph, the child of Beauty and Wisdom; her attendants are Comfort, Neatness, and Activity; her abode is the valley of happiness; she is always to be found when sought for, and never appears so lovely as when contrasted with her opponent—Disorder. *Dr. Johnson.*

ORDER—Confusedness of.

There are persons who are never easy unless they are putting your books and papers in order—that is, according to their notions of the matter—and hide things, lest they should be lost, where neither the owner nor anybody else can find them. This is a sort of magpie faculty. If anything is left where you want it, it is called litter. There is pedantry in housewifery, as well as in the gravest concerns. Abraham Tucker complained that whenever his maid-servant had been in his library he could not sit comfortably to work again for several days. *Hazlitt.*

ORDER—in Creation.

Creation is the production of order. What a simple, but at the same time comprehensive, and pregnant principle is here! Plato could tell his disciples no ultimate truth of more pervading significance. Order is the law of all intelligible existence. Everything that exists in the world, everything that has either been made by God, or has been produced by man, of any permanent value, is only some manifestation of order in its thousandfold possibilities. Everything that has a shape is a manifestation of order; shape is only a consistent arrangement of parts; shapelessness is only found in the whirling columns that sweep across African Saharas; but even these columns have their curious balance, which calculators of forces might foretell, and the individual grains of sand of which they are composed, reveal mathematical miracles to the microscope. Every blade of grass in the field is measured; the green cups and the coloured crowns of every flower are curiously counted; the stars of the firmament wheel in cunningly calculated orbits; even the storms have their laws. *Professor Blackie.*

ORDER—in the Divine Government.

When we consider how exact care is taken in well ordered secular governments, not only that things be done which the affairs of the government required, but that they be done regularly and in the way which is prescribed and set, so as that every one knows and attends the business of his own place and station, and that no one may expect *that* from the treasurer which is to be done by the chancellor, or that from him which belongs to the secretary of state; if there be any beauty and comeliness in order, where should we more expect to find it than in the Divine government, and in the conduct and management of the affairs of the supreme and celestial kingdom; wherein only the remoteness of those things from our sense makes everything seem little and inconsiderable.
John Howe.

ORDER—Fruits of.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things.
Dr. Southey.

ORDER—in Human Doings.

In human doings and human productions we see everywhere the same manifestation [of order]. Well-ordered stones make architecture; well-ordered social regulations make a constitution and a police; well-ordered ideas make good logic; well-ordered words make good writing; well-ordered imaginations and emotions make good poetry; well-ordered facts make science. Disorder, on the other hand, makes nothing at all, but unmakes everything. Stones in disorder produce ruins; an ill-ordered social condition is decline, revolution, or anarchy; ill-ordered ideas are absurdity; ill-ordered words are neither sense nor grammar; ill-ordered imaginations and emotions are madness; ill-ordered facts are chaos.
Professor Blackie.

ORDER—Importance of.

The most important results may depend

on the right place and position of things. Should earthquakes shake the ground, or even storms violently agitate the air, that pyramid stands insecure, which, according to the poet—

"Like an inverted cone,
Wants the proper base to stand upon."

What a monster in nature, how hideous of aspect, and happily of brief existence, were that body which should have its organs and members so misplaced, that the hands occupied the place of the feet, and the heart palpitated in the cavity of the brain! And who, besides, does not know that the fruitfulness, the beauty, the very life of a tree, depends not only on its having both roots and branches, but on these members being placed in their natural order? Let a tree be planted upside down—set the roots in the air, and the boughs in the earth, and I need not ask how much fruit it would yield, nor how many seasons the unhappy plant would survive such barbarous and blundering treatment.

Dr. Guthrie.

ORDER—Meaning of.

What is this wonderful enchanter called ORDER? What, exactly, do we mean by it? If we look into it more narrowly, we shall find that it implies the separation, division, and distribution of things according to their qualities, in certain definite well calculated times and spaces. Number and measure are the essence of it. The sands of the desert cannot be numbered; at least not by us; relatively to our faculties they are mere chaos; but the soldiers of a well-ordered army, arranged in rank and file, can be numbered, and their thousands told with as much ease as the units of a small sum, if only the arrangements be completed. So then order consists in dividing a confused multitude of individual elements into groups that bear a natural resemblance to one another in kind, in number, and in measure. A squad of full-grown soldiers, five in front, and three in depth, like the band of the old Greek chorus, is perfect order; each unit being like the other, and the whole being composed of parts that bear a definite relation of equality or proportion to the whole; the many under the controlling power of order have become one, and with that unity have acquired a distinct character, and are capable of answering a definite purpose. This, and this only, is the difference between an avalanche of shattered rocks on the storm-battered sides of Mont Blanc or Ben Mac-Dhui, and the stable piles of the Memphian pyramids, or the chaste columns of the Partheon; between what the great Scotch poet paints as—

"Crags, knolls, and mounds, confusedly hurled,
The fragments of an earlier world,"

and the beautiful procession of things which Moses describes as marching forth into existence at the fiat of the Omnipotent.

Professor Blackie.

ORDER—Universal.

Order is heaven's first law—a glorious law,
Seen in those pure and beauteous isles of light,
That come and go, as circling months fulfil
Their high behest. Nor less on earth discern'd
'Mid rocks snow clad, or wastes of herbless sand,
Throughout all climes, beneath all varying skies,
Fixing for e'en the smallest flower that blooms,
Its place of growth.

Milton.

ORDINANCES—Gospel.

These are institutions of Divine authority relating to the worship of God; such as *Baptism* (Matt. xxviii, 19). 2. *The Lord's Supper* (1 Cor. xi, 24, &c.). 3. *Public ministry*, or *preaching* and reading the Word (Rom. x, 15; Eph. iv, 13; Mark xvi, 15). 4. *Hearing the Gospel* (Mark iv, 24; Rom. x, 17). 5. *Public prayer* (1 Cor. xvi, 15, 19; Matt. vi, 6; Psa. v, 1, 7). 6. *Singing of Psalms* (Col. iii, 16; Eph. v, 19). 7. *Fasting* (James iv, 9; Matt. ix, 15; Joel ii, 12). 8. *Solemn thanksgiving* (Psa. l, 14; 1 Thess. v, 18).

C. Buck.

ORDINANCES—Use of.

The ordinances are the pipes of the sanctuary, which empty the golden oil of grace into the soul; they are *scala paradisi*, the ladder by which we ascend to the kingdom of heaven.

T. Watson.

ORGANIC UNITY OF MAN.

The human race is an organic whole. The individual man is more intimately united to every other man, and to all past and coming generations, than the leaf which flutters on the twig of a great tree is connected with the tree itself, and with every other leaf that swells its foliage, or with the seed which was ages ago planted in the soil, and from which the noble plant has issued. That organic unity of the Church, springing chiefly out of a common life, derived from Christ and maintained by His indwelling Spirit, and which the Apostle Paul so fully illustrates by the union of the members of the human frame, holds equally true, though on different grounds, of the whole family of man.

And what is true of the human race, is

true of all spiritual intelligences in the universe of God. "We are all members one of another." We form a part of a mighty whole that finds its unity in God. Subtle links from within and from without in God's infinite network, bind us for good or evil, for weal or woe, to spirits of light and of darkness; to principalities and powers in other spheres and systems of being, from the lowest outcast in the unseen world of criminals, up to Gabriel before the throne of God; while over all, comprehending all, sustaining and harmonising all, is the Great I Am, Father, Son, and Spirit. *Dr. Macleod.*

ORIGIN OF EVIL—Discussion of the.

To engage one's mind in speculation upon this subject is like going into a coal pit, the deeper you go the darker it becomes, until you lose all light and are enshrouded with nothing but the blackness of darkness. *John Bate.*

ORIGIN OF EVIL—a Fact.

If you ask how nature hath dejected us, how we came originally thus depraved? I answer, We know not so well how we came by it, as we are sure we have it. Nothing is more certainly true to be preached, nothing more secretly hard to be understood. Therefore, as in the case of a town on fire, let us not busily inquire how it came, but carefully endeavour to put it out. A traveller passing by, and seeing a man fallen into a deep pit, began to wonder how he fell in; to whom the other replied, "Do thou, good friend, rather study how to help me out, than stand questioning how I came in."
T. Adams.

ORIGINAL SIN—Denial of.

Now, he who would deny original sin, must contradict all experience in the transmission of qualities. The very hound transmits his peculiarities learnt by education, and the Spanish horse his paces, taught by art, to his offspring, as a part of their nature. If it were not so in man, there could be no history of man as a species; no tracing out the tendencies of a race or nation; nothing but the unconnected repetitions of isolated individuals, and their lives. It is plain that the first man must have exerted on his race an influence quite peculiar; that his acts must have biassed their acts. And this bias or tendency is what we call original sin. *F. W. Robertson.*

ORIGINAL SIN—in the Infant.

Could we view things *in semine*, and look through principles, what a nest of impurities might we see in the heart of the least infant! like a knot of little snakes wrapped up in a dunghill! What a radical, productive force of sin might we behold in all his faculties, ready upon occasion, and the maturities of age, to display itself with a cursed fertility!
Dr. South.

As the oak is in the acorn; the blade, ear, and full corn in the seed, so sin is in the new-born infant; and as the proper soil, and atmospheric influences will bring out the sapling tree from the acorn, and the blade, &c., from the seed, so will the development of life in the infant and the circumstances in which it shall be placed, bring out the original sin from its nature into practical actions. *John Bate.*

ORIGINAL SIN—not Punished in Hell.

Man is not punished in the future life for being *born* in sin, but for *living* in sin. The one he could not prevent, the other he can, by the grace of God proffered to him.
Ibid.

ORIGINAL SIN—a Root.

A pious minister, having preached on the doctrine of original sin, was afterwards waited on by some persons who stated their objections to what he had advanced. After hearing them, he said, "I hope you do not deny actual sin, too?" "No," they replied. The good man expressed his satisfaction at their acknowledgment; but to show the folly of their opinions in denying a doctrine so plainly taught in Scripture, he asked them, "Did you ever see a tree growing without a root?"
J. G. Wilson.

ORIGINAL SIN—Unseen.

The leprosy in the beginning was unseen, and many a one might have looked upon the man, and have said he was not a leper. The seed of the thistle, at first is hid in the ground, and many a traveller might pass that way and never observe it. Many diseases of the body, commence internally, away from the gaze of men. So with sin. In its original, it exists in the infant, although parents and friends may not perceive it. And as the leprosy unseen will in time develop itself, and the thistle-seed spring up, and the disease break out, so will the original sin of the infant grow with his growth and strengthen with his strength, until no one shall doubt whether he is a sinner or no. *John Bate.*

ORIGINALITY—Definition of.

People are always talking about originality; but what do they mean? As soon as we are born, the world begins to work upon us; and this goes on to the end. And after all, what can we call our own, except energy, strength, and will? If I could give an account of all that I owe to

great predecessors and contemporaries, there would be but a small balance in my favour. *Goethe.*

ORIGINALITY—Example of.

Wordsworth was no copyist upon himself, he formed himself. He took no model; he took the powers and light which were in him and worked them out. There is many a man who is wasting his energies, who has nevertheless the power within him to be something, if he will only not try to be something which he cannot be; if he will only be content to be what he is within himself, instead of aiming at some model it is impossible for him even to realize. Abstractedly, no doubt the armour of the warrior was better than the sling of the shepherd; but for the shepherd the shepherd's sling was best. And so Wordsworth worked out his history, destiny, and life. *F. W. Robertson.*

OLYMPIC GAMES.

The games and combats so much in use among the Greeks, were principally encouraged on account of their being admirably calculated for rendering the bodies of their youth robust and vigorous, that they might be enabled to support the fatigues of war; they likewise formed a material part of their religious ceremonies.

Of these exercises, the heroes of antiquity, such as Hercules, Theseus, Castor and Pollux, were the original inventors; and the greatest poets aspired at glory by celebrating the praises of those who conquered and excelled in them. In process of time public instructors in these exercises arose, who formed a separate profession by themselves, and often made an ostentatious display of their skill by contending with one another in public.

Of these games there were four principal and solemn exhibitions; namely, the Olympic, the Pythian, the Nemean, and the Isthmian.

The Olympic games were the most celebrated for their grandeur and excellence. They are said to have been instituted by Pelops. No particular time was at first set apart for their celebration; but about the year before Christ 784, Iphitus, king of Elis, fixed it to every fourth year. The games were consecrated to Jupiter, and were performed in the neighbourhood of Olympia, a city in the district of Pisa.

From this regulation, the period of four years which intervened between one celebration and another was called an olympiad. Ancient authors reckon their chronology by olypiads, beginning at the olympiad which happened in the year before Christ 776.

The Greeks exerted their utmost efforts to support the magnificence of these games, which were regularly celebrated whilst that people maintained their liberty. The vast concourse of spectators who constantly flocked thither, inspired the combatants with the highest spirit of emulation, and to come off victorious was esteemed the greatest glory.

The year was distinguished by the name of the conqueror in the chariot-races, which were accounted to be the most honorable of all, and his praises were sung by the poets.

The victor in the chariot-races, after being adorned with a crown of olive, received a palm into his hand, and was conducted through the course by a herald, who proclaimed him victor by the sound of a trumpet. This was accompanied by loud shouts from the spectators. On returning to his native city, he made his entry through a breach made in the wall for that purpose, mounted on a chariot drawn by four horses, all his fellow citizens going out to meet him. *Anon.*

ORTHODOXY—Dead.

No doubt there has often been such a thing as "dead orthodoxy,"—a creed of the "letter,"—a religion exclusively dependent on logic, and having nothing to do with the feelings;—belief that is not sublimated into faith;—a system of arteries and veins infiltrated with some coloured substance, like the specimens in an anatomical museum, but in which none of the life-blood of religion circulates.

H. Rogers.

P.

PAIN—Advantages of.

Pain has been the means of increasing our knowledge, our skill, and our comforts. Look to the discoveries made in science, in botany, in chemistry, in anatomy; what a knowledge have we gained of the structure and uses of plants, while we were seeking some herb to soothe pain or cure disease! what a knowledge have we gained of drugs and salts, and earths, useful for agriculture or for the fine arts, while we have been seeking only to find an ointment or a medicine; we have sought a draught to allay the burning thirst of a fever, and we have found a dozen delicious beverages to drink for our pleasure or relief. We studied anatomy to find out the seat of disease, and how to attack it, and we found what we did not seek, a thousand wonderful works of God! a thousand most curious contrivances, most admirable delights! We found a model for the ribs of a ship; we found a pattern of a telescope in the eye; we found joints, and straps, and knitting, and valves which have been copied into the workshop of the mechanic, and the study of the philosopher. Yes,

we may thank our liability to pain for this —for if pain had not existed, who can tell whether these things would have been so soon, if at all, discovered? *Sharpe.*

PAIN—Necessity of.

If we interrogate nature, she will tell us that one of those evils which we most deprecate and seek to avoid, namely, PAIN, is necessary to our preservation, in the present state of things. By pleasure and pain, for the most part, we regulate our actions. A man that felt no pain, would not be able to tell whether he sat upon a chair or a red-hot iron plate; and would thus run the chance of being destroyed. If he felt no pain a man might walk upon nails, or other sharp instruments, and thus inflict serious injuries upon himself, almost unconsciously. Little children when they fracture a bone could never be kept sufficiently still for the separated parts to be kept in apposition but for the pain which is caused by the movement of the injured limb. In the present state of things, indeed, it would almost seem impossible for Infinite power and wisdom so to construct an animal, as to cause that he neither be liable to pain, nor suffer inconvenience from the absence of that liability. To ask it, is to ask that he may walk, unhurt, through fire, or on the bottom of the ocean; that he may be crushed by weights or torn by machinery, and yet remain uninjured.

Pain, again, especially the pain of hunger, is our chief incentive to action; and in activity consists our chief animal enjoyment. Yea, did we not suffer from some necessity or other, it is probable that we might sink into inertion, since the impulse to exertion must necessarily consist in the necessity of supplying some *want*, of gratifying some desire, or of removing or allaying some *pain* or uneasiness. *Ragg.*

PAIN—Pleasures with.

Pain itself is not without its alleviations. It may be violent and frequent, but it is seldom both violent and long-continued; and its pauses and intermissions become positive pleasures. It has the power of shedding a satisfaction over intervals of ease, which, I believe, few enjoyments exceed. *Paley.*

PAIN—Useless.

The experience of the medical profession will always testify that *useless* pain is seldom inflicted; for that which destroys, usually causes absence of pain. Thus, a limb which is so severely injured as to be *destroyed*, even by crushing or burning, ceases to be painful. The man who is frozen to death feels as though he were going quietly to sleep. And those who have been rescued from drowning, uniformly state that their sensations were not very distressing. *Ragg.*

PANTHEISM—Definition of.

Pantheism, as the etymology of the word indicates, signifies that system which maintains that all phenomena of every class known to man, whether spiritual or material, are to be referred to but one substance, and that the universal substance of God; and thus, matter and mind being declared to be only different modifications of one substance, pantheism, from different points of view, assumes sometimes a materialistic, and at others an idealistic complexion. The atheist says that there is no God; the pantheist that everything is God. The materialist says that all the phenomena of the universe are to be referred to one substance, which is matter; the pantheist says that they are all to be referred to one substance, and that the absolute substance of God. *A. A. Hodge.*

PANTHEISM—Delusion of.

No doubt the imagination is often deceived by the gay drapery in which the objects set forth to our contemplation by pantheism is decked, and the intellect, dizzied by the many turnings of sophistry through which it has been carried before the vision is disclosed, is the less capable of detecting the deception; yet the heart, more faithful than the head, will feel at times that it is but a phantom which it is required to love and worship, and that truly within there is neither heart nor life, though there may be grace and motion in the outward form. The worshipper carried through the long avenues of columns and statues and the splendid halls of the ancient temple of the Egyptian Thebes, was not conducted at last to a more miserable termination, when in the inner shrine he found one of the lower animals, than the follower of a modern philosopher when conducted through processes, laws, and developments to a divinity who has less of separate sensation and consciousness and life than the very brutes which Egypt declared to be gods. *McCosh.*

PARABLE—Definition of.

A fable or allegorical instruction, founded on something real or apparent in nature or history, from which a moral is drawn by comparing it with something in which the people are more immediately concerned: such are the parables of Dives and Lazarus, or the Prodigal Son, of the Ten Virgins, &c. *C. Buck.*

PARABLE—Use of a.

A parable is not like a looking-glass, to represent all forms and faces, but a well-

drawn picture, to remonstrate that person whereof it is a counterfeit. It is like a knife: with the haft it cuts not, with the back it cuts not; it cuts with the edge. A candle is made to light us, not to heat us; a stove is made to heat us, not to light us. *T. Adams.*

PARADISE—Heavenly.

Let the words of our Lord be repeated, "To-day shalt thou be with Me in paradise." But where this paradise; what this paradise? We can say, in answer to these questions, that with this heavenly paradise into which the redeemed at death do enter, the ancient, the earthly paradise is not fit to be compared. In the one, the direct intercourse with God was but occasional; in the other it shall be constant. In the one, the Deity was known only as He revealed Himself in the works of creation and in the ways of His providence; in the other, it will be as the God of our redemption, the God and Father of our Lord and Saviour Jesus, that He will be recognised, adored, obeyed—all the higher moral attributes of His nature shining forth in harmonious and illustrious display. Into the earthly paradise the tempter entered; from the heavenly he will be shut out. From the earthly paradise sad exiles once were driven, from the heavenly we shall go no more out for ever. Still, however, after all such imperfect and unsatisfying comparisons, the questions return upon us, Where, and What is the paradise of the redeemed? Our simplest and our best answers to those questions perhaps are these—Where is paradise? wherever Jesus is. What is paradise? to be for ever with, and to be fully like our Lord. We know—for God has told us so, of that paradise of the redeemed—that it is a land of perfect light; the day has dawned there; the shadows have for ever fled away. It is a land of perfect blessedness; no tears fall there; no sighs rise there; up to the measure of its capacity, each spirit is filled with a pure, never ending joy. It is a land of perfect holiness; nothing that defileth shall enter there, neither whatsoever loveth or maketh a lie. But what gives to that land its light, its joy, its holiness in the sight of the redeemed? it is the presence of Jesus. If there be no night there, it is because the Lamb is the light of that place; if there be no tears there, it is because from every eye his hand has wiped off every tear. The holiness that reigneth there is a holiness caught from the seeing Him as He is. And trace the tide of joy that circulates through the hosts of the blessed to its fountain-head, you will find it within that throne on which the Lamb that once was slain is sitting. To be with Jesus, to be like Jesus, to love and serve Him purely, deeply, unfailingly, unfalteringly—that is the Christian's heaven.

I love, says one, to think of heaven; and as I repeat the words, they will find an echo in each Christian heart:

"I love to think of heaven; the cloudless light,
Its tearless joys, its recognitions, and its fellowships
Of love and joy unending; but when my mind anticipates
The sight of God incarnate, wearing on His hands
And feet and sides marks of the wounds;
Which He for me on Calvary endured,
All heaven beside is swallowed up in this;
And He who was my hope of heaven below
Becomes the glory of my heaven above."

Dr. Hanna.

PARDON—Act of.

1. It is an act of free grace (Ps. li, 1; Isa. xliii, 25).

2. An act of justice; God having received satisfaction by the blood of Christ (1 John i, 9).

3. A complete act; a forgiveness of all the sins of His people (1 John i, 7; Ps. ciii, 2, 3).

4. An act that never will be repealed (Mic. vii, 19). *C. Buck.*

PARDON—Author of.

It is not any creature, angel or man; but God. Ministers are said to remit sin declaratively, but not authoritatively; that is, they preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy (1 Thess. ii, 4; Rev. xiii, 5, 6; Mark ii, 7). *Ibid.*

PARDON—Definition of.

Pardon is the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted. *Ibid.*

PARDON—Free.

God neither looks to anything in the creature to wish Him to show kindness, nor yet anything in the creature to debar Him; it is neither righteousness in man that persuades God to pardon sin, nor unrighteousness in man that hinders Him from giving this pardon, and acquitting men from their transgressions. It is only and simply for His own sake that He pardons. *Huntingdon.*

PARDON—Joy of.

Go to the prisoner in his cell under sentence of death; show him the royal mandate proclaiming his pardon, properly signed and sealed; knock off his galling fetters; open his prison doors, and intro-

duce him once more to the forfeited sunshine of heaven. What transports of rapture would thrill through his heart, when, in the consciousness of pardon, he rejoiced in the light of liberty! But how much greater cause of joy has the pardoned sinner, called out of darkness into marvellous light, renovated by the Holy Spirit, and fitted for the joys of heaven!

W. J. Brock.

But O! with what joy, joy unspeakable, even joy that was full of glory, was my soul filled when the weight of sin went off, and a full assurance of faith broke in upon my disconsolate soul! Surely it was the day of my espousals, a day to be had in everlasting remembrance. At first my joys were like a spring-tide, and, as it were, overflowed the banks; go where I would I could not avoid the singing of psalms almost aloud; afterward they became more settled, and blessed be God, saving a few casual intervals, have abode and increased in my soul ever since.

G. Whitfield.

Once there was an artisan who laboured in the service of a rich Eastern master. By some gross imprudence he had got into an immense debt with an unmerciful creditor, who told him that, unless he settled accounts before the close of the year, he and his family should be sold as slaves. It was impossible for the poor man to pay the debt. He might quite as well have tried to build up a tower like that of Babel in one night. Meanwhile his master noticed that his work was falling off every week. It was not so cleverly and accurately made as it used to be. The weekly amount of labour which he produced was also much less than before. One day he spoke about this to the steward. "Why, sir," the steward replied, "that poor fellow cannot possibly make good work. He cannot manage his tools, for his hands tremble. Nor can he see well what he is doing, for his eyes are often filled with tears. He often sits down as in despair, and sighs heavily; and sometimes he makes himself drunk, to forget his misery. A heavy debt is pressing upon him, sir, and until it is paid he will not be able to make one good piece of work." "Tell him, then, that I have paid his debt," the generous master said.

The steward went up to the servant and delivered the message. Picture to yourselves the joy of that poor man. From that moment fresh vigour was poured into his veins. His hands trembled no more, nor were his eyes dimmed with tears. He swung his hammer with a will, so that it was a pleasure to see him. His little dwelling rang with his merry songs, and he made his work even quicker and better than ever before. *Dr. Guthrie.*

PARDON—Nature of.

Of the nature of pardon it may be observed, that the Scripture represents it by various phrases; a lifting up, or taking away sin (Ps. xxxii, 1); a covering of it (Ps. lxxxv, 2); a blotting it out (Ps. xliii, 25); a non-remembrance of it (Heb. viii, 12; Is. xliii, 25). *C. Buck.*

PARDON—Reception of.

So I saw in my dream that just as Christian came up to the cross, his burden loosed from off his shoulder and fell from off his back and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. *Then* was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by His sorrow, and life by His death." Then he stood still awhile to look and wonder, for it was very surprising to him, that the sight of the cross should thus ease him of his burden; he looked therefore and looked again, even till the springs that were in his head sent the water down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him with "Peace be to thee." So the first said to him, "Thy sins be forgiven thee;" the second stripped him of his rags and clothed him with a change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the celestial gate; so they went on their way. Then Christian gave three leaps for joy, and went on singing:—

"Thus far did I come, laden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither;—What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back? [crack?
Must here the strings that bound it to me
Blest cross! blest sepulchre; blest rather be
The Man that there was put to shame for me."

Bunyan.

PARDON AND JUSTIFICATION.

Pardon of sin and justification are considered by some as the same thing; and it must be confessed that there is a close connection; in many parts they agree, and it is without doubt that every sinner who shall be found pardoned at the great day, will likewise be justified; yet they have been distinguished thus: 1. An innocent person, when falsely accused and acquitted, is justified, but not pardoned; and a

criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned. 2. Pardon frees from punishment, but does not entitle to everlasting life; but justification does (Rom. v). If we were only pardoned, we should indeed escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit; therefore they must be what the Scriptures declare—"the gift of God."

C. Buck.

PARENTS—Advice to.

Things which parents may inculcate upon themselves and their children, without fear of excess:

1. Neatness and propriety in dress, having reference to occasion and the circumstances of the individual.

2. Politeness; paying due regard to the tastes and feelings of others.

3. Good humour.

4. Cheerfulness.

5. Justice in respect to the property, character, and feelings of others.

6. Cultivation of the intellect, with a view to the discovery and vindication of truth.

7. Wisdom; the skill to avoid vice and misfortune, and to attain virtue and success.

8. Self-control; the power to restrain one's self from acts of imprudence, vice, and folly; the power to compel one's self to do what is required at the right time, and in the right way.

9. Moral courage; the power to resist fashionable errors; to maintain unpopular truth; to show sympathy, kindness, and humanity toward the unfortunate, the humble and the poor, even where it may threaten momentary contempt.

10. Consistency, without obstinacy.

11. Charity in all its forms.

12. Excellence in the profession or pursuit to which a person devotes himself, accompanied by equity and modesty.

Things which parents should repress in themselves and their children:

1. Display of all kinds, in dress, equipage, manners, accomplishments, talents, wit, personal beauty, power and wealth.

2. Great riches, rank, station, office, as instruments of selfish gratification and pride.

3. Exclusiveness, by which persons affect to be of a superior caste.

4. That assumed superiority of taste which displays itself in hypercritical discontent.

5. That pretendedly superior sagacity which imputes bad motives as the source of good actions.

6. That cunning which would make dupes of mankind.

S. G. Goodrich.

PARENTS—Authority of.

It is a great mistake to suppose that what will make a child stare, or tremble, impresses more authority. The violent emphasis, the hard, stormy voice, the menacing air, only weakens authority; it commands a good thing as if it were only a bad, and fit to be no way impressed, save by some stress of assumption. Let the command be always given quietly, as if it had some right in itself and could utter itself to the conscience by some emphasis of its own. Is it not well understood that a bawling and violent teamster has no real government of his team? Is it not practically seen that a skilful commander of one of those huge floating cities, moved by steam on our American waters, manages and works every motion by the waving of a hand, or by signs that pass in silence—issuing no order at all, save in the gentlest undertone of voice? So when there is, or is to be, a real order and law in the house, it will come of no hard and boisterous, or fretful and termagent way of commandment. Gentleness will speak the word of firmness, and firmness will be clothed in the airs of true gentleness. *Dr. Bushnell.*

PARENTS—Bad.

Mother of Micah (Judg. xvii, 3); *Eli* (1 Sam. iii, 13); *Saul* (1 Sam. xx, 33); *Athaliah* (2 Chron. xxii, 3); *Manasseh* (2 Chron. xxxiii, 6); *Herodias* (Mark vi, 24). *Anon.*

PARENTS—Good.

Abraham (Gen. xviii, 19); *Jacob* (Gen xxviii, 32, &c.); *Joseph* (Gen. xlviii, 13—20); *Mother of Moses* (Exo. ii, 2, 3); *Manoah* (Judg. xiii, 8); *Hannah* (1 Sam. i, 28); *David* (2 Sam. xviii, 5, 33); *Shunamite* (2 Kings iv, 19, 20); *Job* (i, 5); *Mother of Lemuel* (Prov. xxxi, 1); *Nobleman* (John iv, 49); *Lois* and *Eunice* (2 Tim. i, 5). *Anon.*

PARENTS—Inconsistency of.

Parents, to do them justice, are seldom sparing of lessons of virtue and religion; in admonitions which cost little and which profit less; whilst their *example* exhibits a continual contradiction of what they teach. A father, for instance, will, with solemnity and apparent earnestness, warn his son against idleness, excess in drinking, debauchery, and extravagance, who himself loiters about all day without employment; comes home every night drunk; is made infamous in his neighbourhood by some profligate connection; and wastes the for-

tune which should support, or remain a provision for his family, in riot, or luxury, or ostentation. Or he will discourse gravely before his children of the obligation and importance of revealed religion; whilst they see the most frivolous, and oftentimes feigned excuses detain him from its reasonable and solemn ordinances. Or he will set before them, perhaps, the supreme and tremendous authority of Almighty God; that such a Being ought not to be named, or even thought upon, without sentiments of profound awe and veneration. This may be the lecture he delivers to his family one hour; when the next, if an occasion arise to excite his anger, or his surprise, they will hear him treat the name of the Deity with the most irreverent profanation, and sport with the terms and denunciations of the Christian religion, as if they were the language of some ridiculous and long exploded superstition. Now, even a child is not to be imposed upon by such mockery. He sees through the grimace of this counterfeited concern for virtue. He discovers that his parent is acting a part, and receives his admonitions as he would hear the same maxims from the mouth of a player. And when once this opinion has taken possession of the child's mind, it has a fatal effect upon the parent's influence in all subjects; even those in which he himself may be sincere and convinced. *Paley.*

PARENTS—Influence of.

Stronger far than education—going on before education can commence, possibly from the very first moments of consciousness, we begin to impress ourselves on our children. Our character, voice, features, qualities—modified, no doubt, by entering into a new being, and into a different organization—are impressed upon our children. Not the inculcation of opinions, but much rather the formation of principles, and of the tone of character, the derivation of qualities. Physiologists tell us of the derivation of the mental qualities from the father, and of the moral from the mother. But, be this as it may, there is scarcely one here who cannot trace back his present religious character to some impression, in early life, from one or other of his parents—a tone, a look, a word, a habit, or even, it may be, a bitter, miserable exclamation of remorse. *F. W. Robertson.*

PARENTS—Responsibility of.

Plato, seeing a child do mischief in the streets, went forth and corrected his father for it: that father which does not correct his child when he does amiss, is justly corrected for his faults; and it is the pattern of God's judicial proceedings; as He visits the iniquities of the fathers upon the children who imitate them; so He visits the iniquities of the children upon the fathers who countenance and indulge them. Jacob was accountable to Laban for the whole flock; not a sheep or a lamb was lost or torn, but it was required at his hands (Gen. xxxi, 39). Thus must family governors be accountable to God for every lamb in the field, for every child in the family, for every servant in the house. God will, one day, cry aloud in thine ears, husband, father, master, wife, give an account of thy husbandship, give an account of thy fathership, give an account of thy mastership. This made Joshua undertake for his house as well as for himself (Jos. xxiv, 15). And this made David careful of his house as well as his heart, "I will walk within my house with a perfect heart" (Ps. ci, 2).

Kitchen.

What if God should place in your hand a diamond, and tell you to inscribe on it a sentence, which should be read at the last day, and shown there as an index of your own thoughts and feelings? What care, what caution would you exercise in the selection. Now, this is what God *has* done. He has placed before you the immortal minds of your children, more imperishable than the diamond, on which you are about to inscribe every day and every hour, by your instructions, by your spirit, or by your example, something which will remain, and be exhibited for or against you at the judgment day. *Dr. Payson.*

PARENTS—Ties of.

How many hopes and fears, how many ardent wishes, how many anxious apprehensions, are twisted together in the threads that connect the parent with the child!

"Thou seest the braided roots that bind
Yon towering cedar to the rock;
Thou seest the clinging ivy twined,
As if to spurn the whirlwind's shock;—

Poor emblems of the strings that tie
His offspring to a parent's heart;
For those will, mouldering, yield and die,
But these can never, never part."

S. G. Goodrich.

PARTY SPIRIT—Credulity of a.

Of all kinds of credulity, the most obstinate is that of party spirit; of men, who, being numbered, they know not why, in any party, resign the use of their own eyes and ears; and resolve to believe nothing that does not favour those whom they profess to follow. *Dr. Johnson.*

PARTY SPIRIT—Definition of.

It is the opposite to candour, and consists in carrying on any opposition in an

angry fiery disposition, chiefly for the sake of victory. *Scraggs.*

PARTY SPIRIT—Evils of a.

A party spirit is that disposition which envenoms and contracts so many hearts, separates so many families, divides so many societies, and undermines real religion; party spirit not only incapacitates for sweet communion with God, but by encouraging pride, and many evil passions, it frequently excites to malice and barbarity, and the most bitter persecutions.
Saurin.

PARTY SPIRIT—Obstinacy of a.

He knows very little of mankind who expects, by any facts or reasoning, to convince a *determined party-man.* *Lavater.*

PASSION—Headstrong.

When headstrong passion gets the reins of reason,
The force of nature, like too strong a gale,
For want of ballast, oversets the vessel.
Higgons.

PASSION—Raging.

A little fire is quickly trodden out,
Which being suffered, rivers cannot quench.
Shakespeare.

PASSION—Ruling.

The importance and necessity of a ruling passion—*i. e.* some grand object, the view of which kindles all the ardour the soul is capable of, to attain or accomplish it—possibility of *creating* a ruling passion asserted.

Necessity of pursuing some grand purpose of existence as a sportsman does a fox—at all hazards, over hill and dale and brook; through wood and brake, and everything and everywhere, unless it go into the earth, or into the clouds; and *here,* too, our moral chase shall follow; for the *body* shall enter the dust—the *soul* ascend!
J. Foster.

PASSION—(Ruling)—Danger of.

I have the highest opinion of the value of a *ruling passion;* but if this passion monopolises all the man, it requires that the object be a very comprehensive or a very dignified one, to save him from being ridiculous. The devoted *antiquary,* for instance, who is passionately in love with an old coin, an old button, or an old nail, is ridiculous. The man who is *nothing but* a musician, and recognises nothing in the whole creation but crotchets and quavers, is ridiculous. So is the *nothing but* verbal critic, to whom the adjustment of a few insignificant particles in some ancient author, appears a more important study than the grandest arrangements of politics or morals. Even the total devotee to the grand science *Astronomy,* incurs the same misfortune. Religion and morals have a noble pre-eminence here; no man can become ridiculous by his passionate devotion to *them;* even a *specific* direction of this passion will make a man sublime, witness *Howard; specific* I say, and correctly, though, at the same time, *any* large plan of benevolence must be comprehensive, so to speak, of a large quantity of morals.
J. Foster.

PASSION—Terribleness of.

How terrible is passion! how our reason
Falls down before it, while the tortur'd frame,
Like a ship dash'd by fierce encountering tides,
And of her pilot spoil'd, drives round and round,
The sport of wind and wave. *Barford.*

PASSIONS—Conquest of the.

Consider daily the passions which are bred in your heart, as a fisherman beholds the fishes swimming in the water, on purpose to catch them. Look on that which is most predominant within you, from what root it springeth, when it began, what progress it hath made, what rule it usurpeth ordinarily over your soul, what effects it produceth, whether it be more spiritual or temporal, what things use to foment it; provide counsels and means to root it out; proceed to this with courage and fervour, as to the requisition of an incomparable good. *N. Caussin.*

PASSIONS—Description of the.

We use the term passions in its most comprehensive sense, as including all the emotions, whether good or evil. To regulate the good and to extirpate the evil is imperative on all. Many of the passions may be summed up in these two—love and hatred. Love is the happy passion, and contributes largely to the sum of human bliss. Desire, hope, joy, are only developments or modifications of love. *Desire,* which must be ranked among the passions, is nothing more than love going out after its object. The only difference between love and desire is that which exists between a man when he is sitting and when he is walking. He is the same identical personage, only in a different posture. Desire is nothing more than love travelling towards the object of affection. *Hope,* again, is another modification of love. The difference between hope and love is simply that which exists between the man when in his habitation, and the same man when on his watch-tower. Hope is nothing more than love on her watch-tower, casting a long glance onward, and anticipating the realization of its desire. *Joy* is another modification of love. It is love rejoicing

in the possession of the object. *Hatred* is a passion that stands opposed to love, and develops itself in anger, retaliation, envy, revenge, and lust of power. *R. Roberts.*

PASSIONS—Expressions of the.

Every sentiment of the mind has particular parts of the body in correspondence with it, and affected by it. Hatred, scorn, love, suspicion, confidence, admiration, and every other passion of the mind have particular muscles in sympathy with them, and affect the features in a particular manner; so that in remote villages, and in those countries where the emotions of the heart are not attempted to be concealed or disguised, it is an easy matter to know the state of men's minds by looking in their faces. But in more artificial societies, in great cities, and in courts, where many are struggling for the same object, where there is an everlasting jarring of interest, where men are anxious to conceal their designs and their wishes, and dare not avow the real motives of their actions, it is difficult to judge of the feelings of the heart by what appears in the countenance; yet, in the midst of all this affectation and disguise, men of experience and penetration will often see real joy through artificial tears, genuine sadness in assumed gaiety, and inveterate hatred lurking under all the officious smiling display of kindness. Art cannot long carry on a successful war with nature; men cannot be on their guard, or keep their features in everlasting constraint; the genuine passion will occasionally show itself in the countenance, by the sympathising muscles; the hypocrite is at that instant detected, and all his future grimaces are in vain.

Dr. J. Moore.

PASSIONS—Opposition to.

All passions are like rapid torrents; they swell the more for meeting with a dam in their violence. He that will hear nothing in the rage of anger, will, after a pause, inquire of you. Seem you to forget him and he will the sooner remember himself. It sometimes falls out that the end of passion is the beginning of reason.

J. Beaumont.

PASSIONS—Power of the.

Napoleon, beneath whose leaden foot-tread whole continents trembled, was conquered by his passions. Wellington, England's iron duke, was not his only master. Alexander the Great, with his march of triumphs over the nations, was often almost martyred by fits of demon passion. Samson, the great victor of the Philistines, became the helpless victim of his own base lust. Hercules, boasting of his strength, is said to have sought highway robbers to combat with, and to have challenged monsters to battle, that he might show how easily he could vanquish them. But impurity thoroughly mastered him.

R. Roberts.

PASSIONS—Tyranny of the.

We say of a man who has no will-mastery, "He is ruled by his passions;" they govern him, not he them. Centuries ago an Arab wrote: "Passion is a tyrant which slays those whom it governs." It is like fire, which once thoroughly kindled, can scarcely be quenched; or like the torrent, which, when it is swollen, can no longer be restrained with its banks. Call not him a prisoner who has been put in fetters by his enemy, but rather him whose own passions overpower him to destruction.

Joseph Johnson.

PASSIONS IN THE SOUL.

Sometimes in our latitudes vapours rising from the ground, and hanging in the atmosphere, change the white brightness of the sun into a jaundiced yellow or a fiery red. A shade that seems to take the mirth out of both man and beast then lies upon the world. Thus passions, issuing like mist from the soul itself, darken the face of God, hiding His tenderness, and permitting only anger to glance through. *Arnot.*

PAST, PRESENT, FUTURE.

The past, in truth, still lives to us, and, connected by the slight ligament of the present moment, is all that really does. The future does not live as yet. The past is the region, properly speaking, of *fact*,—pleasing or painful, of aspect benign or frowning, chiefly as we ourselves have made it; over it, imagination has little power. As to the future, we live only in imagination,—"that forward delusive faculty," as Butler calls it, "ever obtruding beyond its sphere,"—and the counterpart of that future will never live in reality: it is, in truth, as much a land of shadows as any other in the realms of that great enchanter. And even if we prefer to gaze on the unknown future rather than on the familiar past; if its very mask piques our curiosity, and leads us to speculate on what is behind it, it may yet be naturally expected (instead of our being wholly taken up with greeting a new acquaintance of whom we at present know nothing), that we should at least dwell with pensive and grateful retrospect on the many blessings the Old Year has brought us, if we have been happy in it; or if we have had our trials and sorrows, that we have been brought safely through them, and that at least so much of the more toilsome, hazardous parts of life's pilgrimage will have to be traced no more;

or if we have fallen into grievous errors, that we should take that happy moment for penitently confessing them, thanking God that they have not been our ruin, and resolving to walk more warily for the time to come; in a word, that we should let the present be the meeting-place of the past and the future, and allow the lessons of severe experience to chastise and instruct the anticipations of what is to come.

H. Rogers.

PASTOR—Consistent.

The proud he tam'd, the penitent he cheer'd,
Nor to rebuke the rich offender fear'd;
His preaching much, but more his practice wrought
A living sermon of the truths he taught.

Dryden.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrines, and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause.

Cowper.

PASTOR—Inconsistent.

Do not as some ungracious pastors do,
Show me the steep and thorny way to heaven,
Whil'st like a puff'd and reckless libertine,
Himself the primrose path of dalliance treads
And recks not his own road. *Shakespeare.*

PATIENCE—Angel of.

Angel of Patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will.
Oh! thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers, "Be resigned:
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well."

J. G. Whittier.

PATIENCE—Characteristics of.

'Tis *patience*, the beloved of heaven! the meek,
The mild, the lowly, and the gentle patience,
Whose eye looks up to God; and ne'er unbends
Its fixed and placid gaze to look upon
The thorns that tear her bleeding breast: who stands [life;
Pale, calm, unmoved amid the storms of
Whose soul weeps not for heart's torture—patience,
The meek-eyed pilgrim of the earth, that child
Of heaven—perfection's crown. *Reddell.*

PATIENCE—Description of.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman and approves the man; she is beautiful in either sex and every age. Behold her appearance and her attire. Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the eyes of doves for meekness, and on her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence; her complexion and colour that of innocence and security; while, like the virgin, the daughter of Sion, she shakes her head at the adversary, despising and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.

Bp. Horne.

PATIENCE—Examples of.

By patience Job did bear all the torments that the devil could heap upon him; by patience Jacob put up with a thousand wrongs from Laban and his children, and never complained in one and twenty years before he departed; by patience Joseph forgave his brethren when he might have put them to death, and gave them food when they feared revenge; by patience Christ suffered banishment and reproaches, and scourges, until He went to His death, like a Lamb to the slaughter.

Henry Smith.

PATIENCE—Learning.

There is no such thing as preaching patience into people unless the sermon is so long that they have to practise it while they hear. No man can learn patience except by going out into the hurly-burly world, and taking life just as it blows. Patience is but lying to and riding out the gale. *H. W. Beecher.*

PATIENCE—towards Men.

The following story is contained in one of the Jews' books;—"When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was a hundred years of age; he received him kindly, washed his feet, provided supper, and caused him to sit down; but observing that the old man ate and prayed not, nor begged for any blessing on his meat, asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, "I thrust him away because he did not worship Thee." God answered him, "I have suffered him these hundred years, though he dishonoured me, and couldst not thou endure him one night, when he gave thee no trouble?" Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. *N. Taylor.*

PATIENCE—Power of.

This power God hath given to patience, the medicinable virtue, that it should be like a wholesome herb in the world, or a general physician for all persons and all diseases. Therefore when the angel had recorded all the troubles which should come in the latter days; at last he concluded, "Here is the patience of the saints;" as though patience should bear all. Therefore, so many Scriptures go like preachers about the Bible, to exhort unto patience, like a beacon which is set up to call men together, shewing us, that by *patience we possess our souls;* as though a man without patience had no rule of himself; that *a man's wisdom is known by his patience,* as though that he which is not patient, cannot be wise; that by *patience we receive the promises,* as though the promises did not belong to us unless we had patience; that *patience breedeth experience, and experience hope,* as though he which wanteth patience, had no experience of God, to know the scope of His doings, nor any hope to comfort him about the life to come. *Henry Smith.*

PATIENCE—a Preservative.

As the lid is made to open and shut, to save the eye; so patience is set to keep the soul, and save the heart whole to cheer the body again. Therefore, if you mark when you can go by an offence and take a little wrong, and suffer trouble quietly, you have a kind of peace and joy in your heart, as if you had gotten a victory; and the more your patience is, still the less your pain is. For as a light burden, borne at the arm's end, weigheth heavier by much than a burden of treble weight if it be borne upon the shoulders, which are made to bear; so if a man set impatience to bear a cross, which is not fit to bear, it will grumble and murmur, and start and shrink, and let the burden fall upon his head; like a broken staff which promiseth to help him over the water, and leaveth him in the ditch. But if you put it to patience, and set her to bear it which is appointed to bear, she is like the hearty spies that came from Canaan, and said, "It is nothing to overcome them;" so patience saith, "It is nothing to bear, it is nothing to fast; it is nothing to watch; it is nothing to labour, it is nothing to be envied, it is nothing to be backbited, it is nothing to be imprisoned; 'In all these things we are more than conquerors.'"

Henry Smith.

PATIENCE—in Trouble.

As the tree which Moses cast into the spring seasoned the bitterness of the waters, so patience, cast into our troubles, seasoneth the bitterness of the cross, and is as it were instead of an assistant unto every man, to overthrow and overcome his troubles, like the armour-bearer which helped Jonathan to vanquish his enemies. She hath a desire to draw such a skin over our sores that shall make our poverty seem riches, our reproaches seem honours, our bondage seem liberty, our labour seem rest, our sorrow seem joy, our pain seem ease, our sickness seem health, and all that hurt us, rejoice us, until we say with David, "Thy judgments are pleasant;" shewing that God's justice is as pleasant to the patient, as His mercies to others.

Ibid.

PATIENCE—Want of.

He who wanteth patience in this world, is like a man who standeth trembling in the field without his armour, because every one can strike him, and he can strike none; so the least push of pain, or loss, or disgrace, doth trouble that man more which hath not the skill to suffer, than twenty trials can move him which is armed with patience like a golden shield in his hand, to break the stroke of every cross, and save the heart though the body suffer: for while the heart is whole, all is well.

Ibid.

PATIENCE OF CHRIST.

Patience was like a privy coat upon His soul, that when the devil struck at Him,

he was stricken himself; when death came to kill Him, he was killed himself; and all their shot could not hurt Him, because of His preservation which He had about Him, like Samson's hair which saved him from all his enemies. *Henry Smith.*

PATIENCE OF MAN AND WOMAN.

Patience is of two kinds. There is an active, and there is a passive endurance. The former is a masculine, the latter, for the most part, a feminine virtue. Female patience is exhibited chiefly in fortitude; in bearing pain and sorrow meekly without complaining. In the old Hebrew life female endurance shines almost as brightly as in any life which Christianity itself can mould. Hannah under the provocations and taunts of her rival, answering not again her husband's rebuke, humbly replying to Eli's unjust blame, is true to the type of womanly endurance. For the type of man's endurance you may look to the patience of the early Christians under persecution. They came away from the Sanhedrim to endure and bear; but it was to bear as conquerors rushing on to victory, preaching the truth with all boldness, and defying the power of the united world to silence them. These two divers qualities are joined in One, and only One of woman born, in perfection. One there was in whom human nature was exhibited in all its elements symmetrically complete. One in whom there met all that was manliest and all that was most womanly. His endurance of pain and grief was that of the woman rather than the man. A tender spirit dissolving into tears, meeting the dark hour, not with the stern defiance of the man and the stoic, but with gentleness, and trust, and love, and shrinking, like a woman. But when it comes to the question in Pilate's judgment-hall, or the mockeries of Herod's men of war, or the discussion with the Pharisees, or the exposure of the hollow falsehoods by which social, domestic, and religious life were snapped, the woman has disappeared, and the hardy resolution of the man, with more than manly daring is found in her stead. This is the patience for us to cultivate: To bear and to persevere. *F. W. Robertson.*

PATRIOTISM—Universal.

Patriotism, or love of country, is a sentiment which pervades almost every human breast, and induces each individual to prefer the land of his birth, not because it is better than another country, but merely because it is his country. This sentiment may be illustrated by a variety of anecdotes. Many of the Swiss, on account of the poverty of their country, are induced to seek military service in foreign lands. Yet, in their voluntary exile, so strong is their affection for their native hills, that whole regiments have been said to be on the point of desertion, in consequence of the vivid recollections excited by one of their national songs.

A French writer informs us that a native of one of the Asiatic Isles, amid the splendours of Paris, beholding a banana tree in the Garden of Plants, bathed it with tears, and seemed for a moment to be transported to his own land. The Ethiopian imagines that God made his sands and deserts, while angels only were employed in forming the rest of the world. The Maltese, insulated on a rock, distinguish their island by the appellation of "The Flower of the World." The Javanese have such an affection for the place of their nativity, that no advantages can induce them, particularly the agricultural tribes, to quit the tombs of their fathers. The Norwegians, proud of their barren summits, inscribe upon their rix dollars, "Spirit, loyalty, valour, and whatever is honorable, let the world learn among the rocks of Norway." The Esquimaux are no less attached to their frigid zone, esteeming the luxuries of blubber-oil for food, and an ice cabin for habitation, above all the refinements of other countries.

Such are some of the exhibitions of this universal sentiment in less refined nations. In a state of higher civilization, it becomes a more exalted passion, and is thus beautifully expressed by Scott:

"Breathes there the man with soul so dead
Who never to himself hath said,
This is my own my native land!
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there be, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth, as wish can claim;
Despite those titles, power and pelf,
The wretch concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying shall go down
To the vile dust, from whence he sprung,
Unwept, unhonoured, and unsung."

S. G. Goodrich.

PEACE—Antecedents of.

We find the jailor trembling, before we find him rejoicing. There were mighty and rending winds, earthquakes, and fire, all terrible; before there came the still small voice in which God was (1 Kings xix, 12); so God, in convictions, many times prepares the way by thunders and earthquakes, by the thundering of His word and the trembling of our own consciences, before He comes to us in the still and sweet voice of peace and comfort.

And, certainly, they are much more afraid than hurt, whom God by His terrors thus frights into heaven. *Bp. Hopkins.*

PEACE—Christian.

Christian peace, the peace which Christ gives, the peace which He sheds abroad in the heart, is it ought else than such a glorified harmony — the expelling from man's life of all that was causing disturbance there, all that was hindering him from chiming in with the music of heaven, all that would have made him a jarring and a dissonant note, left out from the great dance and minstrelsy of the spheres, in which now shall mingle for ever the consenting songs of redeemed men and elect angels? *Archbishop Trench.*

PEACE—Deep.

When you look at the believer's busy life, you may see no trace of his peace of soul. But you know that ocean, under the hurricane, is lashed into those huge waves and that wild foam only on the surface. Not very far down, the waters are still as an autumn noon; there is not a ripple, or breath, or motion. And so, if we had the faith we ought, though there might be ruffle upon the surface of our lot, we should have the inward peace of perfect faith in God, Amid the dreary noises of this world; amid its cares and tears; amid its hot contentions, ambitions, and disappointments; we should have an inner calm like the serene ocean depths, to which the influence of the wild winds and waves above can never come! *Anon.*

PEACE—Definition of.

Peace is the opposite of passion, and of labour, toil, and effort. Peace is that state in which there are no desires madly demanding an impossible gratification; that state in which there is no misery, no remorse, no sting. *F. W. Robertson.*

PEACE—the Effect of Faith.

"He that believeth shall not make haste." The metaphor here is taken from the circumstances of a person overcome by sudden alarm or fright. He has not calmness and self-possession enough to look about him—he takes the wrong step, because all is alarm, and confusion, and hurry within. "He that believeth," then, "shall not make haste"—shall not be alarmed—shall not be thrown into confusion and dismay; he shall possess his soul in peace. *Dr. Beaumont.*

PEACE—Heart filled with.

Go to the margin of some transparent lake, whose placid bosom reflects all the beauty and loveliness of surrounding nature; for there you have the sweetly soft and delightful emblem of a heart filled with the peace of God. *Dr. R. Newton.*

PEACE—Kinds of.

There are several things called peace which are by no means Divine or God-like peace. There is peace, for example, in the man who lives for and enjoys self, with no noble aspiration goading him on to make him feel the rest of God; that is peace, but that is merely the peace of toil. There is rest upon the surface of the caverned lake, which no wind can stir; but that is the peace of stagnation. There is peace amongst the stones which have fallen and rolled down the mountain's side, and lie there quietly at rest; but that is the peace of inanity. There is peace in the hearts of enemies who lie together, side by side, in the same trench of the battle-field, the animosities of their souls silenced at length, and their hands no longer clenched in deadly enmity against each other; but that is the peace of death. If our peace be but the peace of the sensualist satisfying pleasure, if it be but the peace of mental torpor and inaction, the peace of apathy, or the peace of the soul dead in trespasses and sins, we may whisper to our souls, "Peace, peace," but there will be no peace; there is not the peace of unity, nor the peace of God, for the peace of God is the living peace of love. *F. W. Robertson.*

PEACE (National)—Effects of.

Meanwhile fair Peace secures the quiet plain,
Fair Peace, in whose auspicions, easy reign
They first instructed stubborn steers to bow
Their necks, to wear the yoke, and draw the plough.
Peace glads the vines to yield a large produce,
And swells the rip'ning grape with kindly juice;
That the pleased peasant, from paternal bowl,
May pour large floods of wine to cheer his soul.
Peace plies the prong and brights the shining share;
Let eating rust destroy the tools of war.
Tibullus.

PEACE (National)—Love of.

Numa Pompilius, from a love of peace and to recommend it, altered the beginning of the Roman year. It formerly commenced with the month of March (which Romulus had appointed because he loved Mars, the god of war), but Pompilius changed it to January, from Janus, the god of peace. *Anon.*

PEACE—Nature of.

Peace is love reposing. It is love on the green pastures, it is love beside the still waters. It is that great calm which comes over the conscience, when it sees the atonement sufficient, and the Saviour willing. It is unclouded azure in a lake of glass; it is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.

Dr. J. Hamilton.

It is the *still music* of the soul. It is the *calm sunset* of a summer's sabbath. It is the *olive branch*—sign of judgment abating. It is Jerusalem, *i.e.* the vision of peace. It is Melchizedec, king of righteousness, king of peace. *G. S. Bowes.*

Peace is like a beautiful city at rest, calmly sleeping upon the waters. *Anon.*

PEACE—as a River.

Peace may be compared to a river—

1. In its origin—small, joyous, sparkling, vigorous, rapid.

2. In its progress—widening and deepening from the "ankles" to the "knees," from the knees to the "loins," from the loins to "waters to swim in, a river that cannot be passed over,"—receiving new tributaries on the right and left, from the means of grace, as they are supplied with the dew of heaven and showers of blessings—sweeping away as it rolls on in its strength, the obstacles of unsanctified affections and unconquered lusts.

3. In its influence—holy, healthy, generating, serviceable to society, spreading on either side verdure and fruitfulness.

4. In its changes—varying in its depths, currents, course, tributaries, associations, &c.

5. In its termination—rolling into and mingling with the shoreless, blessed sea of perfect peace in heaven, where undulating waves never roll in strife or break in death.

John Bate.

PEACE—Roots and Fruits of.

The tree of peace strikes its roots into the crevices of the everlasting Rock; it grows securely from that Rock, and casts out its cool shadow in the sunshine, and makes sweet music in the storm, and is to the believer as the shadow of a great rock and fruit of refreshment in a weary and parched land. *Dr. Cumming.*

PEACE—Seeking.

Peace may be sought two ways. One way is as Gideon sought it, when he built his altar in Ophrah, naming it "God send peace," yet sought this peace that he loved as he was ordered to seek it, and the peace was sent, in God's way:—"The country was in quietness forty years in the days of Gideon." And the other way of seeking peace is as Menahem sought it, when he gave the king of Assyria a thousand talents of silver, that "his hand might be with him." That is, you may either win your peace or buy it—win it, by resistance to evil; buy it by compromise with evil, You may buy your peace, with silenced consciences; you may buy it with broken vows; buy it with lying words; buy it with base connivances; buy it with the blood of the slain, and the cry of the captive, and the silence of lost souls.

Ruskin.

PEACE—Sin Prevents.

When the sun is half hidden, and the rays that do penetrate are of a livid, lurid hue, we know well, we know all, that there is nothing the matter with the sun—that the sole reason of the dimness and dread is the vapour that springs from the earth, and hovers near its surface. If we were as knowing and as true in spiritual as we are in natural affairs, we would understand, and confess, and feel, that when a human heart is turned toward God, its own sin is the only impediment to peace. *Arnot.*

PEACE—in Trouble.

A ship's compass is so adjusted as to keep its level amidst all the heavings of the sea. Though forming part of a structure that feels every motion of the restless waves, it has an arrangement of its own that keeps it always in place, and in working order. Look at it when you will, it is pointing—trembling, perhaps, but truly—to the pole. So each soul in this life needs an adjustment of its own, that amid the fluctuations of the "earthen vessel" it may be kept ever in a position to feel the power of its great attraction in the skies. *Anon.*

PEACE—by Victory.

No peace was ever won from fate by subterfuge or agreement; no peace is ever in store for any of us, but that which we shall win by victory over shame or sin; victory over the sin that oppresses, as well as over that which corrupts. *Ruskin.*

PEACE AND WAR—National.

Peace makes plenty, plenty makes pride, pride breeds quarrel, and quarrel brings war: war brings spoil, and spoil poverty; poverty patience, and patience peace. So peace brings war, and war brings peace.

Anon.

PEACE WITH GOD—Knowledge of.

To know whether God be at peace with you, see if you be at peace with Him. This is the note in the index; and if we

find it there, we may be sure to find the other in the book. As he that looked westward for the rising of the sun saw it sooner, gilding the tops of the mountains, than they that looked for it in the east; so this is the best way to see whether God be at peace with us; let us look back upon ourselves, and see our condition towards God. Some hold that the answer by Urim and Thummim was by the rising of the stones in the high priest's breastplate. Though I am not of their mind, yet I may allude to it in the case in hand; look into thine own breast, make thine observation thence, see how thy heart stands affected towards God; and by that thou mayest understand what God's answer to thy question is—viz., whether He be at peace with thee. *Lightfoot.*

PEACE WITH GOD—Peace of Conscience not.

Inward peace in the conscience doth not infer having peace with God. By "Inward peace in the conscience" we mean the opposite to pangs, troubles, storms of conscience. And this peace is the common temper of the most consciences in the world; they have no disquiet at all. They say, "peace, peace," when there is no peace. *Ibid.*

As by certain means which are used men make harbours and enclose therein a body of water which is calm, and keeps ships in quiet while the seas without and beyond are raging in fury; so the sinner, by a course of means which he adopts, sometimes barricades his soul, by which he brings about a false peace within his conscience; but the elements of Divine justice, the administrators of the holy law, rage and storm all around; and before long the barriers shall be broken down, and the soul shall merge into the ocean of wrath, and conscience become a vessel tossed upon its raging billows for ever and ever.

John Bate.

PEACEMAKERS—Description of.

We may easily learn, in how wide a sense the term *peacemakers* is to be understood. In its literal meaning it implies those lovers of God and man, who utterly detest and abhor all strife and debate, all variance and contention; and accordingly labour with all their might, either to prevent this fire of hell from being kindled, or when it is kindled, from breaking out, or when it is broke out, from spreading any farther. They endeavour to calm the stormy spirits of men, to quiet their turbulent passions, to soften the minds of contending parties, and, if possible, reconcile them to each other. They use all innocent arts, and employ all their strength, all the talents which God has given them, as well to preserve peace, where it is, as to restore it, where it is not. It is the joy of their heart to promote, to confirm, to increase mutual goodwill among men; but more especially among the children of God, however distinguished by things of smaller importance; that as they have all "one Lord, one faith;" as they are all "called in one hope of their calling," so they may all "walk worthy of the vocation wherewith they are called; with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the spirit, in the bond of peace." *J. Wesley.*

PEDANTRY—Description of.

Pedantry prides herself on being *wrong* by rules; while common sense is contented to be *right* without them. The former would rather stumble in following the dead, than walk upright by the *profane* assistance of the living. She worships the mouldering mummies of antiquity, and her will is, that they should not be buried, but *embalmed*. She would have truth herself bow to the authority of great names; while common sense would have great names bow to the authority of truth. Folly disgusts us less by her ignorance, than pedantry by her learning; since she mistakes the *nonage* of things for their *virility;* and her creed is, that darkness is increased by the accession of *light;* that the world grows younger by *age;* and that knowledge and experience are *diminished* by a constant and uninterrupted accumulation.

C. Colton.

PEN—Power of the.

That was a beautiful tribute of Napoleon to the supremacy of mind over physical force in the long trial. "Do you know, Fontanes," he said, "what I admire most in the world? It is the powerlessness of force to found anything. There are only two powers in the world—the sabre and the pen; and in the end, the former is always conquered by the latter." *Anon.*

PENITENCE—Affected.

"I am the chief of sinners," said the cardinal to his confessor. "It is too true," said the monk. "I have been guilty of every kind of sin," sighed the cardinal. "It is a solemn fact, my son," said the monk. "I have indulged in pride, ambition, malice, and revenge," pursued his Eminence. The provoking confessor assented without one pitying word of doubt or protest. "Why, you fool!" at last said the exasperated cardinal, "you don't imagine I mean all this to the letter?" "Ho, ho!" said the monk, "so you have been a *liar* too, have you?" *N. Rogers.*

PENITENCE—Motive to.

Think of the grand harmony of the moral universe, all deranged by this vile discord of evil; think of the disturbing element, which has not only smitten the earth with a curse, and plunged its inhabitants under the shadow of a terrible penalty, but which dashes like an angry breaker against the throne of the Divine, intercepting God's complacency in the perfection of the creatures that He has made; think of a taint so thorough, and a taint so general, that it can be eradicated only by a new expedient of mercy, that it can be healed only by an exhausting of the very fulness of heaven; think of God's outraged honour and violated law; think of your own neglected opportunity and forfeited privilege, and then say if any sorrow can be too intense and too absorbing, whether it moan in speechless agony, or whether it charge the head with waters, and turn the eyes into a fountain of tears.

W. M. Punshon.

PENITENCE—Phases of.

Such is the essential difference of temperament and circumstance in the human family that this sorrow will be varied of necessity in its development and in its expressions. The great law of variety which God has impressed upon the universe of His hand will be equally manifested here. Just as there are different curves in smiles that are equally sunny, and different tones in equally hearty laughter, and different styles in forms that strike us with an equal sense of loveliness, so will there be different symptoms in hearts that are equally prostrated by the contritions of penitential sorrow. It may be that it will be seen in the brow of unusual thoughtfulness, or in the tear that has eluded the watchers, but that is hastily pursued and brushed off as soon as its escape is discovered. In one case it may abstract the man from the concerns of earth in dull indifference, in another it may concentrate every energy into intenser and more passionate play; it may be silent in its weeping, or unable to weep at all; it may be frantic in its cries, or it may be smitten with a strange horror of silence. It may burst like a flood into the strong man's heart, and convulse his nature with its tides of stormful feeling; or it may ripple like a rill into some quiet womanly spirit, and subdue, by its gentle influence, all her unbelief and pride. And sometimes — for I would not limit the working of the Holy One of Israel, and I would be far from that profane blasphemy that would say, "He casteth out devils by Beelzebub, the prince of devils"—sometimes it may swoon the life out of a man, and it may produce those strange and painful symptoms at which fanaticism scoffs, and which sceptical science reduces into a complex hysteria. But, however diverse its duration, it will be always there; wherever there is a penitent heart, there will be, there must be, the feeling of sorrow for sin. If the arrow is not sharp in the heart of the king's enemies, they do not need either the blanching hand or the healing balm; if the heart is not broken in the man he does not need the gentle ministry of Him who healeth the broken in heart and bindeth up their wounds. *Ibid.*

PENITENT—Desire of the.

A sick man is not more desirous to be rid of all his diseases, nor a prisoner to be freed from all his bolts and chains, than the true penitent is desirous to be rid of all his sins. *T. Brooks.*

PENITENT—Welcome to Christ.

Does any one whose thoughtless heart has hitherto been set upon the lust of the eye, the pomp of the world, or the pride of life, begin now to perceive the importance of futurity? Does any one whom the violence of passion hath carried into atrocious crimes, which repetition rendered habitual and familiar, begin to perceive his danger? Would he wish to escape it, if an escape were possible? Let him, then, not be discouraged by any enormities of his preceding life. To become Christ's disciple, every one who wishes is permitted; every one's past sins are forgiven from the moment that he resolves to conform to the precepts and example of his Saviour. *He* who made an open discovery of Himself—an early proffer of salvation to a people who, though not idolators, had but imperfectly known the Father, — *He* who, in a conference, the occasion of which was evidently of His own seeking, revealed Himself to a woman living in impure concubinage with the sixth man she had called her husband,—*He* who forgave the sinner that perfumed His feet, and bathed them with the tears of repentance,—*He* who absolved the adulteress taken in the fact,—*He* who called Saul the persecutor to be a pillar and an apostle of the faith he had so cruelly oppressed,—*He* who from the cross bore the penitent companion of His last agonies to Paradise,—HE hath said—and you have seen how His actions accorded with His words—*He* hath said, "Him that cometh to me, I will in no wise cast out." "Him that cometh to me in humility and penitence, I will in no wise cast out. In no wise,—in no resentment of any crimes, not even of blasphemy and infidelity previous to his coming, will I exclude him from the light of my doctrine—from the benefits of my atonement —from the glories of my kingdom."

Bp. Horsley.

PENURY AND WEALTH.

If Wealth come, beware of him, the smooth false friend; there is treachery in his proffered hand, his tongue is eloquent to tempt, lust of many harms is lurking in his eye, he hath a hollow heart; use him cautiously.

If Penury assail, fight against him stoutly, the gaunt grim foe: the curse of Cain is on his brow, toiling vainly; he creepeth with the worm by day, to raven with the wolf by night; diseases battle by his side, and crime followeth his footsteps. Therefore fight against him boldly, and be of a good courage, for there are many with thee; not alone the doled alms, the casual aids dropt from compassion, or wrung out by importunity—these be only temporary helps, and indulgence in them pampers the improvident: but look thou to a better host of strong allies, of resolute defenders; turn again to meet thy duties, needy one; no one ever starved who even faintly tried to do them. *Tupper.*

PERFECTION—among the Ancients.

The last and most excellent of the old lawgivers and philosophers among the Greeks had an alloy of viciousness, and could not be exemplary all over. Some were noted for flatterers, as Plato and Aristippus; some for incontinency, as Aristotle, Epicurus, Zeno, Theognis, Plato and Aristippus again; and Socrates, whom their Oracle affirmed to be the wisest and most perfect man, yet was noted for extreme intemperance, both in words and actions. And those Romans who were offered to them for examples, although they were in reputation, yet they had also great vices. Brutus dipped his hand in the blood of Cæsar his prince, and father by love, endearments, and adoption. And Cato was but a wise man all day, for at night he was used to drink too liberally; and both he and Socrates did give their wives unto their friends. The philosopher and the censor were procurers of their wives' unchastity; and yet these were the best among the Gentiles. *Bp. Taylor.*

PERFECTION—of Christian Character.

There are things precious, not from the materials of which they are made, but from the risk and difficulty of bringing them to perfection. The speculum of the largest telescope foils the optician's skill in casting. Too much or too little heat—the interposition of a grain of sand, a slight alteration in the temperature of the weather, and all goes to pieces—it must be recast. Therefore, when successfully finished, it is a matter for almost the congratulation of a country. Rarer, and more difficult still than the costliest part of the most delicate of instruments, is the completion of Christian character. Only let there come the heat of persecution—or the cold of human desertion—a little of the world's dust—and the rare and costly thing is (liable) to be cracked, and become a failure. *F. W. Robertson.*

PERFECTION (Christian)—Aim at.

Every Christian is obliged to level at perfection, and if he hath any other intention, he is in danger to lose himself eternally. A bold saying, but it is the sentence of St. Augustine, "You shall always be displeased with yourself for that which you are, if you desire to attain to that which you are not; and if you chance to say it is enough, you are undone." And who are you that dare limit the gifts of God? and who are you that say I will have but such, or such a degree of graces, I satisfy myself with such a sanctity, I have proceeded far enough in a spiritual life; let us set up our staff here? What wickedness is this? Is not this to imitate that barbarous king who cast chains into the sea to tie the ocean in fetters? God hath given us a heart of a larger latitude than the heavens, which He will replenish with Himself, and you will straiten it like a snail, to lodge Him in narrow bounds, whom the world cannot comprehend. *N. Caussin.*

PERFECTION (Christian)—Attainability of.

Christian perfection is attainable, from the fact that it is commanded. Does God command us to be perfect, and still shall we say that it is an impossibility? Are we not always to infer, when God commands a thing, that there is a natural possibility of doing that which He commands? I recollect hearing an individual say, he would preach to sinners that they ought to repent, because God commands it; but he would not preach that they could repent, because God has nowhere said that they can. What consummate trifling! Suppose a man were to say he would preach to citizens, that they ought to obey the laws of the country because the government had enacted them, but would not tell them that they could obey, because it is nowhere in the statute-book enacted that they have the ability. It is always to be understood, when God requires anything of men, that they possess the requisite faculties to do it. Otherwise God requires of us impossibilities, on pain of death, and sends sinners to hell for not doing what they were in no sense able to do. *Finney.*

PERFECTION (Christian)—Definitions of.

We give the name of Christian perfec-

tion to that maturity of grace and holiness which established adult believers attain to under the Christian dispensation; and thus we distinguish that maturity of grace both from the ripeness of grace which belongs to the dispensation of the Jews below us, and from the ripeness of glory which belongs to departed saints above us. Hence it appears that, by Christian perfection, we mean nothing but the clusters and maturity of the graces which compose the Christian character in the church militant.

In other words, Christian perfection is a spiritual constellation made up of these gracious stars,—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as for our earthly relations; and, above all, perfect love for our invisible God, through the explicit knowledge of our Mediator, Jesus Christ. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase "perfect love," instead of the word "perfection;" understanding by it the pure love of God shed abroad in the hearts of established believers by the Holy Ghost, which is abundantly given them under the fulness of the Christian dispensation.

J. Fletcher.

Perfection is the denying of our own will; the acknowledgment of our own vileness, constant resignation to the will of God, and unwearied love for our neighbour. In a word, it is that love which thinks of nothing, seeks nothing, desires nothing but God. *John Arndt.*

PERFECTION (Christian)—Description of.

What is, then, the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with that kind command, "My son, give me thine heart." It is the "loving the Lord his God with all his heart, and with all his soul, and with all his mind." This is the sum of Christian perfection: it is all comprised in that one word, love. The first branch of it is the love of God; and as he that loves God loves his brother also, it is inseparably connected with the second, "Thou shalt love thy neighbour as thyself." Thou shalt love every man as thy own soul, as Christ loved us. "On these two commandments hang all the law and the prophets:" these contain the whole of Christian perfection.

Another view of this is given us in those words of the great apostle, "Let this mind be in you, which was also in Christ Jesus." For although this immediately and directly refers to the humility of our Lord, yet it may be taken in a far more extensive sense, so as to include the whole disposition of His mind, all His affections, all his tempers, both toward God and man. Now it is certain that as there was no evil affection in Him, so no good affection or temper was wanting. So that *whatsoever things are holy, whatsoever things are lovely,* are all included in *the mind that was in Christ Jesus.*

St. Paul, when writing to the Galatians, places perfection in yet another view. It is the one undivided fruit of the Spirit, which he describes thus: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity" (so the word shall be translated here), "meekness, temperance." What a glorious constellation of graces is here! Now suppose all these things to be knit together in one,—to be united together in the soul of a believer,—this is Christian perfection.

Again: he writes to the Christians at Ephesus, of "putting on the new man, which is created after God, in righteousness and true holiness." And to the Colossians, of "the new man, renewed after the image of Him that created him;" plainly referring to the words in Genesis (chap. i, 27), "So God created man in His own image." Now the moral image of God consists, as the apostle observes, "in righteousness and true holiness." By sin this is totally destroyed, and we never can recover it till we are "created anew in Christ Jesus." And this is perfection.

St. Peter expresses it in a still different manner, though to the same effect: "As He that hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. i, 16). According to this apostle, then, perfection is another name for universal holiness,—inward and outward righteousness,—holiness of life arising from holiness of heart.

If any expressions can be stronger than these, they are those of St. Paul to the Thessalonians (1 Epistle, v, 23): "The God of peace Himself sanctify you wholly; and may the whole of you, the spirit, the soul, and the body" (this is the literal translation) "be preserved blameless unto the coming of our Lord Jesus Christ."

We cannot show this sanctification in a more excellent way than by complying with that exhortation of the apostle, "I beseech you, brethren, by the mercies of God, that ye present your bodies" (yourselves, your souls and bodies;—a part put for the whole, by a common figure of speech) "a living sacrifice unto God;" to whom ye were consecrated many years ago in baptism. When what was then devoted is actually presented to God, then is the man of God perfect.

To the same effect St. Peter says (1

Epistle, ii, 5), "Ye are a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." But what sacrifices shall we offer now, seeing the Jewish dispensation is at an end? If you have truly presented yourselves to God, you offer up to Him continually all your thoughts, and words, and actions, through the Son of His love, as a sacrifice of praise and thanksgiving.

Thus you experience that He whose name is called Jesus, does not bear that name in vain; that He does in fact "save the people from their sins," the root as well as the branches. And this salvation from sin—from all sin—is another description of perfection, though indeed it expresses only the least, the lowest branch of it, only the negative part of the great salvation.

J. Wesley.

PERFECTION (Christian)—Following.

As the eagle pursues his upward flight until he reach the highest point of possible ascent; so the Christian should go on rising in the life of God until he come to perfection. *Anon.*

PERFECTION (Christian)—found in God.

All earthly things to the soul are but as the air to the stone—can give it no stay till it come to God the centre. As the circle is the perfectest figure, because it beginneth and endeth, the points do meet together (as mathematicians give the reason), the last point meeteth in the first, from whence it came. So shall we never come to perfection or satisfaction (saith a reverend man) till our souls come unto God, till God make the circle meet, &c. The wicked walk the round from one creature to another, but they come not at God; and hence they are so dissatisfied.

J. Trapp.

The end of the Gospel is life and perfection. . . . It is to make us partakers of the image of God, in righteousness and true holiness. . . . God Himself cannot make me happy, if He be only without me; unless He give a participation of Himself and His own likeness unto my soul. *Cudworth.*

PERFECTION (Christian)—Going on to.

The acorn does not become an oak in a day. The ripened scholar was not made such by a single lesson. The well-trained soldier was not a raw recruit yesterday. It is not one touch of the artist's pencil that produces a finished painting. There are always months between seed-time and harvest. Even so the path of the just is like the shining light, which shineth more and more unto the perfect day.

R. B. Nichol.

PERFECTION (Christian)—Growth in.

And we may not only say, in general terms, that there may be a growth in perfection, but may assert further, that the thing which is most perfect, if it be susceptible of growth at all, will have the most sure and rapid growth. Which grows most and in the best manner—the flower which is whole and perfect in its insipient state, or that which has a canker in it, or is otherwise injured or defective in some of its parts? Which will grow the most rapidly and symmetrically—the child which is perfect in its infancy, or one which is afflicted with some malformation? Illustrations and facts of this kind seem to make it clear that the spiritually renovated state of mind, which is variously called *holiness, assurance of faith, perfect love, and sanctification,* may be susceptible of growth or increase. It is not only evident that there is no natural or physical impossibility in it, but, as has been intimated, we may go farther, and lay it down as a general truth, that perfection in the *nature* of a thing is requisite to perfection in *degree*. And accordingly, although it is possible for a person, who is partially holy, to grow in holiness, a person who is entirely holy, although he may be assailed by unfavorable influences outwardly, will grow much more. *Upham.*

PERFECTION (Christian)—Labour for.

And why should you object to agonise and strive when the prize is eternal life? It is said of Tasso the poet, that the manuscripts of his 'Jerusalem Delivered' were so blotted with innumerable corrections, as to be scarcely legible. Another poet, Pope, kept his works in his study from one to two years before he allowed them to be printed. Now, if to secure all the perfection possible to their writings these poets strove so painfully, how much more ought you to strive for the purity of your heart, and the salvation of your soul!

Anon.

PERFECTION (Christian)—Process of.

The process of Christian perfection is like that which a portrait goes through under the hand of the artist. When a man is converted, he is but the outline sketch of a character which he is to fill up. He first lays in the dead colouring. Then comes the work of laying in the colours; and he goes on day after day, week after week, month after month, and year after year, blending them, and heightening the effect. It is a life's work; and when he dies he is still laying in and blending the colours, and heightening the effect. And if men suppose the work is done when they

are converted, why should we expect anything but lopsided Christian characters?
H. W. Beecher.

PERJURY—Crime of.

Perjury is a very heinous crime, as it is treating the Almighty with irreverence; denying, or at least discarding His Omniscience; profaning His name, and violating truth. It has always been esteemed a very detestable thing, and those who have been proved guilty of it, have been looked upon as the pests of society.
C. Buck.

PERJURY—Definition of.

Perjury is the taking of an oath, in order to tell or confirm a falsehood. *Ibid.*

PERSECUTION—for Christ.

"Blessed are ye when men revile you." Stars are never the less glorious though they have ugly names given them, as the bear and the dragon. A saint's reproaches are like a soldier's scars, honorable (1 Pet. iv, 14). "If ye are reproached for the name of Christ, the Spirit of God and of glory rests upon you." While men clip your credit to make it lighter, they make your crown heavier. *T. Watson.*

PERSECUTION—Christian in.

Unless a grain of mustard seed be bruised, the extent of its virtue is never acknowledged. For without bruising it is insipid, but if it is bruised, it becomes hot, and it gives out all those pungent properties that were concealed in it. Thus every good man, so long as he is not smitten, is regarded as insipid, and of slight account. But if ever the grinding of persecution crush him, instantly he gives forth all the warmth of his savour, and all that before appeared to be weak or contemptible is turned to godly fervour, and that which in peaceful times he had been glad to keep from view within his own bosom, he is driven by the force of tribulation to make known. *Gregory.*

PERSECUTION—Christianity Surviving.

"Oh!" said Cæsar, "we will soon root up this Christianity: off with their heads."

The different governors hastened one after another of the disciples to death, but the more they persecuted them the more they multiplied. The pro-consuls had orders to destroy Christians; the more they hunted them, the more Christians there were, until at last men pressed to the judgment seat and asked to be permitted to die for Christ. They invented torments, they dragged saints at the heels of wild horses, they laid them upon red-hot gridirons, they pulled off the skin from their flesh piece by piece, they were sawn asunder, they were wrapt up in skins and daubed with pitch and set in Nero's gardens at night to burn, they were left to rot in dungeons, they were made a spectacle to all men in the amphitheatre, the bears hugged them to death, the lions tore them to pieces, the wild bulls tossed them upon their horns, and yet Christianity spread. All the swords of the legionaries which had put to rout the armies of all nations, and had overcome the invincible Gaul and the savage Briton, could not withstand the feebleness of Christianity, for the weakness of God is mightier than men. *C. H. Spurgeon.*

PERSECUTION—Definition of.

Persecution is the infliction of pain, punishment, or death upon others, unjustly, more especially for adhering to a religious creed or mode of worship.
Maunder.

PERSECUTION—Faithful in.

As a prince dethroned by his own subjects retains a most tender affection for those who continue faithful to him in the public revolt, so we may presume to conceive that God will ever regard those with peculiar goodness who maintain the purity of religion, when it is on all sides attacked or oppressed. *Pascal.*

PERSECUTION—not the Gospel.

To banish, imprison, plunder, starve, hang, and burn men for religion is not the Gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used anything that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in.
Jortin.

PERSECUTION—Inconsistency of.

Persecution, for conscience sake, is every way inconsistent: 1. It is founded on an absurd supposition that one man has a right to judge for another in matters of religion. 2. It is evidently opposite to that fundamental principle of morality, that we should do to others as we could reasonably desire they should do to us. 3. It is by no means calculated to answer the end which its patrons profess to intend by it. 4. It evidently tends to produce a great deal of mischief and confusion in the world. 5. The Christian religion must, humanly speaking, be not only obstructed but destroyed, should persecuting principles universally prevail. 6. Persecution is so far from being required, or encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to the whole of it. *Doddridge.*

There is nothing certainly more unreasonable, more inconsistent with the rights

of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic than *persecution*. It is against natural religion, revealed religion, and sound policy. *Lord Mansfield.*

PERSECUTION—Ravages of.

It has been said that not less than fifty millions of Protestants, at different times, have been put to death by papists. What an army! What seas of blood have been shed! If their bodies were piled in one heap, they would be bigger than any mountain in this world. *Dr. Beaumont.*

PERSECUTION—Safety in.

When persecution's torrent blaze
Wraps the unshrinking martyr's head;
When fade all earthly flowers and bays,
When summer friends are gone and fled,
Is he alone in that dark hour
Who owns the Lord of love and power?

Or waves there not around his brow
A wand no human arm may wield,
Fraught with a spell no angels know,
His steps to guide, his soul to shield?
Thou, Saviour, art his Charmèd Bower,
His Magic Ring, his Rock, his Tower.
Keble.

PERSECUTION—Threefold.

1. *Mental*, when the spirit of a man rises up and opposes another. 2. *Verbal*, when men give hard words and deal in uncharitable censures. 3. *Actual* or *open*, by the hand, such as dragging of innocent persons before the tribunal of justice (Matt. x, 18). *C. Buck.*

PERSECUTIONS—Beneficial.

Persecutions are beneficial to the righteous. They are a hail of precious stones, which, it is true, rob the vine of her leaves, but give her possessor a more precious treasure instead. *Gossner.*

PERSECUTIONS—Severest.

For three hundred years Christianity was a persecuted religion in the Roman empire, and during this period all who assumed the public profession of it did so at the hazard of their lives. But the severest persecutions of all are those which the papal community has inflicted. Her character and history are written in blood, as the doings of her Inquisition in Italy, Spain, and Portugal, her wars of extermination against the Vaudois, her horrid massacres in France and the Netherlands, and the burnings of Smithfield loudly declare. *T. Jackson.*

PERSECUTIONS—The Ten.

The first was under the emperor Nero, thirty-one years after our Lord's Ascension. Multitudes were apprehended; they were covered by the skins of wild beasts, torn to pieces by devouring dogs, fastened to crosses, wrapt up in combustible garments that, when the daylight failed, they might, like torches, serve to dispel the gloom of night. For this tragical scene Nero lent his own gardens; and thus the shrieks of women burning to ashes supplied music and diversion for their circus. The second was under Domitian, in the year 95, and 40,000 are supposed to have perished. The third began in the third year of Trojan, in the year 100. The fourth was under Antonius. The fifth began in the year 127, under Servitus, when great cruelties were committed. The sixth began in the reign of Maximus, in 235-7. The seventh, which was the most dreadful ever known, began in 250, under the emperor Decius. The eighth began in 257, under Valerian. The ninth was under Aurelian, in 274. The tenth began in the nineteenth year of Diocletian, in 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves twisted together with ropes and cast into the sea. It is related that 17,000 were slain in one month. In this fiery persecution it is believed that not less than 144,000 Christians died by violence, besides 700,000 that died through the banishments, or the public works to which they were condemned. *Dr. Beaumont.*

PERSEVERANCE (Christian)—Cause of.

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and better.

Then said Christian, What means this? The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out is the devil: but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, of which he did also continually cast (but secretly) into the fire.

Then said Christian, What means this? The Interpreter said, This is Christ, who continually, with the oil of His grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of His people prove gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul. *Bunyan.*

PERSEVERANCE (Christian) — Definition of.

The perseverance of the saints is their continuance in a state of grace to a state of glory. *C. Buck.*

PERSEVERANCE (Christian)—Failures in.

Demas seeing this war, ran away; fell back to security of the world. Saul made himself ready to the battle, but he durst not fight — glory and lusts carried him away. Judas stood a bout or two, but the high priest's money made him give over, and the devil took him captive. But Paul fought out this combat even to victory, though "he bore in his body the marks of the Lord Jesus" (Gal. vi, 17). "I have fought a good fight," &c. (2 Tim. iv, 7, 8). *T. Adams.*

PERSEVERANCE (Christian)—Manner of.

One told Socrates that he would fain go to Olympus, but he distrusted his sufficiency for the length of the journey. Socrates told him—Thou walkest every day little or much; continue this walk, forward thy way, and a few days shall bring thee to Olympus. Every day every man takes some pains. Let him bestow that measure of pains in travelling to heaven; and the further he goes the more heart he gets, till at last he enter through the gates into the city. *T. Adams.*

PERSEVERANCE (Christian) — Necessity of.

No grace, no, not the most sparkling and shining grace, can bring a man to heaven of itself without perseverance; not faith, which is the champion of grace, if it be faint and fail; nor love, which is the nurse of grace, if it decline and wax cold; nor humility, which is the adorner and beautifier of grace, if it continue not to the end; not obedience, not repentance, not patience, no, nor any other grace, except they have their perfect work. It is not enough to begin well except we end well. Manasseh and Paul began ill, but ended well; Judas and Demas began well, but ended ill. *T. Brooks.*

The philosopher being asked in his old age why he did not give over his practice and take his ease, answered, "When a man is to run a race of forty furlongs, would you have him sit down at the nine and thirtieth, and so lose the prize?" We do not keep a good fire all day, and let it go out in the evening when it is coldest, but then rather lay on more fuel, that we may go warm to bed. Thus he that slakes the heat of zeal in his age, will go cold to bed, and in a worse case to his grave. To continue in giving glory to Christ is no less requisite than to begin; though the beginning be more than half, yet the end is more than all. The God of all perfection looks that our *ultimum vitæ* should be His *optimum gloriæ*, that our last works should be our best works, that we should persevere in goodness to the end. *Spencer.*

PERSEVERANCE (Christian)—a Virtue.

Bernard calls perseverance the only daughter of the highest King, the perfection of virtues, the storehouse of good works; a virtue without which no man shall see God. *T. Adams.*

PERSEVERANCE—Definition of.

Perseverance is the continuance in any design, state, opinion, or course of action. *C. Buck.*

PERSEVERANCE—Force of.

It gives power to weakness, and opens to poverty the world's wealth. It spreads fertility over the barren landscape, and bids the choicest fruits and flowers spring up and flourish in the desert abode of thorns and briars. *S. G. Goodrich.*

PERSEVERANCE (Final)—Importance of.

There is a last enemy to be destroyed—death. We must hold out to the conquest even of this last adversary, which, if it conquer us by the sting of our sin, shall send us to the doors of hell; if we conquer it by our faith, it shall send us to the gates of this city—heaven. All the voyage is lost through the perilous sea of this world if we suffer shipwreck in the haven, and lose our reward there, where we should have received it. What get we if we keep Satan short of ruling us with his force many hours, when at our last hour he shall snatch our bliss from us? The runner speeds all the way; but he comes at the race's end to the goal, he stretcheth forth his hand to catch the prize. Be sure of thy last step, to put forth the hand of faith then most strongly; lest the reward be lost which thou, with much labour, hast aimed at. *T. Adams.*

PERSEVERANCE (Final)—Motive to.

As when the weary traveller gains
The height of some o'erlooking hill,
His heart revives, if 'cross the plains
He eyes his home, though distant still.

A traveller, after a long journey, when he is weary and faint and sits down, if he see the town before him, it puts life into him, and he plucks up his feet and resolves not to be weary till he be at his journey's end. Oh, look at the crown and white robe set before you, and faint if you can; get on the top of Mount Nebo—look on the land of promise — those good things set

before you: taste the grapes of Canaan before you come to Canaan. *Nalton.*

PERSEVERANCE—Necessity of.

He who allows his application to falter, or shirks his work on frivolous pretexts, is on the sure road to ultimate failure. Let any task be undertaken as a thing not possible to be evaded, and it will soon come to be performed with alacrity and cheerfulness. The habit of strenuous continued labour will become comparatively easy in time, like every other habit. Thus even men with the commonest brains and the most slender powers will accomplish much, if they will but apply themselves wholly and indefatigably to one thing at a time.

Sir Charles Napier, when in India, encountered an army of 35,000 Belooches with 2000 men, of whom only 400 were Europeans. He charged them in the centre up a high bank, and for three hours the battle was undecided. At last they turned and fled.

It is this sort of pluck, tenacity, and determined perseverance which wins soldiers' battles, and, indeed, every battle. It is the one neck nearer that wins the race and shows the blood, the one pull more of the oar that proves the "beefiness of the fellow," as Oxford men say; it is the one march more that wins the campaign; the five minutes more persistent courage that wins the fight. Though your force be less than another's, you equal and outmaster your opponent if you continue it longer and concentrate it more. The reply of the Spartan father who said to his son, when complaining that his sword was too short, "Add a step to it," is applicable to everything in life. *Smiles.*

PERSEVERANCE—Propriety of.

In 1785, Mr. Wesley, with Joseph Bradford, visited Adam Clarke on St. Austell circuit. Mr. Clarke relates the following, which took place during their visit. I was with Mr. Wesley one day, when his chaise was not at the door at the time he had ordered it; he immediately set off on foot, and I accompanied him; it was not long, however, before Mr. Bradford overtook us with it. Mr. Wesley inquired, "Joseph, what has been the matter?"

Mr. B. "I could not get things ready any sooner, sir."

Mr. W. "You should have urged the people to it."

Mr. B. "I spoke to them to be in readiness, sir, no less than *nineteen* times."

Mr. W. (pleasantly) "You lost it, you blockhead, for want of the *twentieth;*" thus giving Joseph and his young friend a gentle hint on the propriety of perseverance. *Wakeley.*

PERSEVERANCE—Success of.

A hare and tortoise engaged to run a race; but the hare, depending on the swiftness of his foot, delayed in starting off upon the proposed race so long, that the tortoise reached the goal, won the prize, through its perseverance, though slow in its motions. *John Bate.*

The rolling wheel, that runneth often round,
The hardest steel in course of time doth tear;
And drivelling drops, that often do rebound,
The firmest flint doth in continuance wear. *Spenser.*

For Hercules himself must yield to odds;
And many strokes, tho' with a little axe,
Hew down, and fell the hardest timber'd oak. *Shakespeare.*

PERSEVERANCE—Victorious.

There was no feature more remarkable in the character of Timour than his extraordinary perseverance. No difficulties ever led him to recede from what he had once undertaken; and he often persisted in his efforts under circumstances which led all around him to despair. On such occasions he used to relate to his friends an anecdote of his early life. "I once," he said, "was forced to take shelter from my enemies in a ruined building, where I sat alone many hours. Desiring to divert my mind from my hopeless condition, I fixed my eyes on an ant, that was carrying a grain of corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground; but the insect persevered, and the seventieth time it reached the top. This sight gave me courage at the moment, and I never forgot the lesson." *Malcolm.*

Robert Bruce, restorer of the Scottish monarchy, being out one day looking at the enemies of his country, was obliged to seek refuge at night in a barn, which belonged to a poor but honest cottager. In the morning, when he awoke, he saw a spider climbing up the beam of the roof. The spider fell down to the ground, but it immediately tried again, when it a second time fell to the ground. It made a third attempt, but did not succeed. Twelve times did the little spider try to climb up the beam, and twelve times it fell down again, but the thirteenth time it succeeded and gained the top of the beam. The king immediately got up from his lowly couch, and said, "This little spider has taught me *perseverance.* I will follow its example. Twelve times have I been beaten by the

enemy. I will try once more." He did so, and won the next battle! The king was the spider's scholar. *S. G. Goodrich.*

PERSEVERANCE—a Virtue.

Perseverance is a Roman virtue,
That wins each godlike act, and plucks success
Even from the spear-proof crest of rugged danger. *Havard.*

PERSON—Definition of.

A person was defined long ago by *Occam* to be *Suppositum intellectuale*, an *individual intellectual substance*, subsisting by itself. And in this strict sense three persons (as three angels, three men) are three distinct individual substances. *Lawson.*

PERSONS—Passionate.

They are like men who stand on their heads, they see all things the wrong way. *Plato.*

PHILANTHROPY.

From realm to realm, with cross or crescent crowned,
Where'er mankind and misery are found,
O'er burning sands, deep waves, or wilds of snow,
Mild Howard journeying seeks the house of woe.
Down many a winding step to dungeons dank,
Where anguish wails aloud and fetters clank,
To caves bestrewed with many a mouldering bone,
And cells whose echoes only learn to groan
Where no kind bars a whispering friend disclose,
No sunbeam enters, and no zephyr blows;—
He treads, inemulous of fame or wealth,
Profuse of toil and prodigal of health;
Leads stern-eyed Justice to the dark domains,
If not to sever, to relax the chains;
Gives to her babes the self-devoted wife,
To her fond husband liberty and life,—
Onward he moves! disease and death retire;
And murmuring demons hate him and admire. *Darwin.*

PHILOSOPHY—Christianity above.

Every system of philosophy is little in comparison to Christianity. Philosophy may expand our ideas of creation, but it neither inspires a love to the moral character of the Creator, nor a well-grounded hope of eternal life. Philosophy, at most, can only place us at the top of Pisgah; there, like Moses, we must die; it gives us no possession of the good land. It is the province of Christianity to add, All is yours! When you have ascended to the heights of human discovery, there are things, and things of infinite moment, too, that are utterly beyond its reach. Revelation is the medium, and the only medium, by which, standing, as it were, "on Nature's Alps," we discover things which eye hath not seen, nor ear heard, and of which it hath never entered into the heart of man to conceive. *Anon.*

PHILOSOPHY—Cowardice of.

Philosophy is a bully that talks very loud when the danger is at a distance, but the moment she is hard pressed by the enemy she is not to be found at her post; but leaves the brunt of the battle to be borne by her humbler but steadier comrade religion; whom, on most other occasions, she affects to despise. *C. Colton.*

PHILOSOPHY—Divine.

How charming is Divine philosophy!
Not harsh and crabbed as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns. *Milton.*

PHILOSOPHY—Limit of.

When philosophy has gone as far as she is able, she arrives at Almightiness, and in that labyrinth is lost; where not knowing the way, she goes on by guess and cannot tell whether she is right or wrong; and like a petty river, is swallowed up in the boundless ocean of Omnipotency. *Feltham.*

PHILOSOPHY—Weakness of.

Let us ask Plato, who manifestly laboured very earnestly to free himself from the bands of fable and popular prejudice. Did he, on the wings of his contemplations and longings, rise to the idea of creation? No. Plato even recognises none but an arranger of the eternal Hyle; he, too, dreamed not of a Creator of heaven and earth. Aristotle, who strove still more zealously to break through by the reason all the limits of sensuous thought, which had been formed in the popular mind with reference to the sublimest and most spiritual objects, when he proceeds to state the relation of the Godhead to the world, abstains, it is true, from every expression and conception which were contained in the mode of thinking and the phraseology of the people; but, in place of them, what does he himself attain to? An inability to establish any true distinction between God and the world, consequently the idea of the creation must have remained perfectly strange to him also. *Baumgarten.*

PHILOSOPHY AND DIVINITY.

He that seeks philosophy in divinity seeks the dead among the living, and he that seeks divinity in philosophy, seeks

the living among the dead. I may say, as the angel of Christ, Religion is not here, she is risen. *Venning.*

PIETY—a Chain.

Piety is a silver chain hanged up aloft, which ties heaven and earth, spiritual and temporal, God and man together.
N. Caussin.

PIETY—Cheerful.

The Rev. J. Wesley had not a particle of the morbid or fanatical in his nature, and never knew what it was to be "depressed." His piety was as serene as it was deep. It may be doubted whether there was ever a nature greatly and richly endowed which had not a vein of humour that illuminated even its more serious moods. Wesley had this, and it was intimately allied with the pathos and tenderness that melted his hearers, or the faithfulness that rebuked sin without bitterness.
Dr. Haven.

PIETY—Definition of.

I understand piety to be such a Divine quickening of man's soul, mind, intellect, and moral affections, that even his passions are sanctified and sweetened, so that all his powers are devoted to works of mercy as well as to the worship of God.
H. W. Beecher.

PIETY—Immortality of.

Piety gives to its possessor a twofold immortality. His spirit inherits the blessedness of heaven. His influence *survives* his dissolution, and may go down to many generations. The Pharoahs have perished, but Moses still lives. Ahab, with his courtly magnificence, is gone; Elijah has survived him, though a poor man. Babylon—with its monarchs, its temples, its palaces, and monuments—has departed. Daniel still remains. Piety thus invests the humblest man with a dignity and power which may survive the downfall of the proudest empires, and the noblest monuments of time. *J. G. Hughes.*

PIETY—Influence of.

Sir Matthew Hale found that prayer gave a "tincture of devotion" to all secular employments; that "it was a Christian chemistry, converting those acts which are *materially* natural and civil, into acts *truly* and *formally* religious, whereby all life is rendered interpretatively a service to Almighty God." He discovered in habitual devotion what Herbert calls "the elixir" of life.

"This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told."

And amidst the cares, and troubles, and vexations, and sorrows of secular life, his fervent spirit was a consolation and a joy; "a sun that gave light in the midst of darkness, a fortress that kept safe in the greatest danger, that never could be taken unless self-betrayed." He found the fear of God, like the tree put by Moses into the waters; it cures, he says, the disorders and uneasiness of all conditions. A conscience full of peace he pronounces "a Goshen to and within itself, when the rest of the world without and round about a man is like an Egypt for plagues and darkness." To lose this, he said, is like Samson "to lose the lock wherein, next to God, our strength lieth." *J. Stoughton.*

PIETY—Pleasures of.

The pleasures of piety are infinitely more exquisite than those of fashion and of sensual pursuits. It is true they are not so violent, or so intoxicating (for they consist in one even tenor of mind, a lightness of heart, and sober cheerfulness, which none but those who have experienced can conceive); but they leave no sting behind them: they give pleasure on reflection, and will soothe the mind in the distant prospect. And who can say this of the world or its enjoyments?
H. K. White.

PIETY—Practical.

Practical piety may be defined as living, not according to self-will, impulse, passion, or temptation—according to the many influences which have some men's souls at their mercy—but it is *living according to God's rules.* It is the consciousness of something above ourselves, greater than ourselves, diviner than ourselves, to which we are to be ever subject, and by which the course of our thoughts, and feelings, and actions is to be shaped, and the calm, devout determination to live accordingly.
J. Stoughton.

PIETY—in the Soul.

True piety is a principle of order in the soul—a beautiful and strong axis by which it is ever borne up, and on which it turns in harmony with the music of the spheres. It is like the great law of attraction, maintaining the soul's activity, and keeping the soul in its place: wheeling it in quiet but rapid motion, and ever keeping it in a measured circle round the throne of God, its centre and its sun. *Ibid.*

PIETY—True.

True piety is like the vestal fire, which was intended to burn day and night, and never to go out, and which never did go out, so long as they remembered to replenish it day by day. *Dr. J. Hamilton.*

PITY—Description of.

Pity is a mode, or particular development, of benevolence. It is sympathy for persons on account of weakness, or suffering. It is not mere compassion, but is mingled with a desire to aid and relieve. Pity and compassion are the antitheses of those affections by which we take hold of men who are good and lovely, desirable for their grace of nobleness and purity; or of those who are prosperous, strong, and happy. For such, to be sure, we have a lively sympathy, but it is of a different sort. God has gladness for those who are glad, and pity for those who are sad.

H. W. Beecher.

PITY—Tear of.

No radiant pearl which crested fortune wears,
No gem that, twinkling, hangs from beauty's ears,
Not the bright stars which night's blue arch adorn,
Nor rising suns that gild the vernal morn,
Shine with such lustre as the tear that treaks
For others' woe, down virtue's manly cheeks. *Darwin.*

PITY OF GOD.

God's pity is not simply pity—*it is a father's pity.*

If a man be found weltering by the road, wounded, and a stranger comes who never before had even seen him, he will *pity* him. No matter, if born under a different heaven, or speaking a different tongue, or worshipping at a different altar, he pities him; for the heart of man speaks one language the world over, and suffering wakes compassion.

But if, instead of being a stranger, it were a near neighbour, how much more tender the pity as he ran to his help. But if, instead of one who stood only in the offices of general and neighbourhood kindness, it were a strong personal friend—yea, a brother—how, and much more intense, would be the throbbing emotion of tenderness and pity!

But all these fade away before the wild outcry of the man's own father, who would give his life for his son, and who gives pity now, not by measure, but with such a volume that it is as if a soul were gushing out in all its life!

But the noblest heart on earth is but a trickling stream from a faint and shallow fountain, compared with the ineffable soul and heart of God, the Everlasting Father. The pity of God is *like* a father's, in all that is tender, strong, and full, but not in scope and power. For every one of God's feelings moves in the sphere of the infinite. His pity has all the scope and Divinity which belong to power, wisdom, justice! Yea, power, wisdom, and justice are God's lesser ways, and come toward that side where would be restriction, if anywhere, while love and mercy are God's peculiar glory. In these He finds the most glorious liberty of the Divine nature.

H. W. Beecher.

PITY OF GOD—Vastness of the.

God's pity is not as some sweet cordial, poured in dainty drops from some golden phial. It is not like the musical water-drops of some slender rill, murmuring down the dark sides of Mount Sinai. It is wide as the whole scope of heaven. It is abundant as all the air. If one had art to gather up all the golden sunlight that to-day falls wide over all this continent—falling through every silent hour, and all that is dispersed over the whole ocean flashing from every wave, and all that is poured refulgent over the northern wastes of ice, and along the whole continent of Europe, and the vast outlying Asia, and torrid Africa; if one could in anywise gather up this immense and incalculable outflow and treasure of sunlight that falls down through the bright hours, and runs in liquid ether about the mountains, and fills all the plains, and sends innumerable rays through every secret place, pouring over and filling every flower, shining down the sides of every blade of grass, resting in glorious humility upon the humblest things—on stick, and stone, and pebble; on the spider's web, the sparrow's nest, the threshold of the young fox's hole, where they play and warm themselves—that rests on the prisoner's window, that strikes radiant beams through the slave's tear, that puts gold upon the widow's weeds, that plates and roofs the city with burnished gold, and goes on in its wild abundance up and down the earth, shining everywhere and always since the day of primal creation, without faltering, without stint, without waste or diminution, as full, as fresh, as overflowing to-day, as if it were the first day of its outplay! If one might gather up this boundless, endless, infinite treasure, to measure it, then might he tell the height, and depth, and unending glory of the pity of God! In light—in the sun, its source—you have God's own figure of the immensity and copiousness of His mercy and compassion (Ps. lxxxiv, 11, 12; Is. lv, 6—13). *Ibid.*

PLEASURE—not Attainable.

As alchymists spend that small modicum they have to get gold, and never find it, so we lose and neglect eternity for a little momentary pleasure which we cannot enjoy, nor shall we ever attain to in this life.

Burton.

PLEASURE—Bought.

All pleasure must be *bought* at the price of pain: the difference between false and true is just this—for the *true*, the price is paid *before* you enjoy it—for the *false*, *after* you enjoy it. *J. Foster.*

PLEASURE—Deception of.

I have sat upon the shore, and waited for the gradual approach of the sea, and have seen its dancing waves and white surf, and admired that He who measured it with His hand had given to it such life and motion; and I have lingered till its gentle waters grew into billows, and had well nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detained his eye and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction. *Hon. Mrs. Montague.*

Pleasure is the fatal rock which most have split on;
For men, bewitch'd by the curs'd syren's voice,
Sail on regardless till they strike on ruin.
Savage.

PLEASURE—Excess of.

The laying in a soft down bed is easy, and comfortable, and delightful; but if one were condemned to this for forty years together, and never to come out, it would be a torment. It is so with all the pleasures of this world.
Jeremiah Burroughs.

PLEASURE—associated with Pain.

It is a hard thing for a man to find weariness in pleasure, while it lasteth; or contentment in pain, while he is under it. After both, indeed, it is easy: yet both of these must be found in both; or else we shall be drunken with pleasures, and overwhelmed with sorrow. As those, therefore, which should eat some dish over-deliciously sweet, do allay it with tart sauce, that they may not be cloyed; and those that are to receive bitter pills (that they may not be annoyed with their unpleasing taste) roll them in sugar; so in all pleasures it is best to labour, not how to make them most delightful, but how to moderate them from excess; and in all sorrows, so to settle our hearts in true grounds of comfort, that we may not care so much for being bemoaned of others, as how to be most contented in ourselves.
Bp. Hall.

PLEASURE—Short-lived.

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them, and they are the only roses which do not retain their sweetness after they have lost their beauty. *Blair.*

PLEASURE—sought by All.

Whate'er the motive, pleasure is the mark;
For her the black assassin draws his sword;
For her dark statesmen trim their midnight lamp;
For her the saint abstains; the miser starves;
The stoic proud, for pleasure, pleasure scorns;
For her affliction's daughters grief indulge,
And find, or hope, a luxury in tears;—
For her, guilt, shame, toil, danger, we defy.
Young.

PLEASURE—Tie to.

The spider's most attenuated web
Is cord—is cable, to man's tender tie
Of earthly bliss; it breaks at every breeze.
Ibid.

PLEASURES—Death in.

Did you ever read of the bee in the fable, that found a pot of honey ready made, and thought it would be fine to save all the trouble of flying about the meadows and gathering its sweet stores, little by little, out of the cups of flowers, and began to sip out of the dish? Then it went in and revelled in the sweets; but when it began to get tired and cloyed, it found, poor bee, that its wings were all clogged and would not open, nor could it drag its body out of the mass. So it died, buried in pleasure. There are many persons, like this bee, that find death in their pleasures.
Dr. Edmond.

Death treads on pleasure's footsteps round the world,
When pleasure treads the path which reason shuns,
When against reason riot shuts the door,
And luxury supplies the place of sense.
Young.

PLEASURES—Transient.

They came, they went; of pleasures past away,
How often this is all that we can say;
They came like dewdrops in the morning hour,
They went like dew drops 'neath the noontide power:
Came like the cistus with its purple eye,
Went like the cistus, blooming but to die;
Unheeded in their flight they glided past,
We sighed not, for we knew not 'twas the last. *R. Montgomery.*

PLEONASM—Description of.

Pleonasm encumbers ideas with a plethora of words often fatal to their sense. This fault assumes two forms, the vulgar and the fastidious. Vulgar grandiloquence

employs fine words with the drollest indifference to their sense, so that they sound scholarly. A Caribbee chief paid a visit of state on board a man-of-war, in a state of sable nudity, except a midshipman's jacket, whose gold braiding had attracted the savage, but illustrated his nakedness more strikingly than if he had simply appeared in his Indian mat and native costume. In the same way the illiterate expose themselves by the inaccurate use of fine phrases beyond their understanding, and aggravate the ignorance which they attempt to conceal. Thus the distinguished geographer who tells us "he is jist returned from the antipo*days*" being asked from where? repeats, with some pity for your ignorance, but a slight doubt of his pronunciation, "from the anti-*pōdes*," would have passed for a better scholar if he had let alone the antipodes and named Australia. The portly widow who describes her sensations of lethargy as "suffering from the *liturgy*," or the pert charity boy, who confounds St. Barnabas of Pimlico with *St. Barabbas of Jericho*, are examples of the dangers of unknown phraseology. *J. B. Owen.*

POETRY—Benefits of.

Poetry has been to me "its own exceeding great reward;" it has soothed my afflictions; it has multiplied and refined my enjoyments; it has endeared solitude; and it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me.

J. T. Coleridge.

POETRY—Best.

The best of poetry is ever in alliance with real uncorrupted Christianity; and with the degeneracy of the one always comes the decline of the other; for it is to Christianity that we owe the fullest inspirations of the celestial spirit of poetry.

J. A. St. John.

POETRY—Definition of.

It is the natural language of excited feeling; and a work of imagination wrought into form by art. *F. W. Robertson.*

POETRY—Description of.

In the specific or technical sense, by poetry we mean the expression in words, most appropriately metrical words, of the truths of imagination and feeling. But in the generic and larger sense, poetry is the expression of imaginative truth in any form, provided only that it be symbolic, suggestive, and indirect. Hence there is a poetry of sculpture, architecture, painting; and hence all nature is poetical, because it is the form in which the eternal feeling has clothed itself with infinite suggestiveness. *Ibid.*

POETRY—Perverted.

Poetry should be an alterative; modern play-wrights have converted it into a sedative, which they administer in such unseasonable quantities that, like an overdose of opium, it makes one sick. *Hare.*

POETRY—a Sauce.

Poetry is music in words; and music is poetry in sound; both excellent sauce: but they have lived and died poor, that made them their meat. *T. Fuller.*

POETRY—Source of.

The very source of true poetry is love—a divine glow and vision, conscious of the radiant glories belonging to all surrounding things in God's creation, whether in the heavens above or in the earth beneath, or in the waters under the earth.

J. A. St. John.

POLITENESS—True.

True politeness is not wholly made up of graceful manners, and courtly conversation, and a strict adherence to the rules of fashion, however agreeable these may be. It is something less superficial than these accomplishments. Genuine courtesy grows out of an assiduous self-denial, and a constant consideration of the happiness of others. The forms and usages of etiquette derive all their beauty and significance from the fact that each of them requires the sacrifice of one's own ease and convenience to another's comfort. St. Paul, who, before Felix and Agrippa, and even when the object of the abuse and insult of the Jewish mob, showed what should be the conduct of a true gentleman, has included all of refinement in these few words, "In honour preferring one another." How noble does the same principle appear in the words of the chivalrous Sir Philip Sydney, who, when he lay wounded on the battle-field and was offered a cup of cold water, motioned it to a suffering soldier at his side, and said, "This man's necessity is greater than mine!" *Anon.*

POLYGAMY—Definition of.

Polygamy is the state of having more wives than one at once. *C. Buck.*

POLYGAMY—Evils of.

Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects:—Contests and jealousies amongst the wives of the same husband; distracted affections, or the loss of all affection in the husband himself; a voluptuousness in the rich which dissolves the vigour of their intellectual as well as active faculties, producing that indolence and

imbecility, both of mind and body, which have long characterised the nations of the East; the abasement of one half of the human species, who, in countries where polygamy obtains, are degraded into instruments of physical pleasure to the other half; neglect of children; and the manifold and sometimes unnatural mischiefs which arise from a scarcity of women.

C. Buck.

POLYGAMY—Forbidden.

All polygamy is clearly forbidden in these words, wherein our Lord expressly declares—That for any woman who has a husband alive to marry again, is adultery. By parity of reason, it is adultery for any man to marry again so long as he has a wife alive. Yea, although they were divorced; unless that divorce had been for the cause of adultery. In that only case there is no Scripture which forbids the innocent person to marry again. *J. Wesley.*

POOR—Pillaging the.

The nets which we use against the poor are just those worldly embarrassments which either their ignorance or their improvidence are almost certain at some time or other to bring them into; then, just at the time when we ought to hasten to help them, and teach them how to manage better in future, we rush forward to *pillage* them, and force all we can out of them in their adversity. For, to take one instance only, remember this is literally and simply what we do whenever we buy, or try to buy, cheap goods—goods offered at a price which we know cannot be remunerative for the labour involved in them. Whenever we buy such goods, remember, we are stealing somebody's labour. Don't let us mince the matter. I say, in plain Saxon, STEALING—taking from him the proper reward of his work, and putting it into our own pocket. You know well enough that the thing could not have been offered you at that price unless distress of some kind had forced the producer to part with it. You take advantage of this distress, and you force as much out of him as you can under the circumstances. The old barons of the middle ages used, in general, the thumbscrew to extort property; we moderns use in preference hunger, or domestic affliction; but the fact of extortion remains precisely the same. Whether we force the man's property from him by pinching his stomach, or pinching his fingers, makes some difference anatomically;—morally none whatsoever.

Ruskin.

POPES—Wealth and Weakness of.

The story is famous of the discourse betwixt Pope Innocent IV, and Thomas Aquinas. When that great clerk came to Rome, and looked somewhat amazedly upon the mass of plate and treasure which he saw: "Lo," said the Pope, "you see, Thomas, we cannot say as St. Peter did of old, "Silver and gold have we none.'" "No," said Aquinas, "neither can you command, as he did, the lame man to arise and walk." *Bp. Hall.*

POPULARITY—Changeableness of.

The noisy praise
Of giddy crowds is changeable as winds;
Still vehement, and still without a cause;
Servant to change, and blowing in the tide
Of swoln success; but veering with the ebb,
It leaves the channel dry. *Dryden.*

POPULARITY—Excitement of.

Some shout him, and some hang upon his ear,
To gaze in 's eyes and bless him. Maidens wave
Their 'kerchiefs, and old women weep for joy;
While others, not so satisfied, unhorse
The gilded equipage, and, turning loose
His steeds, usurp a place they well deserve.
Cowper.

POPULARITY—Kinds of.

The only popularity worth aspiring after is a peaceful popularity—the popularity of the heart—the popularity that is won in the bosom of families and at the side of death-beds. There is another, a high, and a far-sounding popularity, which is indeed a most worthless article, felt by all who have it most to be greatly more oppressive than gratifying,—a popularity of stare, and pressure, and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim, a popularity which rifles home of its sweets, and, by elevating a man above his fellows, places him in a region of desolation, where the intimacies of human fellowship are unfelt, and where he stands a conspicuous mark for the shafts of malice, and envy, and detraction,—a popularity which, with its head among storms, and its feet on the treacherous quicksands, has nothing to lull the agonies of its tottering existence but the hosannahs of a drivelling generation. *Dr. Chalmers.*

POVERTY—Concealing.

If rich, it is easy enough to conceal our wealth; but if poor, it is not quite so easy to conceal our poverty. We shall find that it is less difficult to hide a thousand guineas than one hole in our coat.

C. Colton.

POVERTY—an Evil.

Poverty is a great evil in any state of

life; but poverty is never felt so severely as by those who have, to use a common phrase, "seen better days." The poverty of the poor is misery, but it is endurable misery; it can bear the sight of men. The poverty of the formerly affluent is unendurable; it avoids the light of the day, and shuns the sympathy of those who would relieve it; it preys upon the heart, and corrodes the mind; it screws up every nerve to such an extremity of tension, that one cool look—the averted eye even of a casual acquaintance known in prosperity—snaps the cord at once, and leaves the self-despised object of it a mere wreck of man. *Owgan.*

POVERTY—Nature of.

That man is to be accounted poor, of whatever rank he be, and suffers the pains of poverty, whose expenses exceed his resources; and no man is, properly speaking, poor, but he. *Paley.*

Poverty is that state or situation, opposed to riches, in which we are deprived of the conveniences of life. *Indigence* is a degree lower, where we want the necessaries, and is opposed to *superfluity*. *Want* seems rather to arrive by *accident*, implies a scarcity of provision rather than a lack of money, and is opposed to *abundance*. *Need* and *necessity* relate less to the situation of life than the other three words, but more to the relief we expect, or the remedy we seek; with this difference between the two, that *need* seems less pressing than necessity. *C. Buck.*

POVERTY—Piety with.

If an angel were sent from heaven to find the most perfect man, he would not probably find him composing a body of divinity, but perhaps a cripple in a poor-house, whom the parish wish dead, and humbled before God with far lower thought of himself than others think of him.
J. Newton.

POVERTY—Protection of.

Wealthy men, that have estates to lose,
Whose conscious thoughts [horror
Are full of inward guilt, may shake with
To have their actions sifted, or appear
Before their judge; but the poor that know themselves
As innocent as poor, that have no fleece
On which the talons of the griping law
Can take sure hold, may smile with scorn on all
That can be urged against them.
Beaumont.

POVERTY—Sin causes.

Poverty is very frequently the direct effect and consequent of sin and vice. The drunkard drinks off his estate, like his cups, to the very bottom, and leaves nothing behind. The vain-glorious man wears his fortunes upon his back, till at length he has worn them out. The contentious man follows the law against his neighbour, for the gratification of his revengeful humour, so long, that in the end the very obtaining of the cause does not defray the charges, or remove the poverty contracted by its prosecution.
Dr. South.

POVERTY AND RICHES.

There is no such odds in poverty and riches. To quote Hierom's words, "I will ask our magnificoes that build with marble, and bestow a whole manor on a thread, what difference between them and Paul the Eremite, that bare old man? They drink in jewels, he in his hand; he is poor and goes to heaven; they are rich and go to hell." *Burton.*

POVERTY OF SPIRIT.

This consists in an inward sense and feeling of our wants and defects; a conviction of our wretched and forlorn condition by virtue; with a dependence on Divine grace and mercy for pardon and acceptance (Matt. v, 3). It must be distinguished from a poor-spiritedness, a sneaking fearfulness which bringeth a snare. It is the effect of the operation of the Divine Spirit on the heart (John xvi, 8), is attended with submission to the Divine will; contentment in our situation; meekness and forbearance as to others, and genuine humility as to ourselves. It is a spirit approved of by God, evidential of true religion, and terminates in endless felicity. *C. Buck.*

POWER—an Abstraction.

Power in itself is an abstraction. We can never see it, we cannot hear it, we cannot feel it, we cannot taste it, we cannot smell it. We witness its results everywhere. I see now the train moving; it is not power itself, but an evidence of it. I heard the thunder roaring; it was not power in itself, but the consequence of it. I am thrown down by some force; it is the result of some invisible power. The mind may influence, through various mediums, the objects of its operations into tears, laughter, joy, or misery; all this is the result of power. All forms of power in themselves are equally invisible; power is alone known in its agents and results.
T. Hughes.

POWER—Aspiration after.

Power! 'tis the favorite attribute of gods,
Who look with smiles on men who can aspire
To copy them. *Martyn.*

POWER—Intoxication of.

Power will intoxicate the best hearts, as wine the strongest heads. No man is wise enough nor good enough to be trusted with unlimited power; for whatever qualifications he may have evinced to entitle him to the possession of so dangerous a privilege, yet when possessed, others can no longer answer for him, because he can no longer answer for himself.

C. Colton.

POWER—Moral.

Moral power; by this we mean the power of a life and a character, the power of good and great purposes, that power which comes at length to reside in a man distinguished in some course of estimable or great conduct. It is often this which dignifies the great senator, so as to make even his common words, words of grave wisdom, or perchance of high eloquence. It is this which gives a power so mysterious often to the preacher of Christ, such a power that even his presence in any place will begin to disturb the conscience of many even before they have heard him. No other power of man compares with this, and there is no individual who may not be measurably invested with it.

Dr. Bushnell.

POWER—Pains of.

To know the pains of power, we must go to those who have it; to know its pleasures, we must go to those who are seeking it: the pains of power are real, its pleasures imaginary. *C. Colton.*

POWER—Spiritual.

When a lecturer on electricity wants to show an example of a human body surcharged with his fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct fire—the electric fluid; were it not for this, however much might be poured into his frame, it would be carried away by the earth; but when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently you are challenged to the proof—asked to come near, and hold your hand close to his person; when you do so, a spark of fire shoots out towards you. If thou, then, wouldest have thy soul surcharged with the fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire away. Enter into thy closet, and shut to thy door, and there, isolated before the throne, await the baptism; then the fire shall fill thee, and when thou comest forth, holy power will attend thee, and thou shalt labour, not in thine own strength, but with demonstration of the Spirit and with power.

W. Arthur.

POWER OF MAN.

The sea cannot roll up the mountain however furious its rage may become; it must lie in its own bed. Neither suns, stars, nor comets, have power in themselves to sweep an inch out of their orbits. The mightiest animal of sea or land has no power to act contrary to the strong law of instinct. But man has the power to overstep the *moral* boundary of his being—to fly from his appointed orbit; he can deviate from truth, justice, benevolence, and piety. The great sun *cannot* say *No* to its Maker; a child may, and does. *Dr. Thomas.*

He conquers the sea and its storms. He climbs the heavens, and searches out the mysteries of the stars. He harnesses the lightning. He bids the rocks dissolve, and summons the secret atoms to give up their names and laws. He subdues the face of the world, and compels the forces of the waters and the fires to be his servants. He makes laws, hurls empires down upon empires in the fields of war, speaks words that cannot die, sings to distant realms and peoples across vast ages of time; in a word, he executes all that is included in history, showing his tremendous energy in almost everything that stirs the silence, and changes the conditions of the world. Everything is transformed by him even up to the stars. Not all the winds, and storms, and earthquakes, and seas, and seasons of the world, have done so much to revolutionise the world as he has done since the day he came forth upon it, and received, as he is most truly declared to have done, dominion over it. *Dr. Bushnell.*

POWER AND STRENGTH.

Power is either physical or mental, public or private; in the former case, it is synonymous with *strength*, in the latter with *authority*. *Power* in the physical sense respects whatever causes motion; *strength* respects that species of *power* that lies in the vital and muscular parts of the body. *Strength*, therefore, is internal, and depends upon the internal organization of the frame; *power* on the external circumstances. A man may have *strength* to move, but not the *power* if he be bound with cords. Our *strength* is proportioned to the health of the body, and the firmness of its make; our *power* may be increased by the help of instruments.

G. Crabb.

PRAISE—Definition of.

Praise is the reflection of virtue.

Lord Bacon.

PRAISE—from a Friend.

Praise from thy lips. What is it worth to me?
They know, who know the worth of Fame—a star
Plucked from high heaven, to set upon the brow.
Speak it again, for it is sweet to hear
Praise from the voice we love, and thine is soft
And hath a touch of tenderness, as 'twere
A gentle flower grown musical.

Derozier.

PRAISE—a Help in Trouble.

Praise is the believer's helper *in* his trials, and his companion *after* trial. Jehoshaphat's army sang praises before the battle. David sang praises in the cave; Daniel, when the trap was set for his life, prayed and gave thanks three times a day as usual: and Jesus, when He would raise Lazarus, first lift up His heart in thanks to the Father; and before He went to supper, first sang a hymn. So is praise also our solace *after* trial. Music is sweetest when heard over rivers, where the echo thereof is best rebounded by the waters; and praise for pensiveness, thanks for tears, blessing God over the floods of affliction, makes the sweetest music in the ears of heaven. *A. Fuller.*

PRAISE—Helps of.

The sailors give a cheery cry as they weigh anchor; the ploughman whistles in the morning as he drives his team; the milkmaid sings her rustic song as she sets about her early task; when soldiers are leaving friends behind them they do not march out to the tune of the "Dead March in Saul," but to the quick notes of some lively air. A praising spirit would do for us all that their songs and music do for them; and if only we could determine to praise the Lord, we should surmount many a difficulty which our low spirits never would have been equal to, and we should do double the work which can be done if the heart be languid in its beatings, if we be crushed and trodden down in soul. As the evil spirit in Saul yielded in olden time to the influence of the harp of the son of Jesse, so would the spirit of melancholy often taken flight from us if only we would take up the song of praise.

P. B. Power.

PRAISE—Human.

The praises of men are with a but, and an exception. Naaman was a mighty man, *but* a leper; such an one is so and so, *but; fair*, but foolish; serious, but subtle, &c.

Venning.

PRAISE—Influence of.

It shall often happen that when thy heart is mumb and torpid, and yields not to the action of prayer, it shall begin to thaw, and at last burst, like streams under the breath of spring, from its icy prison with the warm and genial exercise of praise. The deadness, the distractions thou deplorest, shall flee away as the harp is taken down from the willow, and strung to celebrate the Divine perfections.

Dr. Goulburn.

PRAISE—Kinds of.

The psalmist speaks of singing to the name of the Lord, Blessing, Extolling, Thanksgiving, Exalting.

Just as the stem which is full of sap throws out many branches, so the believer who is full of a spirit of praise will give vent to it in many different forms.

P. B. Power.

PRAISE—Lasting.

Praise is the only part of duty in which we at present engage, which is lasting. We pray, but there shall be a time when prayer shall offer its last litany; we believe, but there shall be a time when faith shall be lost in sight; we hope, and hope maketh not ashamed, but there shall be a time when hope lies down and dies, lost in the splendour of the fruition that God shall reveal. But praise goes singing into heaven, and is ready without a teacher to strike the harp that is waiting for it, to transmit along the echoes of eternity the song of the Lamb. In the party-coloured world in which we live, there are days of various sorts and experiences, making up the aggregate of the Christian's life. There are waiting days, in which, because Providence fences us round, and it seems as if we cannot march, we cannot move, as though we must just wait to see what the Lord is about to do in us and for us; and there are watching days, when it behoves us never to slumber, but to be always ready for the attacks of our spiritual enemy; and there are warring days, when with nodding plume, and with ample armour, we must go forth to do battle for the truth; and there are weeping days, when it seems as if the fountains of the great deep within us were broken up, and as though, through much tribulation, we had to pass to heaven in tears. But these days shall all pass away by-and-bye—waiting days all be passed, warring days all be passed, watching days all be passed; but

"Our days of praise shall ne'er be past
While life, and thought, and being last
And immortality endures."

W. M. Punshon

PRAISE—Obligation to.

Think not, O man, whosoever thou art,

that God will dispense with this tribute of praise from thee! Remember, that merely as man, thou art the high priest of all creation, a little miniature of the universe in thyself, representing the angels in virtue of thy immortal spirit, the lower creatures in virtue of thy sensations and appetites, and matter in virtue of thy body. Thus, when thou singest praise, all creation (in a manner) sings in thee and with thee.

Dr. Goulburn.

PRAISE—Power of.

A person being once cast upon a desolate island, spent a day in fasting and prayer for his deliverance, but no help came. It occurred to him then to keep a day of thanksgiving and praise, and he had no sooner done it than relief was brought to him. You see, as soon as he began to sing of mercy exercised, the exercise of mercy was renewed to him. The Lord heard *the voice of his praise.* *Nevins.*

PRAISE—Signification of.

The word rendered praise, primarily signifies the *irradiation* of a luminous body. The high ambition of a penitent soul is that of becoming a reflector, from which the glories of the Sun of Righteousness may be more widely diffused on the world of men and angels. *Salter.*

PRAISE—Spirit of.

When the Holy Spirit stirs within our hearts, warming and vivifying us, we feel rise within us the spirit of praise. Just as the birds which have been silent during the winter, sing when they feel the influence of the spring, and as they break forth when the morning dawns and the shadows of the night have hastened away, so the soul which could neither sing nor praise for perhaps many a long hour of coldness and darkness is stirred on the incoming of the Holy Ghost. The Spirit of God is a Spirit of praise. *P. B. Power.*

PRAISE—Universality of.

Praise is the religious exercise—the one religious exercise—of heaven. Angels are offering it ceaselessly, resting not night or day. Saints are offering it ceaselessly in Paradise. Nature in her every district is offering it ceaselessly. From the heavens, which declare the glory of God and the firmament which showeth his handiwork, down to the dewdrop which sparkles with the colours of the rainbow, and the lark, who tunes her cheerful carol as she salutes the rising sun, the whole creation sends up one grand chorus of praise to the throne of God. *Dr. Goulburn.*

PRAISE AND THANKSGIVING.

Praise and thanksgiving are generally considered as synonymous, yet some distinguish them thus:—Praise properly terminates in God, on account of His natural excellencies and perfections, and is that act of devotion by which we confess and admire His several attributes; but *thanksgiving* is a more contracted duty, and imports only a grateful sense and acknowledgment of past mercies. We praise God for all His glorious acts, every kind that regard either us or other men; for His very vengeance and those judgments which He sometimes sends abroad in the earth; but we thank Him, properly speaking, for the instances of His goodness alone, and for such only of these as we ourselves are some way concerned in. *C. Buck.*

PRAISING GOD—Benefit of.

All the benefit which ariseth out of this duty redounds to us, and none to God. His glory is infinite, and eternally the same; there is, nor can be, no accession unto that by all our praises. When a glass reflecteth the brightness of the sun, there is but an acknowledgment of what was, not any addition of what was not. When an excellent orator makes a panegyrical oration in praise of some honorable person, he does not infuse any dram of worth into the person, but only setteth forth and declareth that which is, unto others. A curious picture praiseth a beautiful face, not by adding beauty to it, but by representing that which was in it before. The window which lets in light into a house does not benefit the light, but the house into which the light shineth; so our praising of God doth serve to quicken, comfort, and refresh ourselves, who have interest in so good a God; or to edify and encourage our brethren, that they may be ambitious to serve so honorable a Master; but they add no glory or lustre to God at all.

Bp. Reynolds.

PRAYER—Abuse of.

To say that prayer was no good because some prayed hypocritically and derived no blessing, it may be as well pretended that because the sun shining on a dunghill doth occasion offensive and noisome steams, therefore all that is pretended of its influence on spices and flowers, causing them to give out their fragrancy, is utterly false. *Dr. J. Owen.*

PRAYER—Acceptable.

As the incense-cloud went up from the kindled coal in the censer; as the sweet savour went up from the burnt offering, when it was roast with the fire of the altar; so true believing prayer, coming from a kindled heart, rises of necessity to God, and steals into His immediate presence in the upper sanctuary. We may

complete the imagery by observing that the altar upon which these sacrifices must be laid—the only altar which sanctifieth the gift, and renders it acceptable—is our Lord Jesus Christ Himself, in the faith of whose meritorious Cross and Righteousness every prayer and spiritual oblation must be made. *Dr. Goulburn.*

To heav'n their prayers
Flew up, nor miss'd the way, by envious winds
Blown vagabond or frustrate; in they pass'd
Dimensionless through heavenly doors; then clad
With incense, where the golden altar fum'd
By their great Intercessor, came in sight
Before the Father's throne. *Milton.*

PRAYER—Access in.

The Aediles among the Romans had their doors always standing open, that all who had petitions might have free access to them. The door of Heaven is always open for the prayers of God's people.
T. Watson.

PRAYER—Affinity with God in.

It is a great truth, reader, that if we desire to gain anything from the Most High, our minds must be set, more or less, to the same key as His. If two harps be strung to the same key, but not otherwise, when one of them is struck, the other gives a responsive sound. There must be some secret affinity in nature between the lightning of heaven and the conductor which draws it down — between the steel and the magnet which attracts it—between the light substances and the chafed glass or sealing wax, towards which they leap up and cling. And in grace there must be a secret affinity between God and the soul (this affinity itself being the effect of grace), before the soul can lay hold of God's will, and draw out a blessing from Him, yea, draw God Himself into it. This affinity stands in love. *Dr. Goulburn.*

PRAYER—Anger in.

He that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army, and chooses a frontier-garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and, therefore, is contrary to that attention which presents our prayers in a right line to God. *Bp. Taylor.*

PRAYER—Ardent.

Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity:
Who worships the great God, that instant joins
The first in heaven, and sets his foot on hell. *Young.*

PRAYER—Benefit of.

Lord, what a change within us one short hour
Spent in Thy presence, will prevail to make!
What heavy burdens from our bosoms take,
What parch'd grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak!—we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee? *Archbishop Trench.*

PRAYER—Closet.

The closet is the soul's banqueting room. Devout exercises are its food. Now, as men do not live to eat, but eat to live, so Christians do not live to pray, but pray that they may rightly live. Men eat enough when the food taken suffices to keep them in vigour and comfort until the next meal-time comes. In like manner, we may be well assured that our seasons of seclusion are well used, well placed, well proportioned, when the blessed influence heaven graciously gives us in them abides with us, spiritualising and ruling us with unexpended force, until the opportunity of retirement again occurs. *S. Coley.*

Poor persons, who have but one apartment, may enter into the spirit of the Saviour's direction, by praying wherever they can be retired.

Isaac's closet was a field. He went out to meditate in the field at the eventide. David's closet was his bedchamber. "Commune with your own heart upon your bed, and be still." Our Lord's closet was a mountain. "When He had sent the multitude away, He went up into a mountain apart to pray, and when the evening was come, He was there alone." Peter's closet was upon the house-top. Peter "went upon the house-top to pray, about the sixth hour." Hezekiah's closet was turn-

ing his face towards the wall, and praying unto the Lord. *Bickersteth.*

PRAYER (Closet)—Benefits.

Many noble examples have attested how this inner life of heaven—combining the heroic and the gentle, softening without enfeebling the character, preparing either for action or endurance—has shed its power over the outer life of earth. How commanding is the attitude of Paul from the time of his conversion to the truth! What courage he has—encountering the Epicurean and Stoical philosophers—revealing the unknown God to the multitude at Athens—making the false-hearted Felix tremble, and almost constraining the pliable Agrippa to decision—standing, silver-haired and solitary, before the bar of Nero—dying a martyr for the loved name of Jesus!—that heroism was born in the solitude where he importunately "besought the Lord." "In Luther's closet," says D'Aubigné, "we have the secret of the Reformation." The Puritans—those "men of whom the world was not worthy"—to whom we owe immense, but scantily acknowledged, obligations—how kept they their fidelity? Tracked through wood and wild, the baying of the fierce sleuth-hound breaking often upon their sequestered worship—their prayer was the talisman which "stopped the mouths of lions, and quenched the violence of fire." You cannot have forgotten how exquisitely the efficacy of prayer is presented in our second book of Proverbs:

"Behold that fragile form of delicate transparent beauty,
Whose light blue eye and hectic cheek are lit by the bale-fires of decline;
Hath not thy heart said of her, Alas! poor child of weakness?
Thou hast erred; Goliath of Gath stood not in half her strength:
For the serried ranks of evil are routed by the lightning of her eye;
Seraphim rally at her side, and the captain of that host is God,
For that weak fluttering heart is strong in faith assured,—
Dependence is her might, and behold—she prayeth." *W. M. Punshon.*

PRAYER—Comforts of.

The best and sweetest flowers of Paradise God gives to His people when they are upon their knees. Prayer is the gate of heaven, or key to let us in to Paradise.
T. Brooks.

Prayer crowns God with the honour and glory that are due to His name, and God crowns prayer with assurance and comfort. Usually the most praying souls are the most assured souls. *Ibid.*

PRAYER—a Criterion of Piety.

Prayer is the spiritual pulse of the renewed soul; its beat indicates the healthy or unhealthy state of the believer. Just as the physician would decide upon the health of the body from the action of the pulse, so would we decide upon the spiritual health of the soul before God, by the estimation in which prayer is held by the believer. *Dr. O. Winslow.*

PRAYER—Definitions of.

It is communion with God. Oh! brethren, prayer is not an apostrophe to woods and wilds and waters. It is not a moan cast forth into the viewless winds, or a bootless behest expended on a passing cloud. It is not a plaintive cry directed to an empty echo, that can send back nothing but another cry. Prayer is a living heart that speaks in a living ear, the ear of the living God. *Dr. J. Hamilton.*

Prayer is an action of likeness to the Holy Ghost, the spirit of gentleness and dovelike simplicity; an imitation of the Holy Jesus, whose spirit is meek up to the greatness of the biggest example; and conformity to God, whose anger is always just, and marches slowly, and is without transportation, and often hindered, and never hasty, and is full of mercy. Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of charity and the sister of meekness. *Bp. Taylor*

PRAYER—Description of.

It is frailty fleeing to Omnipotence. It is misery at the door of mercy. It is "worm Jacob" at the ladder's foot, and that ladder's top in heaven. It is the dying thief beside a dying Saviour, and the same paradise already open for them both. The mercy seat is the ark of the covenant opened, and the legend over it, "Ask and it shall be given thee." And prayer is just the exploring eye and the believing hand selecting from the "unsearchable riches of Christ," the sweetest mercies and the costliest gifts. Jacob compared Joseph his son to a fruitful tree inside of a lofty fence; but though he grew in "a garden enclosed," his growth was so luxuriant that his branches ran over the wall, and the wandering Ishmaelites and the hungry passengers shot their arrows and flung their missiles at the laden boughs, and caught up such clusters as fell outside the fence. The tree of life grows now in such a garden. There is now an enclosure round it, but

the branches run over the wall. High over our heads we may perceive the bending boughs, and such fragrant fruits as "peace of conscience, joy in the Holy Ghost, assurance of God's love," "gentleness, goodness, faith, meekness, temperance"—and prayer is the arrow which detaches these from the bough—the missile which brings these far-off fruits, these lofty clusters, down to the dusty path and the weary traveller's feet. Happy he whose believing prayer is "like Jonathan's bow, which never came empty back."

Dr. J. Hamilton.

Prayer is a creature's strength, his very breath and being;

Prayer is the golden key that can open the wicket of Mercy.

Prayer is the magic sound that saith to Fate, So be it;

Prayer is the slender nerve that moveth the muscles of Omnipotence. *Tupper.*

PRAYER—Encouragements to.

1. Abraham's servant prays—Rebekah appears.

2. Jacob wrestles and prays—Christ is conquered. Esau's mind is wonderfully turned from the revengeful purpose he had harboured for twenty years.

3. Moses cries to God—the sea divides.

4. Moses prays—Amalek is discomfited.

5. Joshua prays—Achan is discovered.

6. Hannah prays—Samuel is born.

7. David prays—Ahithophel hangs himself.

8. Asa prays—a victory is gained.

9. Jehoshaphat cries to God—God turns away his foes.

10. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours.

11. Daniel prays—the dream is revealed.

12. Daniel prays—the lions are muzzled.

13. Daniel prays—the seventy weeks are revealed.

14. Ezra prays—God answers (Ezra viii, 21—23).

15. Nehemiah darts a prayer—the king's heart is softened in a minute (Neh, ii, 6).

16. Elijah prays—a drought of three years succeeds.

17. Elijah prays—rain descends apace.

18. Elisha prays—Jordan is divided.

19. Elisha prays—a child's soul comes back. Prayer reaches eternity.

20. The Apostles pray—the Holy Ghost comes down.

21. The Church prays ardently in a prayer-meeting—Peter is delivered by an angel. *Dr. J. Campbell.*

PRAYER—Equality in.

There are not two Gods as objects of true prayer, nor two Saviours as Mediators, nor two Spirits as Agents, nor two thrones of grace before which to bow. There is only one Object, one Medium, one Agent, one Throne. The monarch and subject; the rich man and beggar; the philosopher and ploughman; the parent and the child; the master and the servant—*all* who render Christian worship meet together in the one temple before the one throne, offering their presents to the one God, through the one Saviour, and by the one Spirit. *John Bate.*

PRAYER—Faith in.

Prayer is the bow, the promise is the arrow; faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven. The bow without the arrow is of no use, and the arrow without the bow is of little worth, and both without the strength of the hand to no purpose. Neither the promise without prayer, nor prayer without the promise, nor both without faith avail the Christian anything. What was said of the Israelites, "They could not enter in, because of unbelief," the same may be said of many of our prayers, they cannot enter heaven because they are not put up in faith. *Salter.*

PRAYER—Feeble.

I have seen persons stand at the door of houses minutes together, tapping with their fingers while the great *knocker* had been provided for them. Had they used that they would have saved their fingers and obtained a much speedier response. This is like many persons in prayer. Instead of praying with the promises and the Spirit, they pray in their own feeble strength, and hence they pray amiss.

John Bate.

PRAYER—Formality in.

I was lately reading of a person who had been travelling among the Calmucs (a Russian tribe). At the entrance of their huts he observed a kind of small windmill. He inquired for what purpose they were put there, and he was told that they were "praying machines." The owner of the hut causes certain prayers to be written by the priests, and they are then turned round by the wind, which saves him the trouble of repeating them himself.

A Christian wonders at such absurdities. But in the conduct of these poor ignorant Calmucs, may we not see something like a picture of his own conduct? The devotions of too many Christians are but little better. It seems to be quite enough with some to make their appearance in God's house. They hold a prayer-book in their hand, and this is to them what the praying machine is to the Calmuc. They seem almost to expect it to pray for them, and to bring down from heaven all the

blessing they need, without any trouble or concern of their own. *Oxenden.*

PRAYER—God's Ways of Answering.

At a meeting of a few Christian people which I attended in a foreign city, a clergyman, speaking of prayer, said, "God sometimes answers prayers at once; sometimes He gives us some better thing in the place of the particular thing we ask; sometimes He answers by the very contrary of what we wished, and out of that springs the particular thing that we prayed for."

Quick Answers.—How many have known the truth of this? "As I prayed," says one, "oil of health was distilled drop by drop into my wasted frame, and I presently rose from my sick bed, a wonder to myself and others, to go forth into busy life again." "As I prayed," says another, "without money in my pocket, without food in my cupboard, without credit at the shop, an unlooked-for friend stepped in and left with me enough and to spare, and I was enabled to look the world in the face and feel that I owed men nothing but love." "As I prayed," says a third, "a blessing came down upon my sailor son thousands of miles away. As I rose from my knees, though I did not then know it, he was plucked by the hair of his head from the swelling waters, scarcely saved." Every Christian, probably, can recall some blessing or other which has been as plainly a direct answer to prayer as if it had been brought by an angel's hand from heaven.

Delayed Answers.—Sometimes God delays His answers to the prayers of those who call upon Him. When Peter was in prison his friends met to pray for him. Day after day passed, and no deliverance came; and at length the last night before his intended death arrived, and he was a captive still. In a few hours it was expected by many that his blood would redden the scaffold, and that his voice would be for ever hushed on earth. But the praying band still met; they felt that God could save at the eleventh hour, that in the most perplexing straits He could make a way. And on that last night, while they were pleading, God's angel came down into the prison; Peter's chains fell off; he issued out into the street a free man: and presently, through that very door at which they had entered to pray, they saw the living answer to their prayers arrive.

More than expected.—Sometimes God gives us in answer to our prayers some better thing in place of the particular thing that we have asked. Our Lord prayed that if it were possible the bitter cup might be taken from Him. It was not taken from Him; He drank it to the very dregs: but an angel was sent to Him from heaven, to strengthen Him in His agony. The apostle Paul was afflicted with some trouble that he calls a thorn in the flesh. He very earnestly prayed for its removal. It was not removed; but special grace was given him to help him to bear it, and in the strength of that grace he went down to his grave, rejoicing even in the infirmity itself. In both these cases prayer was heard and answered, though in a different manner from what those who offered the prayer seemed to ask. And it is often so now. "Give me health" says one. God refuses the blessing, but with illness he sends so many sweet experiences of His own love, and so much sympathy and help from earthly friends, that the sufferer feels after a while that the couch of pain is a haven of peace.

Contrary Answers.—But once more. God sometimes answers prayer by the very contrary to what we pray for, and out of the apparent disaster the true blessing springs. "I have prayed for thee, that thy faith fail not," said our Lord to confident Peter. Yet in the fall which so soon followed on the part of Peter, it did seem as if faith had altogether failed. Yet from the smouldering embers of Peter's faith the flame leaped with double energy. That very fall, followed as it was by many tears and much self-mistrust, drove the erring apostle closer to the Lord. He felt his own weakness, he clung to Christ as his strength; and whereas he had experienced that when he was strong then he was weak, he now could say with his brother apostle, "When I am weak, then am I strong." *Anon.*

I asked the Lord that I might grow
In faith, and love, and grace,
Might more of His salvation know,
And seek more earnestly His face.

'Twas He who taught me thus to pray,
And He, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favoured hour,
At once He'd answer my request,
And, by His love's constraining power,
Subdue my sins, and give me rest.

Instead of this, He made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

Yea, more; with His own hand He seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds, and laid me low.

"Lord, why is this?" I trembling cried:
"Wilt thou pursue thy worm to death?"
"'Tis in this way," the Lord replied,
"I answer prayer for grace and faith."

These inward trials I employ,
From self and pride to set thee free;
And break thy schemes of earthly joy,
That thou mayst seek thine all in me."
J. Newton.

PRAYER—Heart in.

It is not the gilded paper and good writing of a petition that prevails with a king, but the moving sense of it. And to that King who discerns the heart, heart sense is the sense of all, and that which He only regards: He listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it; this is the life of it. *Leighton.*

The incense of the temple was to be beaten to typify the breaking of the heart in prayer. *T. Watson.*

PRAYER—Hindrances to.

1. Doubt. 2. An unforgiving spirit. 3. A worldly mind. 4. The influence of a wrong spirit within us, as uncharitableness, vanity, selfishness, &c. 5. Want of specific aim. 6. Want of direct and believing reference to Christ as Mediator. 7. The absence of importunity. 8. Inconsistency of life. 9. Distraction of mind.
John Bate.

PRAYER—Holy Spirit in.

"Praying in the Holy Ghost;" "The Spirit maketh intercession within you;" is the language of Scripture. As a wind musical instrument in the hands of the musician, so should Christians in prayer be in the hands of the Divine Spirit; they should present such prayers as He indites within them. The harmony, melody, sweetness, power, and effect of their prayers should be produced by the agency of the Spirit dwelling in them. *Ibid.*

PRAYER—Hour of.

My God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,—
The hour of prayer?

Bless'd is the tranquil hour of morn,
And bless'd that hour of solemn eve,
When on the wings of prayer upborne,
The world I leave.

Then is my strength by Thee renewed;
Then are my sins by Thee forgiven;
Then dost Thou cheer my solitude
With hope of heaven. *Anon.*

PRAYER—Importunate.

To present a petition is one thing; *to prosecute a suit* is another. Most prayers answer to the former. But successful prayer corresponds to the latter. The children of this world are in this respect wise in their generation. When they have a petition to carry, they go with it to the seat of government, and having conveyed it by the proper channel to the power which is to decide upon it, they anxiously await the decision, in the mean time securing all the influence they can, and doing everything possible to ensure a favorable result. So should the children of light do. But frequently they just lodge their petition in the court of heaven and there they let it lie. They do not press the suit. They do not employ other means in furthering it, beyond the simple presenting of it. They do not await the decision of it. The whole of prayer does not consist in *taking hold* of God. The main matter is *holding on.* How many are induced by the slightest appearance of repulse, to *let go,* as Jacob did not! I have been struck with the manner in which petitions are usually concluded: "And your petitioners will *ever pray.*" So "men ought always to pray (to God) and never faint." Payson says, "The promise of God is not to the *act,* but to the *habit* of prayer." *Nevins.*

I have seen a father hold out at a distance from the child, a promised good. The child as soon as he saw it stretched out his hands to take it, but found that it was too far away for him to reach. He then came nearer, and stretched forth his hands with greater effort. Still the object was too far for his grasp. Again the child came nearer and made another mighty effort. The father seeing the child so much in earnest to seize the object, drew his hand towards the child, and smilingly allowed him to seize the promised blessing.
John Bate.

PRAYER—Ineffectual.

Suppose that a man takes up his pen and a piece of parchment, and writes on the top of it, "To the Queen's Most Excellent Majesty, the humble petition of So-and-so," but there he stops. He sits with the pen in his hand for half an hour, but does not add another word; then rises and goes his way. And he repeats this process day after day—beginning a hundred sheets of paper, but putting into them no express request; sometimes, perhaps, scrawling down a few sentences which nobody can read, not even himself, but never plainly and deliberately setting down what it is that he desires. Can he wonder that his blank petitions and scribbled parchments have no sensible effects on himself nor on any one besides?

And so, my friends, there are many persons who pass their days inditing blank petitions—or rather petitionless forms of prayer. Every morning they bend their

knee, and continue a few moments in the devotional attitude. They address themselves to the heavenly majesty. They call on the "great and dreadful name" of God, and they go over a few words and sentences, but such incoherent and unfelt sentences as the child who cannot write would scrawl upon a piece of paper. Or perhaps they say nothing. They leave it a perfect blank. And after this form of worship they go their way, and wonder why their prayers are not heard. Other people get answers, but they are not conscious that any prayer of theirs has ever produced the least effect.

Dr. J. Hamilton.

PRAYER—Influence of.

Prayer is like a man in a small boat laying hold of a large ship; and who, if he does not move the large vessel, at least moves the small vessel towards the large one; so, though prayer could not directly move God towards the suppliant, it will move the suppliant towards God, and bring the two parties nearer to each other.

Dr. McCosh.

PRAYER—Instant in.

When a pump is frequently used, but little pains are necessary to obtain water, it flows out at the first stroke, because the water is high. But if the pump has not been used for a long time, the water gets low, and when it is wanted you must pump a great while, and the stream only comes after great efforts. And so it is with prayer: if we are instant in it, and faithful in it, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.

Felix Neff.

PRAYER—Intercessory.

In the time of Jesus there were paralytics and the dying. They could not of themselves go to Jesus; their wasted limbs refused to carry them; they knew not that Jesus was near and wished to cure them. There were even the dead who could not stir. Who, then, interceded? who besought the Master? A father for his daughter, a centurion for his slave. And Jesus resuscitated the dead. *Madame de Gasparin.*

PRAYER—Love of.

A poor old woman once had her love to prayer tested by one who said to her, "Well, Betsy, if you won't pray all day to-day, I'll give you half a sovereign." She replied, with an indignant look, but with an eye sparkling with delight, which showed the peace and faith that reigned within, "No, sir, nor for all the worlds this side heaven; but I'll just go ask the Lord to help you to believe on Him, and then you'll love prayer as much as I do."

Philips.

PRAYER—Man of.

A man mighty in prayer, is a perpetual comfort—a continual cordial in a world like this. When a prayerless professor tries to comfort the afflicted, he defeats his own well-meant efforts. When he enters the house of mourning, or sits down by the sick man's side, it is like a traveller coming in from a frosty atmosphere to the chamber of a nervous invalid. Though enveloped in broadcloth and fur, he brings enough of winter in his clothes to make the poor patient chatter. But the man of prayer carries with him a genial clime. Even in the dead season of the year, when frost is black and fields are iron, he carries summer in his person. "All his garments smell of myrrh and aloes and cassia," for his closet is the ivory palace—the gay conservatory where flowers of paradise are blooming all the year. There is a gladness in his coming, for he never comes alone. He carries his Saviour with him.

Dr. J. Hamilton.

PRAYER—Mental and Vocal.

Mental prayer, when our spirits wander, is like a watch standing still because the spring is down; wind it up again, and it goes on regularly. But in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hand points not to the right hour, because something is in disorder, and the striking is nothing but noise. In mental prayer we confess God's omniscience, in vocal prayer we call angels to witness. In the first our spirits rejoice in God, in the second the angels rejoice in us. Mental prayer is the best remedy against lightness and indifferency of affections, but vocal prayer is the aptest instrument of communion. That is more angelical, but yet is fittest for the state of separation and glory; this is but human, but it is apter for our present constitution. They have their distinct properties, and may be used according to several accidents, occasions, or dispositions. *Bp. Taylor.*

PRAYER—Naturalness of.

Prayer cannot be useless, since it is one of our moral instincts. It has a foundation in the very constituent principles of human nature. Men may live without it when their mountain stands strong, when the sky is bright above them, and all is peaceful around them. But, unless a very decided thwarting process has previously been accomplished, there is no instinctive impulse in man's heart that more readily manifests itself than the cry of help from above, in the seasons of suffering and peril.

Like all our other moral instincts, it is liable to be perverted, manifested in a wrong way, or misdirected in its objects; but the instinct itself is as common as humanity. Its workings are seen in all religions. And on the very reasonable principle that universally diffused modes of feeling cannot be fictitious, but must be natural, do we maintain that prayer has a firm footing in the moral nature of man. Should it, moreover, be affirmed that prayer is useless, because it presupposes mutability in the Divine purposes, we deny the implication; and deem it sufficient to reply that it is among the fixed purposes of God that men must ask for good things in order to obtain them; that in this way we must acknowledge God's supremacy, and our dependence upon Him, that the duty of praying on man's part is embraced in the counsels of Him with whom is no variableness, nor any shadow of turning. "For these things will I yet be inquired of," is the immutable decree of heaven.

Anon.

PRAYER—Necessity of.

The wise Hillel had a pupil named Maimon, and Hillel was greatly pleased with his talents and his good understanding. But he soon discovered that Maimon was trusting too much to his own wisdom, and had entirely given up prayer.

For the young man said in his heart, "What is the use of prayer? Does the omniscient God need our words before He helps us? He would then be like a man. Can a man's prayers and sighs alter His plans? Will not the gracious God give us of Himself whatever is good and useful?" These were the thoughts of the youth.

But Hillel was troubled in his heart that Maimon should think himself wiser than the word of God, and he determined to teach him better.

When Maimon went to him one day, Hillel was sitting in his garden, under the shade of a palm-tree, meditating, with his head resting upon his hand. And Maimon said to him, "Master, about what are you meditating?"

Then Hillel lifted up his head and said, "I have a friend, who lives upon the produce of his estate. Till now he has carefully cultivated it, and it has well repaid his toil. But now he has thrown away the plough and hoe, and is determined to leave the field to itself; so that he is sure to come to want and misery."

Has he gone mad?" said the young man, "or fallen into despondency?"

"Neither," said Hillel. "He is of a pious disposition, and well grounded in learning, both human and Divine. But he says—the Lord is omnipotent, and can easily give us nourishment without our bending our head to the ground; and as He is gracious, He will bless my table and open His hand. And who can contradict him?"

"Why," said the young man, "is not that tempting God? Have not you told him so?"

Then Hillel smiled and said, "I will tell him so. You, dear Maimon, are the friend I am speaking of."

"I?" said Maimon, and started back.

But the old man replied: "Are you not tempting the Lord? Is prayer less than work, and are spiritual blessings inferior to the fruit of the field? And He who tells you to stoop your head to the earth for the sake of earthly fruit, is He not the same as He who tells you to lift your head towards heaven, to receive His heavenly blessing?"

Thus spake Hillel, and looked up to heaven; and Maimon went away and prayed, and his life was a very godly one.

Dr. Haven.

PRAYER—Neglect of.

I have seen cobwebs formed on the knockers of some house-doors, showing that they had very little use, and the families few visitors. If some Christians were to look at the door of prayer in their closets, would they not find many cobwebs hanging about the knockers, because of their seldom use of them in visiting the house of mercy of which God is the Father?

John Bate.

PRAYER—Object of.

In prayer you do not address a general law or a first principle, but address a living person. You do not commune with eternity, or with infinite space, but you commune with the Father of eternity,—with Him who fills the highest heavens, and who also dwells in the lowliest heart. You do not hold converse with abstract goodness, but with the God and Father of our Lord Jesus Christ; with God in Christ; with Him whose express image Jesus is; with Jesus Himself; with your Friend within the vail; with your Father who is in Heaven! *Dr. J. Hamilton.*

PRAYER—Objections to.

Allow that some serious objections could be started against the efficacy of prayer, these objections do not touch the evidence on which we believe that God has promised to hear prayer, nor that other evidence on which we believe that he has actually heard and answered it. The greatness of creation and the littleness of man, the decrees of God and the immutability of natural laws, would not stop his prayer, nor startle from his knees the man who could say—"Verily, God hath heard me, He hath attended to

the voice of my petition;" but, superior to all speculative difficulties, because secure in his experimental knowledge, that wise and happy man would still pray on. And to see the wisdom of this course, you have only to put a parallel case. In the infinite variety of this universe, there may be a world where the processes of growth, and decay, and reproduction, so familiar to us, are utterly unknown. Suppose that the inhabitant of such a world were transported to our own, and that he witnessed the husbandman's operations in spring. He might marvel what he meant. He might wonder why he cast these grains of corn into the ground; and when told that it was with a view to reproduce them a hundredfold, the mysterious process might at once assume the aspect of infatuation, and he might begin to remonstrate with the labourer on this crazy waste of useful corn; and, if this visitor from Jupiter or Saturn were as acute a metaphysician as many in our own world are, he might adduce many subtle arguments—too subtle, perhaps, for a farmer to refute. "Is not this a mad notion of yours? Do you really mean to affirm, that this particle of corn will grow into a hundred more? Nay, do you pretend to say that you will put into that hole this hard and husky atom, and come back in three months and find it changed into the glossy stems, the waving leaves, and rustling ears of the tall wheat-stalk? What resemblance, or what adequacy is there between that seed and a sheaf of corn? Besides, if a buried grain is to grow up a hundredfold, why don't you bury diamonds and guineas, and get them multiplied after the same proportion? Besides, O simpleton! do you know that all these matters have been settled and fixed from everlasting? It has been foreordained, either that you are to have a crop next autumn, or that you are to have none. In the former case, your present pains are needless, for you will get your harvest without all this ado. If the latter, your pains are useless, for nothing will procure you a crop where it is not the purpose of Omnipotence that you should have one." Did the ploughman listen to all this remonstrance, he might be much perplexed with it. He might not be able to show the precise way in which seeds exert an efficacy on the future crop; and he might not see at once the reason why corn-grains should be reproductive, whilst diamonds and guineas are not; and, least of all, may be able to dispose of the fatalist objection. But he might deem it enough to refute all this mystification to say—that he had never known a harvest without a seed-time, and that he had never sown sufficiently without reaping something. And so, when a man comes in from the prayerless world, and starts his objections, a praying man may not be able to discuss them one by one—he may not even understand them. "But this I know, God is the hearer of prayer, and, verily, He hath heard myself." And, like the farmer, who scatters his seed heedless of all that has ever been said on necessity and causation, and general laws, a wise believer will, in the face of hypothetic difficulties, proceed on ascertained facts, and amidst objections and cavils, will persist to pray, and continue to enjoy the blessings which prayer procures.

Dr. J. Hamilton.

PRAYER—Patience in.

How many courtiers be there that go a hundred times a year into the prince's chamber, without hope of once speaking with him, but only to be seen of him. So must we come to the exercise of prayer purely, and merely to do our duty, and to testify our fidelity. If it please His Divine Majesty to speak, and discourse with us by His holy inspirations and interior consolations, it will be doubtless an inestimable honour to us, and a pleasure above all pleasures; but if it please Him not to do us this favour, leaving us without so much as speaking to us, as if He saw us not, or as if we were not in His presence, we must not for all that go our way, but continue with decent and devout behaviour in the presence of His Sovereign Goodness; and then infallibly our patience will be acceptable to Him, and He will take notice of our diligence and perseverance; so that another time, when we shall come before Him, He will favour us, and pass His time with us in heavenly consolations, and make us see the beauty of holy prayer. *Sales.*

PRAYER—Place of.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near, and this wherever you are. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah-Shammah*, "the Lord hath been here," inscribed on many a cottage hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage, by the brink in Gennesareth, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed

on the hungry lions, and the lions gazed on him, or the hillsides where the Man of Sorrows prayed all night, we should still discern the print of the ladder's feet let down from heaven, the landing-place of mercies, because the starting-point of prayer. *Dr. J. Hamilton.*

PRAYER—Pre-eminence of.

Prayer hath a twofold pre-eminence above all other duties whatsoever, in regard of the universality of its influence, and opportunity for its performance. The universality of its influence. As every sacrifice was to be seasoned with salt, so every undertaking and every affliction of the creature must be sanctified with prayer; nay, as it showeth the excellency of gold that it is laid upon silver itself, so it speaketh the excellency of prayer, that not only natural and civil, but even religious and spiritual actions are overlaid with prayer. We pray not only before we eat or drink our bodily nourishment, but also before we feed on the bread of the word and the bread in the sacrament. Prayer is requisite to make every providence and every ordinance blessed to us; prayer is needful to make our particular callings successful. Prayer is the guard to secure the fort-royal of the heart; prayer is the porter to keep the door of the lips; prayer is the strong hilt which defendeth the hands; prayer perfumes every relation; prayer helps us to profit by every condition; prayer is the chemist that turns all into gold; prayer is the master-workman: if that be out of the way, the whole trade stands still, or goeth backward. What the key is to the watch, that prayer is to religion; it winds it up, and sets it going. It is before other duties in regard of opportunity for its performance. A Christian cannot always hear, or always read, or always communicate, but he may pray continually. No place, no company can deprive him of this privilege. If he be on the top of a house with Peter, he may pray; if he be in the bottom of the ocean with Jonah, he may pray; if he be walking in the field with Isaac, he may pray when no eye seeth him; if he be waiting at table with Nehemiah, he may pray when no ear heareth him. If he be in the mountains with our Savour, he may pray; if he be in the prison with Paul, he may pray; wherever he is, prayer will help him to find God out. Every saint is God's temple; "and he that carrieth his temple about him," saith Austin, "may go to prayer when he pleaseth." Indeed, to a Christian every house is a house of prayer, every closet a chamber of presence, and every place he comes to an altar whereon he may offer the sacrifice of prayer. *Swinnock.*

PRAYER—Power of.

An immense power is given us—a direct influence on the governor of worlds—*prayer.*

Prayer is a power; and, if on earth it has a contested authority, it rules like a queen in heaven.

God dwells far off from us—lost, so to speak, in the bright empyrean. Prayer brings Him down amongst us, brings Him to our earth, and links His power with our efforts. *Madame de Gasparin.*

There is a kind of omnipotency in prayer, as having an interest and prevalency with God's Omnipotency. It hath loosed iron chains (Acts xvi, 25, 26). It hath opened iron gates (Acts xii, 5, 10); it hath unlocked the windows of heaven (1 Kings xviii, 41); it hath broken the bars of death (John xi, 40, 43). Satan hath three titles given in the Scriptures, setting forth his malignity against the Church of God: a dragon, to note his malice; a serpent, to note his subtilty; and a lion, to note his strength. But none of all these can stand before prayer. The greatest malice, the malice of Haman, sinks under the prayer of Esther; the deepest policy, the counsel of Ahithophel, withers before the prayer of David; the hugest army, a host of a thousand Ethiopians, run away like cowards before the prayer of Asa. *Bp. Reynolds.*

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven! What has not prayer done? *Dr. Ryland.*

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day:
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend!
For so the whole round world is every way
Bound by gold chains about the feet of God. *Tennyson.*

PRAYER—Power of.

Prayer can obtain everything; can open the windows of heaven and shut the gates of hell; can put a holy constraint upon God, and detain an angel till he leave a blessing; can open the treasures of rain, and soften the iron ribs of rocks till they melt into a flowing river; can arrest the sun in his course, and send the winds upon our errands. *Bp. Taylor.*

It draws down gifts from heaven. It fills the empty soul. It brings strength to the weak, true riches to the poor, grace to the feeble. It is a bank of wealth, a mine of mercies, a store of blessings. It flies where the eagle never flew. It travels further, and moves faster, than the light. Well might Mary, Queen of Scotland, say, "I fear John Knox's prayers more than an army of ten thousand men."

"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above."

Oxenden.

A gay, dissipated young man went one day to his pious mother, and said, "Mother, I am going to a ball to-night." She expostulated with him, and urged him not to go by every argument in her power. He answered, "Mother, I will go; and it is useless to say anything about it." When he was going out, she stopped him, and said, "My child, do not go." He said he would. She then said to him, "*My son, while you are dancing with your gay companions in the ball-room, I shall be praying to the Lord to convert your soul.*" He went—the ball commenced; but instead of the usual gaiety, an unaccountable gloom pervaded the whole assembly. One said, "We never had such a dull meeting in our lives;" another, "I wish we had not come; we have no life, we cannot get along;" a third, "I cannot think what is the matter." The young man instantly burst into tears, and said, "I know what is the matter; my poor old mother is now praying for her ungodly son." He took his hat, and said, "I will never be found in such a place as this again;" and left the company. To be short, the Lord converted his soul. He became a member of the Christian church. *Phillips.*

PRAYER—Profit of.

Prayer, like Jonathan's bow, returns not empty; never was faithful prayer lost; no tradesman trades with such certainty as the praying saint; some prayers, indeed, have a longer voyage than others, but then they return with their richer lading at last, so that the praying soul is a gainer by waiting for an answer. *Gurnall.*

After praying, is not the heart lighter, and the soul happier? Prayer renders affliction less sorrowful, and joy more pure. It mingles with the one an unspeakable sweetness, and adds to the other a celestial perfume. Sometimes there passes over the fields a wind which parches the plants, and then their withered stems will droop towards the earth; but watered by the dew they regain their freshness, and lift up their languishing heads. So there are always burning winds which pass over the soul and wither it. Prayer is the dew which refreshes it again. *Lamennais.*

PRAYER—Propriety of.

A gentleman of fine social qualities, always ready to make liberal provision for the gratification of his children, a man of science, and a moralist of the strictest school, was sceptical in regard to prayer, thinking it superfluous to ask God for what nature had already furnished ready to hand. His eldest son became a disciple of Christ. The father, while recognising a happy change in the spirit and deportment of the youth, still harped upon his old objection to prayer, as unphilosophical and unnecessary.

"I remember," said the son, "that I once made free use of your pictures, specimens, and instruments, for the entertainment of my friends. When you came home you said to me, 'All that I have belongs to my children, and I have provided it on purpose for them; still, I think it would be respectful always to ask your father before taking anything.' And so," added the son, "although God has provided everything for me, I think it is respectful to ask Him, and to thank Him for what I use."

The sceptic was silent; but he has since admitted that he has never been able to invent an answer to this simple, personal, sensible argument for prayer. *Anon.*

PRAYER—Protection of.

Among the elegant forms of insect life, there is a little creature known to naturalists which can gather round it a sufficiency of atmospheric air—and, so clothed upon, it descends into the bottom of the pool, and you may see the little diver moving about dry and at his ease, protected by his crystal vesture, though the water all around and above be stagnant and bitter. Prayer is such a protector—a transparent vesture, the world sees it not—but a real defence, it keeps out the world. By means of it the believer can gather so much of heaven's atmosphere around him, and with it descend into the putrid depths of this

contaminating world, that for a season no evil will touch him; and he knows where to ascend for a fresh supply. Communion with God kept Daniel pure in Babylon. Nothing else can keep us safe in London. In the "secret of God's presence" you might tread these giddy streets, and your eyes never view the vanity. You might pass theatres and taverns, and never dream of entering in. You might get invitations to noisy routs and God-forgetting assemblies, and have no heart to go. Golden images, public opinion, with its lion's den; and fashion, with its fiery furnace, would never disturb you. A man of prayer in this mart of nations, you could pass upon your way unseduced and undistracted, a Christian in Vanity Fair, a pilgrim in a paradise of fools, a worshipper amidst idolaters, a Daniel in Babylon. *Dr. J. Hamilton.*

PRAYER—Safety of.

By the Omnipotent help which it at once secures, prayer is strength in weakness, and courage in dismay. It is the buoy which rides the roaring flood, the asbestos-robe which defies the devouring flame. It is the tent in which frailty sleeps secure, and anguish forgets to moan. It is the shield on which the world and the wicked one expend their darts in vain. And when panic, and temptation, and agony are all over—whether wafted by Sabbath zephyrs, or winged by scorching flame—whether guided by hymning angels, or dragged by raging lions—whether the starting-point be Patmos, or Jerusalem, or Smithfield, or Babylon—it is the chariot which conveys the departing spirit into a Saviour's arms. *Ibid.*

PRAYER—Sincere.

God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them He looks at. *T. Brooks.*

PRAYER—Specific.

From the want of this determinateness and precise discrimination in our objects of transaction with God, we retire from our devotions, without any vivid impressions of what we have been seeking of Him; and we afterwards look abroad without distinct views of any relation between what takes place in the church, and what we carried on in the oratory. It is not thus we ask favours of each other. A beggar at our door begging indefinitely for "nothing particular," would not be likely to meet with relief. Civic and corporate petitions to the senate, or the throne, without a fixed prayer and determinate request, would have neither attention nor gracious answer. We have no reason to expect different and better results from our indefinite and unsettled transactions with God. Look to the record of the Spirit, and you will discover that all the answers registered in that book were specific replies to requests distinctly meant and proffered. *Dr. T. W. Jenkyn.*

There was once a coloured woman who used to sit in one corner of the gallery on the Sabbath, and single out some young man, as he came in at the door, and pray for him, till she saw him come forward to join the church. Then she dropped him, and singled out another and prayed for him in like manner, till she witnessed a similar result. Then she dropped him and took a third, and so on, till at the end of twenty years she had seen twenty young men join themselves to the Lord in a perpetual covenant: young men with whom she had no personal acquaintance whatever. This fact was disclosed to her pastor on her death-bed. *Smith.*

PRAYER—Theory and Practice of.

Prayer, like faith (of which it is the voice and expression), is a thing perfectly simple in idea, but exceedingly difficult of execution. If you can pray aright, you have mastered the great secret of the spiritual life; but easy as it is to understand theoretically what right prayer is, it is far from easy to practise it.

Dr. Goulburn.

PRAYER—Unceasing.

In this precept—to pray *always*—there is nothing of exaggeration, nothing commanded which may not be fulfilled, when we understand of prayer as the continual desire of the soul after God; having, indeed, its times of intensity, seasons of an intenser concentration of the spiritual life, but not being confined to those times; since the whole life of the faithful should be, in Origen's beautiful words, one great connected prayer—or, as St. Basil expresses it, prayer should be the salt, which is to salt everything besides. "That soul," says Donne, "that is accustomed to direct herself to God upon every occasion; that, as a flower at sunrising, conceives a sense of God in every beam of His, and spreads and dilates itself towards Him, in a thankfulness, in every small blessing that He sheds upon her—that soul who, whatsoever string be stricken in her, bass or treble, her high or her low estate, is ever turned toward God;—that soul prays sometimes when it does not know that it prays." *Archbishop Trench.*

PRAYER—Watching unto.

When an archer shoots his arrow at a mark, he likes to go and see whether he has hit it, or how near he has come to it. When you have written and sent off a letter to a friend, you expect some day that the postman will be knocking at the door with an answer. When a child asks his father for something he looks in his face, even before he speaks, to see if he is pleased, and read acceptance in his eyes. But it is to be greatly feared that many people feel when their prayers are over as if they had quite done with them. Their only concern was to get them said. An old heathen poet speaks of Jupiter throwing certain prayers to the winds—dispersing them "in empty air." It is sad to think that we so often do that for ourselves. What would you think of a man who had written, and folded, and sealed, and addressed a letter, flinging it out into the street, and thinking no more about it? Sailors in foundering ships sometimes commit notes in sealed bottles to the waves, for the chance of their being some day washed on some shore. Sir John Franklin's companions among the snows, and Captain Allen Gardiner, dying of hunger in his cave, wrote words they could not be sure any one would ever read. But we do not need to think of our prayers as random messages. We should, therefore, look for reply to them, and watch to get it.

Dr. Edmond.

PRAYER THROUGH CHRIST.

When you send your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.

M. Henry.

When you finish up your prayers you say, "through Jesus Christ our Lord." You, of course, think what that means. You don't say that because it is a sort of nice turn to the sentence, and is fashionable for you to say it. You mean something by it. When I say that, I feel that I then put my prayer in Christ's hands. Suppose you had to draw up a petition to Queen Victoria, and you had never done such a thing in your life, you would be afraid of making twenty blunders. Suppose Albert Edward were to say, "Put it into my hands; you don't know how to do it; I do; and what is wrong I will put out, and what is wanting I will put in; and I will put my own name to it, and present it to the queen for you." Well, now, when the queen heard it, would it not be more likely to prevail than if she had heard it as you wrote it? Now, when I make my prayer, poor silly soul that I am, I pray for twenty wrong things, but Christ never takes these blunders up. He puts out all that is wrong and puts in all that is wanted, and He puts His own name to it and presents it to God.

S. Coley.

Prayer offered up in the name of Jesus Christ is like Jacob's ladder, on which the soul ascends from earth to heaven. And as soon as the prayer ascends, the angel of Divine consolation descends back with it. Thus it was in the agony of our blessed Lord, when He *prayed more earnestly*, lo! an angel descended from heaven to strengthen Him. And we may assure ourselves, that whensoever we pray according to His will, we shall be strengthened according to His promise.

John Arndt.

PRAYER AND PRAISE—Continuance in.

'Tis great reason that we should continue to pray, because our wants continue; and 'tis as great reason that we should continue to praise, because our mercies continue. Who is there so full that wants nothing? and who so empty, but hath something? Let none give over praying, but he that wants nothing; and let none give over praising, that hath anything. Is not the mercy we want worth asking? and is not the mercy we have worth the acknowledging?

Venning.

PRAYER-MEETINGS—the Church Thermometer.

Well, what is that? Ask any veteran pastor who has weathered the storms and rejoiced in the sunshines of a long ministerial life, and he will tell you that it is the social *prayer-meeting*. The true thermometer of a church, to indicate its spiritual temperature, is the weekly gathering around the mercy-seat. A cold prayer-meeting marks a cold church. It is at once the cause and the effect of spiritual declension.

If the place of prayer is wellnigh deserted; if the few who are present bodily seem absent in spirit; if the prayers offered are languid, formal, meaningless, without point, and without unction,—then the pastor has abundant cause for heart-heaviness and tears. Sermons preached to such a people, are like discourses delivered in one of the ruined temples of Luxor, with the shrivelled dead embalmed around him, and grim heads of stone looking down from every capital. His hands hang down, and his spirit faints.

And as a church has no surer symptom of decay than a decaying prayer-meeting, so nothing feels the approach of a revival so palpably as the place of prayer. A revival commonly begins there. The deserted seats are filled. Those who "*could not* leave their business," now find but

little difficulty in closing the doors of their shops or their counting-rooms. The absent *Thomases* are once more with the deserted flock of disciples, and wonder to find the risen Saviour there too, with His benedictions. Those who seldom prayed, are now ready to pour out their souls in supplication. The "gift of tongues" has descended. The slow of speech have become eloquent. The timid have grown bold. The sluggish are mounting up with wings as eagles. A latent power is developed in the church, which astounds both pastor and people. The prayer-meeting, too, becomes a place for communion with each other, as well as for communion with God. Old differences are forgotten. Old wounds are healed. Church members will grasp each other's hands, and inquire about a neighbour's spiritual health, with more solicitude than they manifest in asking about a sick friend. They will linger together about the hallowed spot, talking of the mercies of God to their souls, and they will be loath to go away. They are one in heart; the church is a living unity.

The experienced mariner constantly "consults the glass." Brethren! if we are wise, we, too, will keep a look-out upon the thermometer of the church. A prayer-meeting "below freezing point" is a fatal indication. *T. Cuyler.*

PRAYER-MEETINGS—Sunday Morning.

I have been endeavouring to establish among us what are called Aaron and Hur Societies, *i. e.* little collections of four or five, or more persons, who meet before service on Sabbath morning, to spend an hour in prayer for a blessing on the minister and the ordinances. They began on New Year's Day, and we seemed to have an immediate answer, for the meeting was unusually solemn, and we have reason to hope that the Word was not preached in vain.
Dr. Payson.

PREACHERS—with Hot Hearts.

A Chinese convert once remarked in a conversation with a missionary, "We want men with *hot hearts* to tell us of the love of Christ."

The truth thus stated by the Chinese convert might be more elegantly expressed. Still the secret of effective speech, especially in the presentation of Scripture truth, is revealed in that single striking expression.

Most assuredly the heart of the preacher and the teacher should always be in sympathy with his theme, and should be kindled by it; and if the theme is the love of Christ, the heart that glows with that love is the one to utter it. It will be a *hot heart.* It will burn with that zeal which led Paul to beseech "earnestly with tears;" which was the charm of Payson's sermons, and the secret of Felix Neff's success on the bleak heights of the Alps. It is that which above all else the preacher needs. Argument, method, rhetoric, gesture, all have their place; but it is the hot heart which makes them effective. Instruction in sound doctrine is the fuel of truth, but the heart kindles it; turns it into "thoughts that breathe and words that burn." *Anon.*

PREACHERS—Revival and Lukewarm.

Laodicean preachers compose sermons that, like a prism, make their congregation feel delighted and charmed with the diversified hues and colours of their imagery. Revival ministers make their sermons like a lens, to concentrate the rays of truth, and exhibit them with unflinching hand, in near connection with the sinner, till they burn and inflame his heart.
Dr. T. W. Jenkyn.

PREACHERS—Secular.

'Tis a very sad thing when preachers shall be like printers, who many times compose and print off many things which they neither understand, love, nor have any experience of; all they aim at is money for printing, which is their trade; or when they shall be like gentlemen-ushers, who bring ladies to their pews, but go not in themselves; bring others to heaven, and themselves stay without. *Venning.*

PREACHERS—Soul-Converting.

There are preachers, by myriads and majorities, and deeply pious ones too, that never once in all their lives distinctly concentrated their purposes to the single point of converting men. Their efforts are to finish an eloquent sermon, to develop theological or Biblical truth, to thrill æsthetically an audience, to pour forth general religious emotion, to spread a popular fame, to gather crowds, to build a large church, &c. Verily these have often their reward, namely success in their objects. But here is a lonesome preacher, who does not object to all these; but, with or without them, by study, by closet, by pulpit, by pastoral work, some or all, *he* MEANS *to convert souls,* and just so many as he can. Where this is attained all the other success is well enough. Where this is not attained, all the other success does not comfort him a penny; he goes off crestfallen and disappointed, indignant at the devil and himself. He will not stay there where Satan has beaten him; but he will go where, please God, he can get some souls.

Maffitt, in his golden days, did convert his thousands, surpassing Mr. Caughey in this respect, for that was his unerring aim. Bascom aimed to be the *pulpit orator;* his purpose terminated in the elaborate

harangue, the thrilled audience, and the gathering crowd. He did not entertain the downright purpose of conversion. Summerfield terminated his effort with pouring his own rich religious emotions upon his melting congregation; but his emotion did not go forth into the sharp volition and the determined practical drudgery of action. And we think that this same analysis exercised upon every minister of strength and ability, would, in nearly every case, bring out the answer to the question, What prevents this able minister from converting souls? He does not, in the full force of the word, TRY. *Dr. Wheedon.*

PREACHING—Absence of Power in.

Absence of power is sometimes so clear, that the soul that has come to the house of God seeking bread, painfully feels that it is getting but a stone; and never is that feeling so painful as when all that ought to attend upon spiritual power is there—the truth well understood and well stated—all the lineaments and outward forms that would lead us to expect life, but, when we draw near, there is no breath in it. Sometimes one may see that this soulless thing is not a wax figure which never breathed, but a corpse from which the life is gone. The truths, now uttered with such impotence, once thrilled through men as they fell from those lips; the appeals which now grate, like a chime of cracked bells, once carried multitudes before them. In days gone by many rose up to bless this man as a messenger of God; to-day his words are as a tale twice told. Perhaps, conscious of the loss of the real power, he endeavours to compensate for it by a greater force of physical oratory, spurring himself to impetuosity, or swelling to lofty and solemn impressiveness; but it is only as when a ship in a calm makes her sails bulge by rolling; they flap and rustle, but there is no strength in them, as when filled by the silent wind they bore the vessel onward.

W. Arthur.

PREACHING—Activity in.

The Rev. David Stoner, from the time he commenced preaching to his death, a period of nearly fourteen years, preached four thousand and forty-three times.

John Bate.

PREACHING—Affectionate.

I would have every minister of the Gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother. *Fenelon.*

PREACHING—Christ in.

To preach practical sermons, as they are called, that is, sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, &c., which alone can incite and enable us to forsake sin and follow righteousness—what is it but to put together the wheels, and set the hands of a watch, forgetting the spring, which is to make them all go?

Bp. Horne.

As light to the sun, as the heart to the body, as weight to the hammer, as the foundation to the building, as point to the spear, as edge to the sword, as fruitfulness to the tree, so is Christ in preaching; and preaching without Christ can no more enlighten the world than the sun without light, &c., &c. *John Bate.*

PREACHING—Christ out of.

It is asserted that a fashionable preacher, after having taken for his text these words of St. Paul, "I will know nothing among you but Christ, and Christ crucified," managed not to repeat this name a single time. It was easy; instead of speaking of devotion to the Saviour, he spoke of devotion in general, one of the favorite themes of the theo-philanthropy of the day.

The Preacher and the King.

PREACHING—Common-Sense.

When a preacher provides for his congregation, as some persons do for their guests, good, substantial dishes, which any *healthy* appetites may relish and enjoy, I should say that his preaching is characterised by a very valuable element—*common sense.* *John Bate.*

PREACHING—Dignity of.

Can earth afford
Such genuine state, pre-eminence so free,
As when array'd in Christ's authority,
He from the pulpit lifts his awful hand;
Conjures, implores, and labours all he can
For re-subjecting to Divine command
The stubborn spirit of rebellious man.

Wordsworth.

PREACHING—Disinterested.

I love a serious preacher, who speaks for my sake and not for his own; who seeks my salvation, and not his own vain glory. He best deserves to be heard, who uses speech only to clothe his thoughts, and his thoughts only to promote truth and virtue. Nothing is more detestable than a professed declaimer, who retails his discourses as a quack does his medicine.

Massillon.

PREACHING—Dull.

I almost think there ought to be a tax imposed on every dull good man who ventures to open his lips in the way of moral prosing, considering the injury he does truth and goodness; he ought to be for-

bidden to preach to his fellow-creatures, except by what is infinitely more persuasive than any eloquence — good deeds and an attractive example. It is melancholy to think of the havoc which a dull speaker will soon make in a crowded audience. The preaching of some good parsons is like reading the Riot Act, or reminds one of that ingenious method by which it is said the magistrates of St. Petersburg sometimes cool the zeal of a mob in that genial climate — that is, by playing on them with a fire-engine. *H. Rogers.*

PREACHING—Eccentric.

Any departure from the ordinary track of fashion, custom, &c., in life, is sure to excite attention, and call forth a variety of remarks; as a man walking through a town without a hat, or with one of a different colour, form, and size to the ordinary ones: so if a preacher becomes eccentric, and diverges from the usual run, in his style, manner, matter, &c., he is sure to excite attention, and for a time either to be a prodigy or a fool. *John Bate.*

PREACHING—Hard-worded.

A woman went one day to hear a famous D.D. preach, and, as usual, carried a pocket Bible with her, that she might turn to any of the passages the preacher might happen to refer to. But she found that she had no use for her Bible there; and, coming away, said to a friend, "I should have left my Bible at home to-day, and have brought my dictionary. The doctor does not deal in Scripture, but in such learned words and phrases as require the help of an interpreter to render them intelligible."

Anon.

PREACHING—Heavy.

Lady.—"Mr. — is really a wretched preacher."

Husband.—"My dear, Mr. — is one of the most sound, orthodox preachers I know."

Lady.—"He may be very orthodox, but he is very heavy."

Husband.—"Gold is heavy."

Lady.—"Yes, but gold is bright."

Stamp.

PREACHING—Holy Spirit in.

In a very quaint sermon by Matthew Wilkes, I remember he said that ministers were like pens—some of them were common goose-quills, writing very heavily, and often requiring nibbing; others of them, he said—the college men—were like steel-pens, and while they could make good fine up-strokes, they could not make such heavy down-strokes as some of the quills could; but, he said, neither the one pen nor the other could do anything without ink; and, therefore, he said, our ministers want more ink. The ink is the Holy Spirit—"written not with ink, but with the Spirit of the living God." And so, Mr. Wilkes suggested that people, instead of finding fault with the minister, would do well to pray, "Lord, give him more ink—give him more ink!" There was much in that prayer, for we need often to be dipped in that ink, or else we cannot make a mark on your hearts.

C. H. Spurgeon.

PREACHING—Ideas about.

What is preaching? is a question to which there would probably be as many replies as to What is truth? Almost every minister, and almost every man, has his own taste, and his own standard, and his own weight, and his own measure on this subject. One man thinks that to preach means accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching. Another imagines preaching to be the exposition of a particular passage of Scripture, bringing out from it all that is in it, and nothing more. This is the textual idea of preaching. Another cares not a straw for a sermon if it do not contain a train of rigid argumentation, diversified by occasional bursts of party rage and strong squirts of the *odium theologicum*. This is the polemical idea of preaching. Another likes no preaching but what contains a string of appeals, and queries, and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching. Another wants a sermon to be a series of electrical shocks—one burst from beginning to end; the clouds returning after the rain, and no cotton so thick and no conscience so hard as to exclude or resist the perpetual tumult. This is the clap-trap idea of preaching. Another wants flowers; whether natural and fresh from the soil, or artificial and faded, it does not matter; if he do but get flowers, and hear them rustling above his ears, in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languishingly awake, or lull him into dreamy repose. This is the florid and Corinthian idea of preaching. Another is content with exclamations; he is not pleased unless every other sentence begins with Oh! the interjection Ah! has to him a peculiarly pathetic sound; it seems to melt into his midriff like snow; and that preacher would be his Magnus Apollo who would say, "Oh! we remark in the next place." This is the interjectional idea of preaching. Another desiderates chiefly delivery. No minister is a favorite unless his voice be musical, and his atti-

tude smack of the boards; unless he indulge in a profusion of studied declamation, pointing to the four winds when he names them, and laying his hand gently on the heart, when he wishes to indicate that interesting organ. This is the material or Anthropomorphic idea of preaching. Another judges of a sermon by its length, and likes it, either because it is an hour or because it is only the half of the time. This is the arithmetical idea of preaching.

Gilfillan.

PREACHING—with Judgment.

Such persons as are busied in preaching, it is much to be wished that they would do it with judgment too; and not preach hell and damnation to sinners so as if they were pleased with what they preached; no, let them rather take heed that they mistake not their own fierce temper for the mind of God; for some I have known to do so, and that at such a rate that it was easy enough to distinguish the humour of the speaker from the nature of the thing he spoke. Let ministers threaten death and destruction even to the very worst of men, in such a manner that it may appear to all their sober hearers that they do not desire, but fear that these dreadful things should come to pass; let them declare God's wrath against the hardened and impenitent as I have seen a judge condemn a malefactor, with tears in his eyes; for surely much more should a dispenser of the Word, while he is pronouncing the infinitely more killing sentence of the Divine law, grieve with an inward bleeding compassion for the misery of those forlorn wretches whom it is like to pass upon.

Dr. South.

PREACHING—Kindness and Reason in.

The language of reason, unaccompanied by kindness, will often fail of making an impression; it has no effect upon the understanding, because it touches not the heart. The language of kindness, unassociated with reason, will frequently be unable to persuade; because, though it may gain upon the affections, it wants that which is necessary to convince the judgment. But let reason and kindness be united in a discourse, and seldom will even pride or prejudice find it easy to resist.

Gisborne.

PREACHING—Kinds of.

An English merchant, visiting Scotland in 1650, and being asked on his return what he had heard, answered, "Rare things! I went to St. Andrew's, where I heard a majestic-looking man (Blair), and he showed me the majesty of God. After him I heard a little fair man (Rutherford), and he showed me the loveliness of Christ. I then went to Irvine, where I heard an old man (Dickson), and that man showed me my own heart.

Anon.

PREACHING—Mode of.

A celebrated divine, who was remarkable, in the first period of his ministry, for a boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of address. One of his brethren observing it, inquired of him what had induced him to make the change. He answered, "When I was young, I thought it was the *thunder* that killed the people; but when I grew wiser, I discovered that it was the *lightning*. So I determined, in future, to thunder less and lighten more."

Thornton.

PREACHING—Model.

Foxe thus describes Bradford's preaching: "Sharply he opened and reproved sin; sweetly he preached Christ crucified; pithily he impugned heresy and error; and earnestly he persuaded to godly life."

Foxe.

PREACHING—Order in.

There are two orders of discourse, *the order of the intellect* and *the order of love*. The order of the intellect is to have an exordium, a series of arguments bearing on the matter in hand, a series of illustrations, and what is called a peroration or close. This order does not admit of divergences or digressions; any interruptions of the plan are to the mere intellect impertinences, and the pruning-knife of a merely intellectual critic would cut them unsparingly away. The order of love is to have a heart so penetrated with the subject as to be impatient of the restraints of intellectual method, and to burst away in pursuit of favorite topics, as the mind within suggests. This is the only order observed in the writings of St. Augustine and St. Paul, and in the discourses of Jesus Christ.

Pascal.

PREACHING—Plain.

"The very essence of truth," says Milton, "is plainness and brightness; the darkness and crookedness are our own." "Better the grammarian should reprehend," says Jenkyn, "than the people not understand. Pithy plainness is the beauty of preaching. What good doth a golden key that opens not?" An old lady once walked a great way to hear the celebrated Adam Clarke preach. She had heard he was "such a scholar," as indeed he was. But she was bitterly disappointed, "because," she said, "I understood everything he said." And I knew a man who left the church one morning quite indignant, because the preacher had one thing in his

sermon he knew before. It was a little explanation meant for the children; dear little things—they are always coming on, and I love to see their bright little faces among the older people. *We* used to need and prize these simple explanations, and why shouldn't they have them in their turn? And this blessed thing is to be said of the Gospel: Let it be made ever so simple, so that little children are drinking it in with grateful wonder, it still has depths and riches to satisfy the mind and heart of the mightiest philosopher, if only he has that highest attainment of wisdom —a simple child-like faith. Like the sun, it is mirrored at the same moment by the dewdrop and the ocean. *Dr. Hoge.*

Bernard, preaching one day very scholastically, the learned thanked him, but not the godly; but when another day he preached plainly, the good people came blessing God for him, and gave him many thanks, which some scholars wondering at, "Ah," said he, "*Heri Bernardum, hodie Christum;* yesterday I preached Bernard, but to-day I preached Christ." 'Tis not learning, but teaching; not the wisdom of words, but the evidence and demonstration of the Spirit, that is welcome to saints. *Venning.*

PREACHING—Popular.

There are preachers so sonorous and fluent in mere wordiness, that the hearers are quite satisfied to hear the fluent high-sounding wordiness, though there be within it great barrenness of thought, and no spiritual refreshment, The shallow people who have been accustomed to this sounding-brass and tinkling-cymbal preaching, cannot endure the ever fresh flow of living thought. For, being long accustomed to a sound-and-ear ministry under the former, they are in their element, but under the latter they are like fish out of water. In a spiritual element a carnal people cannot breathe with freedom. To be popular, it is not enough that a man be a good talker, he must also be a shallow thinker. Abide in the low plain of thought, and the multitudes will throng you; but ascend to the high mountain height of purer thought, and your multitudes will be reduced to a few disciples. *J. Pulsford.*

Most of the common people like glitter and show in dress, building, pictures, furniture, &c.; so they do in preaching. Fine, dazzling, glittering, out-of-the-way words strung together in a rapid utterance, and a bombastical manner, is sure to be popular with a great proportion of the masses of the people. *John Bate.*

PREACHING—Powerful.

Jonah was but one man, and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent or convert. This was the fruit, the effect, and the good that the sermon did, that the whole city, at his preaching, converted and amended their evil living, and did penance in sackcloth. And yet here in this sermon of Jonah is no great curiousness, no great affectation of words, nor of painted eloquence; it was none other but "Yet forty days and Nineveh shall be destroyed!" It was no more. It was no great, curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite; it was a rough sermon, and a sharp, biting sermon. Do you not marvel that these Ninevites did not cast Jonah into prison? They did not revile or rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon. *Bp. Latimer.*

PREACHING—Prayer before.

When Pericles went into the pulpit to make orations to the people, he would make his prayer to the gods, that nothing might go out of his mouth but what might be to the purpose: a good example for preachers. *Venning.*

There was a husbandman that always sowed good seed, but never had good corn. At last a neighbour came to him, and said, "I will tell you what probably may be the cause of it. It may be you do not *steep* your seed?" "No, truly," replied the other, "nor did I ever hear that seed must be steeped." "Yes, surely," said his neighbour; "and I will tell you how: it must be *steeped in prayer.*" When the party heard this he thanked him for his counsel, reformed his fault, and had as good corn as other persons. *Flavel.*

PREACHING—Preparation for.

I study and prepare for the pulpit as if there were no Holy Ghost to help me there, and when I enter upon my public work, I cast my preparation at the feet of Jesus Christ, depending upon Divine influence as much as if I had not premeditated. *Longden.*

PREACHING—Pretty.

I am tormented with the desire of writing better than I can. I am tormented, say I, with the desire of preaching better than I can. But I have no wish to make

fine, pretty sermons. Prettiness is well enough when prettiness is in place. I like to see a pretty child, a pretty flower; but in sermons prettiness is out of place. To my ear, it should be anything but commendation, should it be said to me, "You have given us a pretty sermon." If I were put upon trial for my life, and my advocate should amuse the jury with tropes and figures, or bury his arguments beneath a profusion of flowers of his rhetoric, I would say to him, "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objections to a lady winding a sword with ribbons, and studding it with roses as she presents it to her hero-lover; but in the day of battle he will tear away the ornaments, and use the naked edge on the enemy. *R. Hall.*

PREACHING—Simplicity in.

Simplicity of style, then, as opposed to the artificial and rhetorical, is essential to earnestness; for who can believe that man to be intent on saving souls, who seems to have laboured in the study only to make his sermon as fine as glittering imagery and high-sounding diction could render it. I could as soon believe a physician were intent on saving his fellow-creatures from death, who, when the plague was sweeping them into the grave, spent his time in studying to write his prescriptions in beautiful characters and classical latinity. *J. A. James.*

PREACHING—Universalist.

A Universalist preacher was travelling, and had sent on an intimation that he intended to preach in a certain place. On his arrival he found a congregation, to whom he proclaimed the doctrine of universal deliverance from punishment in the world to come. After the sermon he informed his hearers that he should be that way on his return, at such time; and if they desired it, he would then preach again. No one replied till he had twice repeated his statement. At last, an old friend, in the back part of the congregation, rose and said, "If thou hast told the truth this time, we do not *need* thee any more; and if thou hast told us a lie, we do not *want* thee any more;" an answer which, although somewhat grotesque, was very much to the purpose. *Thornton.*

PREACHING—Useful.

Mind, no sermon is of any value, or likely to be useful which has not the three R's in it—Ruin by the Fall; Redemption by Christ; Regeneration by the Holy Spirit. My aim in every sermon is a lusty call to sinners, to quicken the saints, and to be made a universal blessing to all. *Dr. Ryland.*

PREACHING—Verbose.

At a communion in the west of Scotland, as a verbose preacher was addressing the congregation, one by one his ministerial brethren dropped out of the chapel into the vestry. As the last one who left put his head into the vestry, those who preceded him inquired if the prolix speaker had not yet finished his address. "Weel," said he, "his tow's dune lang syne, but he's spinnin' awa' yet." *Anon.*

PREFERMENT.

'Tis the curse of service;
Preferment goes by letter and affection,
Not by the old gradation, when each second
Stood heir to the first. *Shakespeare.*

All preferment,
That springs from sin and lust, shoots quickly up,
As gard'ners' crops do in the rottenest grounds. *Middleton.*

For places in the court are but like beds
In the hospital, where this man's head lies
At that man's foot, and so lower and lower
Webster.

PRECEPT—Definition of.

Precept is a rule given by a superior; a direction or command. *C. Buck.*

PRECISION—Importance of.

What makes the scholar? exactness. What is most likely to secure success in the learned professions? exactness. What raises men of various callings to the highest position attainable by persons in their occupations? exactness. What makes a man's word pass current as gold? his known exactness. What, above all things, is essential in the laboratory? exactness. Precision! Exactness! With what precision the Great Worker has made all things. Telescope and microscope, and all instruments of vision and inspection and analysis, unite to reveal the exactness of the works of the Father of all. In the wide universe, systems are so delicately balanced and nicely adjusted that the slightest derangement in any portion would affect the whole. The steady revolutions of the planets in our solar system are due to the exact proportions between their weight and velocities and distances from the sun, and they would all lose their way in space if one were diminished, or if one were increased. Reverse the proportion of the gases which constitute the atmosphere, and the fluid which in its natural state is the elixir of life becomes the subtle agent of death. Inject to the cir-

culating system of the human body the minutest drop of certain foreign substances, say the poison of a serpent, and though entering the smallest vessel at the greatest distance from the heart, it will vitiate all the blood and stop the pulse of life. A grain of sand between the cornea of the eye and the eyelid, throws out of gear the whole of that wondrous mechanism. Precision! there is wonderful exactness in every organization—inimitable exactness pervades the universe, and like a thread of gold holds the innumerable parts together. Nor is it absent from our spiritual constitution. All our emotional susceptibilities taken in connection with their exciting causes show exactness. The varieties of love show exactness. How exact a spiritual mechanism is conscience! Exactness is the perfection of morality, for without it there cannot be truth and righteousness. The beauty and harmony of godliness are exactness. We may not strain at a gnat and swallow a camel, because we are constituted not to swallow a camel, but to strain at a gnat. He is a hypocrite who, having swallowed a camel, strains at a gnat, but he is a well-formed man who cannot swallow a camel, and who does strain at a gnat. Was not one of the popes choked by a fly? "He that sinneth shall fall by little and little." "Offending in one point, though we keep otherwise the whole law, makes us guilty of all." It is no sin to tithe mint, and anise, and cummin, if we neglect not the weightier matters of the law. A cipher on the right side of a numeral is a small mark, but increases the value of that figure tenfold. A royal decree is but a few signs upon an almost worthless piece of material, but it may affect the well-being of millions. So that if it be a small thing for political rulers to govern the Church of Christ, and for parliaments to control the worship of Christians, and for an unfeigned assent and consent to be professed by men like ourselves who cannot consent with all the heart, we dare not be unfaithful in that which is least. The least unfaithfulness may bring a curse upon us; as the foot of the chamois on the snowy mountains, or the breath of a traveller who sings or shouts on his snowy road, may cause an avalanche which shall entomb the village now full of life and gaiety at the mountain's base.

"It is the little rift within the lute,
That by and by will make the music mute,
And, ever widening, slowly silence all.
The little rift within the lover's lute,
Or little pitted speck in garnered fruit,
That rotting inwards slowly moulders all." *S. Martin.*

PREJUDICE—Blind.

The prejudiced man is like a man walking on a narrow path with his eyes downward, and will not raise them to behold even the grandest sceneries which appear on either hand. Or, like a man shut up in his house, with the doors locked, the windows closed, the shutters fastened, and the blind down; without a candle or a lamp to light his dismal condition, dark, and in the dark, without much hope of seeing things differently; yet he is indulging in a kind of satisfaction that he is right, and all who differ from him necessarily wrong. He is afraid of opening his eyes, for fear that he will see something to disconcert and rob him of his present condition of complacent satisfaction. Blindness is the safety and happiness of prejudice, as well as its sure universal result.
T. Hughes.

PREJUDICE—Curing.

Would you kill or cure an evil prejudice? Manage it as you would a pulling horse; tickle it as you would a trout; treat it as you would the most headstrong thing in the world, and the readiest to take alarm, the likeliest to slip through your fingers at the moment you think you have got it safe, and are just about to make an end of it. *Hare.*

PREJUDICE—Examples of.

The Mahommedan cleaves, from century to century, to his prophet and alcoran, and no reason or force can induce him to renounce either, and seek a better Saviour and Prophet, by reading and following the direction of a wiser, richer, older, and Diviner book. His hatred to one is complete, and his love for the other is supreme. He has made up his mind, and ages, with their associations, have added their blending and incrustating power to his infatuated faith and blind adherence.

The atheistic sceptic, though professing candour, and that his logic has led him to his present unenviable position; yet, if you recommend a reading of the sacred volume, attention to the duties of Christian truth, and impartial examination of the whole departments of evidence, and a modest doubt of the premises, processes, and conclusions of his logic, his prejudice is a barrier which he cannot break, and a gate over which he cannot leap. He is kept by its power in the dungeon and slime of infidelity.

Such is the power of prejudice in the different sects among men, that they refuse to acknowledge each other in the street; they cannot preach the same gospel in the same place; they refuse to read the works written by one another; they will not meet on the same platform; and even

refuse admittance to Christians to the Lord's table, because they cannot bring their minds to believe as they do; and even members of the same body will not hold communion with one another; like the Egyptians who would not eat bread with the Hebrews, for that was abomination in their sight. In fact and in practice they call one another heretics continually. *T. Hughes.*

PREJUDICE—Extremes of.

Prejudice is fond of extremes. It is either a good lover or a good hater. It cannot walk far in the middle path, and take what is good and delightful from either side; generally, its residence is found on one of the extreme sides. In religion, it is frequently found in extreme and withering unbelief, or in extreme superstition and fanaticism. It is either believing nothing that is good, or believing everything that is weak and silly. In politics, it is either absolute stand-still, or wild revolution, tyranny, or lawlessness. So with the arts of life and the various branches of knowledge; they are either despised altogether, or carried to an unwarrantable extreme. *Ibid.*

PREJUDICE—Nature of.

Prejudice is decision neither founded upon nor consistent with reason, and the error of ignorance, weakness, or idleness. It is the enemy of all truth, knowledge, and improvement; and is the blindness of the mind, rendering its power useless and mischievous. Innumerable are the prejudices we imbibe in our youth; we are accustomed to believe without reflection, and to receive opinions from others without examining the grounds by which they can be supported. *Maunder.*

PREJUDICE—Neutralizing.

Prejudice has always a neutralizing power. In whatever mind it dwells it acts in relation to truth, as alkali in relation to acids, neutralizing its very power. Arguments the most cogent, discourses the most powerful, can be neutralized at once by some prejudice in the mind. *Dr. Thomas.*

PREJUDICE—Power of.

What will not prejudice do? It was that which made the Jews call Christ a Samaritan, a devil, a wine-bibber, a friend of publicans and sinners. It was that which made them hale the apostles to their governors, and cry out, "Away with them, it is not fit that they should live." It was this made Ahab hate the upright Micaiah, and the Athenian condemn the just Aristides, though he had never seen him. It was this made the poor man, who knew not what John Huss's doctrine was, so busy and industrious to carry wood for his funeral pile, and as zealous to kindle it inasmuch that the martyr could not but cry out, "O holy simplicity!" It is this sets men against consideration of their ways, and makes them give out that it will crack their brains and disorder their understanding. *Anthony Horneck.*

A gentleman was one day stoutly asserting that there were no gold fields, except in Mexico and Peru. A nugget, dug up in California, was presented to him as evidence against his positive assertion. He was not in the least disconcerted. "This metal, sir, is, I own, extremely like gold; and you tell me that it passes as such in the market, having been declared by the assayers to be indistinguishable from the precious metal. All this I will not dispute. Nevertheless, the metal is not gold, but *auruminium;* it cannot be gold, *because* gold comes only from Mexico and Peru." In vain was he informed that the geological formation was similar in California and Peru, and the metals similar; he had fixed in his mind the conclusion that gold existed *only* in Mexico and Peru; this was a law of nature—he had no reasons to give why it should be so; but such had been the admitted fact for many years, and from it he could not swerve. *Lewes.*

PREJUDICE—Unconscious.

Persons often, from some cause or other, are under the influence of prejudice without even knowing it. "Men," said a late writer, "in general, and particularly professional men, view objects through the media of their own pursuits, and express themselves accordingly. A gentleman was thrown from a very restive horse in Hyde Park, and had the misfortune to break one of his legs. A crowd instantly collected around him, in which were a riding-master, a painter, a mathematician, a lawyer, and a clergyman. 'If this unfortunate man,' said the riding-master, 'had taken a few lessons in my school, that accident would not have happened.' 'How finely the figure was fore-shortened in falling!' said the painter. 'He made a parabolic curve,' said the mathematician. 'It is a hundred to one,' said the lawyer, 'if he has made his will.' 'Run for a surgeon,' said the clergyman, 'and let us assist the poor man in getting home.'" *T. Hughes.*

PREJUDICES—National.

National prejudices and hatreds seldom extend beyond neighbouring nations. We very weakly and foolishly, perhaps, call the French our natural enemies; and they, perhaps, as weakly and foolishly consider us in the same manner. Neither they nor

we bear any sort of envy to the prosperity of China or Japan. It very rarely happens, however, that our goodwill towards such distant countries can be exerted with much effect. *Adam Smith.*

PRESENT—Enjoying the.

In order to enjoy the present, it is necessary to be intent on the present. To be doing one thing and thinking of another is a very unsatisfactory mode of spending life. Some people are always wishing themselves somewhere but where they are, or thinking of something else but what they are doing, or of somebody else than to whom they are speaking. This is the way to enjoy nothing well. *Anon.*

PRESENTIMENT.

As the sun,
Ere it is risen, sometimes paints its image
In the atmosphere, so often do the spirits
Of great events stride on before the events,
And in to day already walks to-morrow.
Schiller.

PRESENTIMENT—of Evil.

There are times when foreshadowings of evil, vaporous and undefined, rise up over the soul, like the night mists over the meadow land, obscuring not only the land marks of earth, but dimming even the star-guides of heaven. *A. B. Edwards.*

My mind misgives,
Some consequence yet hanging in the stars
Shall bitterly begin this fearful date
With this night's revels. *Shakespeare.*

PRESUMPTION—Definition of.

Presumption as it relates to the mind, is a supposition formed before examination. As it relates to the conduct or moral action, it implies arrogance and irreverence. As it relates to religion in general, it is a bold and daring confidence in the goodness of God, without obedience to His will.
C. Buck.

PRESUMPTION—Encroachments of

Every presumption is properly an encroachment, and all encroachment carries in it still a farther and a farther invasion upon the person encroached upon. It enters into the soul as a gangrene does into the body, which spreads as well as infects, and with a running progress carries a venom and a contagion over all the members. Presumption never stops in its first attempt. If Cæsar comes once to pass the Rubicon, he will be sure to march farther on, even till he enters the very bowels of Rome, and break open the Capitol itself. He that wades so far as to wet and foul himself, cares not how much he trashes farther. *Dr. South.*

PRESUMPTION—Growth of.

This is the nature and quality of presumption; much like what our Saviour says of the mustard seed, which at first is the least of all seeds, but being grown up is greater than all herbs, so that the birds of the air lodge in the branches of it. In like manner presumption first sows itself in a thought, the least of all sins for the matter of it; but from thence shooting up into a custom and a habitual practice, it grows mighty and wide, opens its arms, and spreads out its branches for every unclean bird, every sinful action and abomination to come and lodge and rest upon.
Dr. South.

PRESUMPTUOUS SIN—Greatness of.

This fatal, destructive sin, which is the very masterpiece of the devil, and the gate of hell. *Ibid.*

PRESUMPTUOUS SINS—Kinds of.

1. To sin against the goodness of God, manifesting itself to a man in great prosperity.
2. A second sort of presumptuous sins are sins committed under God's judging and afflicting hand.
3. To commit a sin clearly discovered and directly pointed at by the Word of God, either written or preached.
4. To commit a sin against certain passages of Providence, particularly thwarting and, as it were, lying across to the commission of it.
5. Sins against the inward checks or warnings of conscience, about the evil of any course of action.
6. Sins against that inward taste, relish, and complacency that men have found in their attempts to walk with God, and comply with the precepts of the Gospel.
7. The returning to and repeated commission of the same sin. *Ibid.*

PRIDE—in Apparel.

There is scarce any one thing whereof men and women are more proud (at least wherein and whereby they show their pride more) than apparel; though, indeed, there's no one thing (sin itself excepted) that we have more cause to be ashamed of than our apparel, for they tell us that we are sinners; Adam and his wife (in their innocence) were naked, and were not ashamed. Our ornaments are but badges of our sin and shame; and 'tis to this purpose observable, that the same word in Hebrew which signifies a garment, signifies treachery and prevarication, to show that we have committed treason against God, else there had not been need of a fig-leaf apron to cover our nakedness. Who now can be proud of being a sinner? Who can find in his heart to be proud of that which tells him that

he hath lost his innocence? Surely he that hath sinned himself into shame, should be ashamed of his sin; and though it be a shame and a sin to go naked, yet when we are clothed with our garments, we should be clothed with shame as with a garment. *Venning.*

PRIDE—Checks to.

Remember what thou wert before thy birth: Nothing. What thou wert for many years after: Weakness. What in all thy life: A great sinner. What in all thy excellences: A mere debtor to God, to thy parents, to the earth, to all the creatures. Upon these or the like meditations, if we dwell, and frequently retire to them, we shall see nothing more reasonable than to be humble, and nothing more foolish than to be proud. *Bp. Taylor.*

PRIDE—Conceits of.

When a proud man thinks best of himself, then God and man think worst of him; all his glory is but like a vapour, which climbeth as though it would go up to heaven, but when it comes to a little height, it falls down again, and never ascends more. So Adam thought that the fair apple should make him like his Maker, but God resisted his pride, and that apple made him like the serpent that tempted him with it. Absalom thought that rebellion would make him a king, but God resisted his pride, and his rebellion hanged him on a tree. *Henry Smith.*

PRIDE—Consequences of.

It thrust proud Nebuchadnezzar out of men's society, proud Saul out of his kingdom, proud Adam out of paradise, proud Haman out of the court, proud Lucifer out of heaven. *T. Adams.*

PRIDE—Depth of.

Deep is the sea, and deep is hell, but Pride
mineth deeper;
It is coiled as a poisonous worm about the
foundations of the soul,
If thou expose it in thy motives, and track
it in thy springs of thought,
Complacent in its own detection, it will
seem indignant virtue;
Smoothly it will gratulate thy skill, O
subtle anatomist of self,
And spurn at its very being, while it nestleth the deeper in thy bosom.
Tupper.

PRIDE—Developments of.

The developments of *pride* are numerous and often unsuspected as to their real character. The love of dress and display; the undue deference to the opinions of others, which leads us to adopt forms of speech and modes of action foreign to our usages; the man-fearing spirit which imposes silence in reference to our religion in social circles, and particularly the sentiment which ignores all physical manifestations in connection with religious experience—these are all the offshoots of the one great principle—pride of heart.
S. H. Platt.

PRIDE—Downfall of.

A kite having risen to a very great height, moved in the air as stately as a prince, and looked down with much contempt on all below. "What a superior being I am now!" said the kite; "who has ever ascended so high as I have? What a poor grovelling set of beings are all those beneath me! I despise them." And then he shook his head in derision, and then he wagged his tail; and again he steered along with so much state as if the air were all his own, and as if everything must make way before him; when suddenly the string broke, and down fell the kite with greater haste than he ascended, and was greatly hurt in the fall.

Pride often meets with a downfall. Let us beware how we look with contempt on those below us, lest, while we are carrying ourselves loftily, our circumstances may be changed, and we be placed as low in the world as we well can be. We that have rich friends to-day may have poor ones to-morrow; for such changes happen to many.
Cobbin.

PRIDE—Expressions of.

As the most contagious diseases do use to break out in several parts of man, so pride will not be stinted to any particular place; but now it expresses itself in our eyes, now it takes possession of our tongues; it appropriates this man's hands unto its use, in another's garments it useth to cloak itself, and sits with so much settled gravity in another's carriage, as a hundred preachers could not remove it thence; some again there are who affect such a kind of careless behaviour as, if you did not know the secret arts they have to profess their pride and sumptuosities in banquets, edifices, their children's breeding, the splendour of their retinue, and their furniture, you would imagine them sworn enemies of so much vanity. *Drexelius.*

PRIDE—Fettered.

Prayer is the net that snareth him; prayer
is the fetter that holdeth him:
Thou canst not nourish pride while waiting
as an almsman on thy God,—
Waiting in sincerity and trust, or pride
shall meet thee even there:
Yea, from the palaces of Heaven hath
pride cast down his millions.
Root up the mandrake from thy heart,
though it cost thee blood and groans,
Or the cherished garden of thy graces will
fade and perish utterly. *Tupper.*

PRIDE—God's Punishment of.

God was wroth with the angels, and drove them out of heaven. God was wroth with Adam, and thrust him out of paradise. God was wroth with Nebuchadnezzar, and turned him out of his palace. God was wroth with Cain, and though he were the first man born of a woman, yet God made him a vagabond upon his own land. God was wroth with Saul, and though he was the first king that ever was anointed, yet God made his own hand his executioner.

Henry Smith.

PRIDE—God's Resistance of.

Nimrod thought that Babel should get him a name (Gen. xi), but God resisted his pride, and the name of his building was called Confusion ever since. Nebuchadnezzar built his palace for his honour (Dan. iv), but God resisted his pride, and his palace spewed him out, when his servants remained in it. Shebna builded a sepulchre for his memorial (Isa. xxii), but God resisted his pride, and buried him in another country where he had no sepulchre provided. Herod hoped when the people cried at his words, "It is the voice of God," that he should be worshipped ever after as God; but God resisted his pride, and before he descended from his throne, the worms so defaced his pomp, that none which called him God would be like unto him: so when women take more pains to dress themselves than they do all the year after, and pay dear to maintain one vice than they need to learn all virtues, they think to please men by it; but God resisteth their pride; and all that see them, though they cap and bow to them, yet they judge worse of them, and think that they would not wear these signs of lightness and pride, unless they were light and proud indeed. Thus if their apparel condemn them before men, how will it condemn them before God? If sin did not blind them, would they so deceive themselves to take the contrary way and think that should honour them which disgraceth others? But as Balaam was stopped and knew not who stopped him; so they are resisted, and know not who resisteth them. Though they do all to please, yet they can please none: they please not God, for God resisteth them; they please not the humble, for the humble are contrary to them; they please not the proud, for the proud do envy them which strive to be as proud as they; they please not themselves, because that they cannot be so proud and brave as they would be; only they content and please the devil, because their pride doth entitle him to them. *Ibid.*

PRIDE—History of.

Pride had her beginning among the angels that fell, her continuance in earth, her end in hell. *T. Adams.*

PRIDE—Humbled.

God, in fact, deals with men as Jesus dealt on Galilee with Peter. Impetuous, self-satisfied, puffed up with vanity, to parade his power and prove his superiority to the other disciples, Peter will walk the sea. His Master allows him to try it. He bids him come; not that He may drown Simon, but only Simon's pride. Boldly he ventures on the water. The liquid element feels firm beneath his feet. He begins to walk; but, alarmed at his new position as he rises and falls with the swell of the waves, he begins to fear, and, like a cause which is lost for want of courage, he begins to sink lower and lower, till he sinks, till the water rises chill upon his heart, and kisses his drowning lip. He feels himself in the cold embraces of death. Terror masters shame, and, stretching out his arms to Christ, he cries, "Lord, save me, I perish." Painful, but profitable lesson! His danger and failure have taught him his weakness. Now to such a state, and confession, all who are to be saved must first be brought. *Dr. Guthrie.*

PRIDE—Spiritual.

Naturalists find it much less easy to teach a mountain flower to accommodate itself to a low locality, than to get one which by birth belongs to the valleys to live and thrive at a lofty elevation. So there seems nothing more difficult to men than to descend gracefully. How few who have been accustomed to a high position in society are able to reconcile themselves to a humble one! So it is with us in our low and lost estate. Spiritually poor, we are spiritually proud—saying, "I am rich and increased in goods, and have need of nothing," while we are "wretched, and miserable, and poor, and blind, and naked." Even when we are in some degree sensible of our poverty, and know we cannot pay, like the unjust steward we are ashamed to beg. Indulging a pride out of all keeping "with filthy rags," we will not stoop to stand at God's door, poor mendicants, who ask for mercy. *Ibid.*

PRIDE—Subdued.

When a man's pride is subdued it is like the sides of Mount Etna. It was terrible during the eruption, but when that is over and the lava is turned into soil, there are vineyards and olive trees which grow up to the top. *H. W. Beecher.*

PRIDE—Tenacity of.

Pride is a vice which cleaveth so fast unto the hearts of men, that if we were to

strip ourselves of all faults one by one we should undoubtedly find it the very last and hardest to put off. *Hooker.*

PRIDE—a Traitor.

Pride is a double traitor, and betrayeth
itself to entrap thee,
Making thee vain of thy self-knowledge;
proud of thy discoveries of pride.
Tupper.

PRIDE AND VANITY.

Pride signifies such an exalted idea of ourselves as leads to self-esteem, and to contempt of others. It is self-admiration —self doating. It differs from vanity thus: pride causes us to value ourselves; vanity makes us anxious for applause. Pride renders a man odious; vanity makes him ridiculous. *J. A. James.*

PRINCIPLE AND MAXIM.

Principle is one thing, and maxim is another. A principle requires liberality, a maxim says one tenth. A principle says, "A righteous man is merciful to his beast," leaves mercy to the heart, and does not define how; a maxim says, Thou shalt not muzzle the ox that treadeth out thy corn. A principle says, Forgive; a maxim defines "seven times." *F. W. Robertson.*

PRINCIPLES—Durability of.

The things which most concerned men in past ages—food, raiment, wealth, place, personal honour—are all forgotten now; but those things which seemed to them the most shadowy and unsubstantial,—their faith, their ideals, their principles,—these are now the only abiding remembrancers. Thus men are kept alive on earth by that which is invisible, and sunk to the bottom by that which is material. Time is made up of waters so thin, that nothing may float thereon which is heavier than unseen truths and heart treasures. As at sea we descry ships by the sails which lift themselves high above the curve of the ocean, while the dark and heavy hulls, where the freights are, are sunk below the sight; so the convoys of men that sailed in the past are no longer seen where carried the much-prized freight, but in the lifting up of their spars and sails against the heaven, high above the bend and curve of the ocean of time.
H. W. Beecher.

PRINCIPLES—Importance of.

The principles that are now implanted in thy bosom will grow, and one day reach maturity, and in that maturity thou wilt find thy heaven or thy hell. Nothing so momentous as principles. As sure as August shows the work of the farmer, so sure thy futurity will show the principles thou art cultivating now. "Buy," then, "the truth;" buy it at any cost; for any amount of labour, sacrifice, or talent, buy it, and when thou hast it, sell it not! sell it not for pleasure, for prosperity, for fame or for life. Get holy principles, and thou shalt get the pinions of an angel, which shall bear thee above all the clouds and storms of earth, into the sunshine and the calm of eternity. *Dr. Thomas.*

PROCRASTINATION—Danger of.

"Not yet," said a little boy, as he was busy with his trap and ball. "When I grow older, I will think about my soul."

The little boy grew to be a young man.

"Not yet," said the young man. "I am now about to enter into trade. When I see my business prosper then I shall have more time than now."

Business did prosper.

"Not yet," said the man of business. "My children must have my care. When they are settled in life, I shall better be able to attend to religion."

He lived to be a gray-headed old man.

"Not yet," still he cried. "I shall soon retire from trade, and then I shall have nothing else to do but read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God, and died without hope. *Dr. Haven.*

PROCRASTINATION—Delusion of.

Lord, what am I, that, with unceasing
care,
Thou didst seek after me,—that Thou didst
wait,
Wet with unhealthy dews, before my gate,
And pass the gloomy nights of winter
there?
O strange delusion!—that I did not greet
Thy blest approach, and O, to heaven how
lost,
If my ingratitude's unkindly frost
Has chilled the bleeding wounds upon Thy
feet.
How oft my guardian angel gently cried,
"Soul, from thy casement look, and thou
shalt see
How He persists to knock and wait for
thee!"
And O! how often to that voice of sorrow,
"To-morrow we will open," I replied,
And when the morrow came I answered
still, "To-morrow." *Longfellow.*

PROCRASTINATION—Evils of.

At thirty man suspects himself a fool;
Knows it at forty, and reforms his plan;
At fifty chides his infamous delay,
Pushes his prudent purpose to resolve;
In all the magnanimity of thought,
Resolves and re-resolves; then dies the
same. *Young.*

PROCRASTINATION—Evils of.

To-morrow, and to-morrow, and to-morrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. *Shakespeare.*

Procrastination is the thief of time:
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene.
Young.

PROCRASTINATION—Folly of.

A farmer who should delay preparing his land and sowing his seed until July, and then expect a fine crop of grain in August, would act as consistent as the man who puts off his preparation for eternity until the close of life, and after death looks for the reward of heaven. *John Bate.*

The hoary fool, who many days
Has struggled with continued sorrow,
Renews his hope, and fondly lays
The desperate bet upon to-morrow!

To-morrow comes! 'Tis noon! 'Tis night!
This day, like all the former, flies;
Yet on he goes, to seek delight
To-morrow, till to-night he dies!
Prior.

PRODIGALITY—Course of.

We never find the Scripture commending any prodigal but one, and him, too, only for his ceasing to be so. Whose courses if we reflect upon, we shall see his prodigality bringing him from his revelling companions and his riotous meats, to the swine and to the trough; and from imitating their sensuality, by a natural consequence to take up with their diet too.
Dr. South.

PRODIGALITY—Evils of.

Prodigality is the devil's steward and purse-bearer, ministering to all sorts of vice; and it is hard, if not impossible, for a prodigal person to be guilty of no other vice but prodigality. For men generally are prodigal because they are first intemperate, luxurious, or ambitious. And these, we know, are vices too brave and costly to be kept and maintained at an easy rate; they must have large pensions, and be fed with both hands, though the man that feeds them starves for his pains. *Ibid.*

PRODIGALITY—Examples of.

Lucullus, the Roman general, though justly admired for his bravery, justice, and clemency, yet is deservedly censured for his extravagance and prodigality. Cicero and Pompey meeting him one day in the city, told him they intended doing themselves the pleasure of supping with him that night; but it shall be upon this condition, added they, that you have nothing extraordinary on our account. To this he seemingly agreed; but guess their surprise, when they sat down to an entertainment that cost no less than fifty thousand crowns! What astonished them the more was the shortness of the time in which it was prepared; but this it seems was little more than his ordinary diet. This superfluous pomp and magnificence will not be thought incredible, if we compare it with that of Peter du Ruere after he was made cardinal by the pope his kinsman; for within the space of two years which he lived at Rome, he expended in feasts and entertainments no less than four hundred thousand crowns.

Muleasses, king of Thunes, was so complete an epicure, that being expelled his kingdom for his infamous debaucheries, and hearing afterwards that Charles V was inclined to reinstate him on the throne, he ordered a peacock to be drest for his supper, and spent a hundred crowns on the sauce.

The emperor Vitellius was likewise so shamefully fond of superfluity and excess, that for one single meal he has ordered two thousand different kinds of fish, and seven thousand fowls. Without doubt these epicures agreed with the poet Philoxenus, who wished that he had a crane's neck, that he might the longer enjoy the pleasure of eating and drinking.
L. M. Stretch.

PROFANENESS—an Awful Vice.

Profaneness is an awful vice. Once more I ask, whose name is it you so lightly use? The name of God! have you ever pondered its meaning? Have you ever thought what it is that you mingle thus with your passion and your wit? It is the name of Him whom the heaven of heavens cannot contain. *Dr. Chapin.*

PROFANENESS—a Brutal Vice.

Are there any before me who are accustomed to use God's name as an expletive, and to bandy it as a by-word? Who employ it in all kinds of conversation, and throw it about in every place? Perhaps in their hearts they consider this an accomplishment! think it manly and brave to swear! Let me say, then, that profaneness is a brutal vice. He who indulges in it is no gentleman. I care not what his stamp may be in society. I care not what clothes he wears, or what culture he boasts. Despite all his refinement, the light and habitual taking of God's name betrays a coarse nature and a brutal will. Nay, he tacitly admits that it is ungentlemanly. He restrains his oaths in the presence of ladies; and he who fears to

rush into the chancery of heaven and swear by the Majesty there, is decently observant in the drawing-room and the parlour.

Dr. Chapin.

PROFANENESS—a Mean Vice.

Profaneness is a mean vice. According to general estimation he who repays kindness with contumely, he who abuses his friend and benefactor, is deemed pitiful and wretched. And yet, oh profane man! whose name is it you handle so lightly? It is that of your best Benefactor! You, whose blood would boil to hear the venerable names of your earthly parents hurled about in scoffs and jests, abuse without compunction, without thought, the name of your heavenly Father! *Ibid.*

PROFANENESS—Punished.

The following facts were told me by a good man, who was well acquainted with the person spoken of and the particulars stated. The captain of a vessel which sailed in the North Sea from the port of Hull was a notorious blasphemer. On one of his passages he met with a succession of storms more than usual. He became more than ordinary profane, and in the rage of his spirit he cursed the God who had sent such storms. That instant he was struck with paralysis, and the use of his speech taken from him for life. He finally lost his reason, became a maniac, and died a wretched death in an asylum. *John Bate.*

PROFANENESS—a Silly Vice.

Profaneness is an unmanly and silly vice. It certainly is not a grace in conversation, and it adds no strength to it. There is no organic symmetry in the narrative that is ingrained with oaths; and the blasphemy that bolsters an opinion does not make it any more correct. Our mother English has variety enough to make a story sparkle, and to give point to wit; it has toughness enough and vehemence enough to furnish sinews for a debate and to drive home conviction, without degrading the holy epithets of Jehovah. Nay, the use of those expletives, argues a limited range of ideas, and a consciousness of being on the wrong side. And, if we can find no other phrases through which to vent our choking passion, we had better repress that passion. *Dr. Chapin.*

PROFESSION—Dead.

I have seen a branch bound to the bleeding tree, that, being engrafted into its wounded side, both might thus be one. Yet no incorporation followed; there was no living union. Spring came singing, and with her fingers opened all the buds; summer came, with her dewy nights and sunny days, and brought out all the flowers; brown autumn came to shake the trees and reap the fields, and with music and dances and mirth to hold "harvest home;" but that unhappy branch bore no fruit, nor flower, nor even leaf. Just held on by dead clay and rotting cords it stuck to the living tree—a withered and unsightly thing. And so, alas! is it with many; "having a name to live they are dead." They have no faith; they want that bond of living union between the graft and what it is grafted on—between the sinner and the Saviour.

Dr. Guthrie.

PROFESSION—Formal.

Painted fire needs no fuel; a dead, formal profession is easily kept up. *Manton.*

PROFESSION—Plausible.

A plausible profession may wear the look of innocence, and conceal from human eyes the foulest heart's corruption. The grass grows green upon the sides of the mountain that hides the volcano in its bowels. Behind the rosy cheek and lustrous eyes of beauty, how often lurks the insidious disease that cuts away the life within. *G. S. Bowes.*

PROFESSION—without Practice.

This may be likened to blighted buds—failing fountains—tinsel toys—shells which contain no kernels—lilies, fair in show, but foul in scent. Scribes and Pharisees (Matt. v, 20; xxiii, 2—7); tares among wheat (Matt. xiii, 24—30); foolish virgins (Matt. xxv, 1—13); the man without the wedding garment (Matt. xxii, 11); the mirage. *Ibid.*

PROFESSION—Religious.

The religious profession of some people is like the ashes on a rusty altar, which show that there once were warmth and light and flame, but which also show that it is long since they worshipped there.

Dr. J. Hamilton.

PROFESSORS—Fruitless.

When the Interpreter had done, he takes them out into his garden again, and led them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, What means this? This tree (said he), whose outside is fair, and whose inside is rotten, is it to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in deed will do nothing for Him; whose leaves are fair, but their heart good for nothing, but to be tinder for the devil's tinder-box.

Bunyan.

PROGRESS—Mental and Spiritual.

Gradual ascent is as necessary to the mind in order to its reaching a great idea, as it is to the body, in order to its reaching a great height. We cannot ascend to the pinnacle of a cathedral, which towers aloft in air, without either steps or an inclined plane. We cannot reach the summit of a mountain without first toiling up its base, then traversing its breast, and then, successively, crossing the limits where verdure passes into crag, and crag into a wilderness of snow. Even when we have gained the highest point, we are still, it is true, at an infinite distance from the blue vault of the firmament which stretches above our heads. Still we have a better and more exalted view of what that firmament is; we have at least risen above the fogs and mists which obscure its glory; and the air which encompasses us is transparent to the eye, and invigorating to the frame. Now the law of man's bodily progress is also the law of his mental progress. Both must be gradual. No grand idea can be realised except by successive steps and stages, which the mind must use as landing-places in its ascent. But what if the mind, after all its toil, should prove unable fully to master the idea, as must be the case where the idea to be mastered is connected with God and things Divine? It does not at all follow that therefore our labour has been lost. We have, at all events, risen to a higher level, where our view is more transparent, more elevating, more sublime, and where the play of the thoughts is invigorating to the inner man.

Dr. Goulburn.

PROMISE—Definition of a.

What is a promise? It is a declaration of God's will, wherein He signifies what particular good things He will bestow, and the evils that He will remove.

Spurstowe.

PROMISES—Bills of Exchange.

All the promises in the Bible are so many bills of exchange drawn by God the Father in heaven upon His Son Jesus Christ, and payable to every pious bearer; viz., to every one that comes to the mercy-seat, and offers the promise or bill for acceptance, and pleads in a way of obedient faith and prayer. Jesus, the High Treasurer of heaven, knows every letter of His Father's handwriting, and can never be imposed upon by any forged note; He will ever put due honour upon His Father's bills; He accepts them all. It is for the Father's honour that His bills never fail of acceptance and payment.

J. Beaumont.

PROMISES—Casket of.

Where is thy casket of promises? Bring it out; open the jar of jewels. Pour out the golden ingot, stamped with the image and superscription of heaven's King. Count over the diamonds that flash in thy hand like stars. Compute the worth of that single jewel, "Ask and ye shall receive;" or that other ruby, "All things shall work together for *good* to them that love God." Bring forth that royal Koh-i-noor, "He that believeth shall be saved." Then remember who it is that gave them, and to what an unworthy sinner, and tell me if they are not "exceeding great and precious." When Cæsar once gave a man a great reward, he exclaimed, "This is too great a gift for me to receive." "But," said Cæsar, "it is not too great a gift for me to give." So the smallest promise in thy casket is too much for thee to deserve; yet the most magnificent promise is not too great for the King of kings to bestow. God scorns to act meanly and stingily by His children; and how must He scorn us often when we put Him off with such contemptible stinginess of deeds or donations!

C. H. Spurgeon.

PROMISES—Comfort in the.

In the sad winter of desertion when the verdure of all other comforts wither, and drop like leaves that are bitten with the frost, the promises are, *rosæ in hyeme*, roses that blow in the winter, and do with their beauty delight and with their fragrance revive the drooping and dejected soul.

They give *pure* comfort; *satisfactory* comfort; *abiding* comfort; *universal* comfort.

Spurstowe.

PROMISES—Conditional.

The reward in the promise is not to him that sits still, and expects salvation to drop into his lap, but to him that seeks and pursues after it.

To wrestle and strive with God, like Jacob, for the gaining of a blessing, is not superfluous, because God hath promised it, but necessary, because He hath commanded it.

It was a scandal that Pharaoh brought upon the religion of the Israelites, that it made them idle. And it is a wrong done to the promise of the Gospel by carnal libertines, who make use only of them to countenance their sloth, and not quicken their obedience.

None that ever I have heard of have held marriage vain or unnecessary for the propagation of mankind, who have yet been of opinion that the soul is not generated, but immediately created and infused by God: no more can any man rationally conclude that, because the promises of God are the declarations of His unchangeable purpose and will, therefore duties and endeavours are superfluous to

the effecting of any good which He hath promised to confer upon us. *Spurstowe.*

PROMISES—Faith in the.

Promises are like the clothes we wear. If there be heat in the body to warm them, they warm us; but if there be none, they give none. So where there is living faith the promise will afford warm comfort; but on a dead, unbelieving heart, it lies cold and ineffectual: it has no more effect than pouring a cordial down the throat of a corpse. Again, the promises do not throw out comfort as fire throws out heat: for then we should only need to go to them in order to be warmed; their heat is like the fire in the flint, which must be struck out by force, and this force can only be applied by faith. *Gurnall.*

PROMISES—Fulfilment of the.

As the herbs and flowers which sleep all winter in their roots underground, when the time of spring approacheth presently start forth of their beds, where they had lain so long unperceived, thus will the promise in its season do. He delays who passeth the time appointed; but he only stays that waits for the appointed time, and then comes. Every promise is dated, but with a mysterious character; and for want of skill in God's chronology we are prone to think that God forgets us, when indeed we forget ourselves in being so bold to set God a time of our own, and in being angry that He comes not just then to us. *Ibid.*

PROMISES—Fulness of the.

The promises which God hath made are a full storehouse of all kind of blessings; they include in them both the upper and nether springs, the mercies of this life and of that which is to come: there is no good that can present itself as an object to our desires or thoughts, of which the promises are not a ground for faith to believe and hope to expect the enjoyment of. *Spurstowe.*

Diodorus tells of a city in Sicilia that was called Triocala, because it had *springs* of water of a superlative sweetness, *vineyards* of the choicest wines, and rocks of the most impregnable strength. But how much more truly may the promises of the Gospel be styled, not *Triocala*, but *Pancala*, which are not only as overflowing wellsprings of living water, nor as pleasant vineyards that abound with wine that makes glad the heart, nor as insuperable rocks against which the gates of hell are never able to prevail, but are also a celestial Eden, in which (as Bernard pithily) there is *totum quod velis, et nihil quod nolis*, everything that you would desire, and nothing that you would dislike. *Spurstowe.*

PROMISES—Meditation on the.

The promises, as they must be read in the Scripture with diligence, so must they be called to remembrance by many serious musings and actions of our thoughts upon them, else they will never prove strengthening and reviving cordials. Roses are sweeter in the *still* than on the *stalk*; and promises are more fragrant in the *heart* than in the *book*. The grapes hanging on the vine do not make the wine that cheers the heart of man; but the grapes that are squeezed and trodden in the wine-press; no more do the promises as they stand in the Bible work joy and gladness; but as they are pondered in the mind, and like pressed grapes have their juice and virtue drawn from them, which by a percolation in the thoughts turns into a most sovereign and precious liquor. *Ibid.*

PROMISES—Peace from the.

Oh the happy peace and serenity that a believer enjoys, in every estate and condition which befalls him, that can rest and stay himself upon the promise and power of God! No *valley* of trouble will be to him without a *door* of hope, no barren wilderness without *manna*, no dry *rock* without *water*, no *dungeon* without light, no fiery *trial* without *comfort*, because he hath the same Word and the same God to trust to, whose power opened the sea as a door to be a passage from Egypt to Canaan; who fed Israel in the desert with bread from heaven, and water from the rock; who filled Peter's prison with a shining light; who made the three children to walk to and fro amidst the fiery furnace with joy and safety. *Ibid.*

PROMISES—Plain.

I remember an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises for their support as the common and unlearned; and so I find it in my old age. It is the plain promises of the Gospel that are my support; and I bless God they *are* plain promises, which do not require much labour and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and live upon that. *Dr. Watts.*

PROMISES—Preciousness of the.

The promises of God are to the believer an inexhaustible mine of wealth. Happy is it for him if he knows how to search out their secret veins, and enrich himself with their hid treasures. They are an

armoury, containing all manner of offensive and defensive weapons. Blessed is he who has learned to enter into the sacred arsenal, to put on the breastplate and the helmet, and to lay his hand to the spear and to the sword. They are a surgery in which the believer will find all manner of restoratives and blessed elixirs; nor lacks there an ointment for every wound, a cordial for every faintness, a remedy for every disease. Blessed is he who is well skilled in heavenly pharmacy, and knoweth how to lay hold on the healing virtues or the promises of God. The promises are to the Christian a storehouse of food. They are as the granaries which Joseph built in Egypt, or as the golden pot wherein the manna was preserved. Blessed is he who can take the five barley loaves and fishes of promise, and break them till his five thousand necessities shall all be supplied, and he is able to gather up baskets full of fragments. The promises are the Christian's Magna Charta of liberty; they are the title deeds of his heavenly estate. Happy is he who knoweth how to read them well, and call them all his own. Yea, they are the jewel room in which the Christian's crown treasures are preserved. The regalia are his, secretly to admire today, which he shall openly wear in paradise hereafter. He is already privileged as a king with the silver key that unlocks the strong room; he may even now grasp the sceptre, wear the crown, and put upon his shoulders the imperial mantle. Oh, how unutterably rich are the promises of our faithful, covenant-keeping God! If we had the tongue of the mightiest of orators, and if that tongue could be touched with a live coal from off the altar, yet still it could not utter a tenth of the praises of the exceeding great and precious promises of God. Nay, they who have entered into rest, whose tongues are attuned to the lofty and rapturous eloquence of cherubim and seraphim, even they can never tell the height and depth, the length and breadth of the unsearchable riches of Christ which are stored up in the treasure-house of God—the promises of the covenant of His grace. *C. H. Spurgeon.*

PROMISES—Satan and the.

When Faith would lay hold on the promises, Satan rappeth her on the fingers, as it were, and seeks to beat her off.

Trapp.

PROMISES—Stability of the.

Every promise is built upon four pillars: God's justice and holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; His power, which makes Him able to accomplish. *Salter*

PROMISES—Surety of the.

Promises are like bonds, which depend altogether upon the sufficiency of the surety. If a beggar seal an instrument for the payment of ten thousand pounds, who esteems it to be any better than a blank? but if a man of estate and ability do bind himself to pay such a sum, it is looked upon as so much real estate, and men value themselves by such bills and bonds as well as by what is in their own possession. God, who hath made rich promises to believers, is able to perform what He hath spoken. *He is rich in mercy,* Eph. ii, 4. *Abundant in goodness and truth,* Exod. xxxiv, 6. *He is the God of truth,* Ps. xxxi, 5. *The Father of mercies,* 2 Cor. i, 3. *Spurstowe.*

PROMISES—in Trouble.

No music is half so sweet, no eloquence is near so charming, no picture is at all so attractive, as the precious promises given to us by the Faithful and True Witness. Like the Aurora Borealis shining on the frosty and sombre sky, tinging it with beautiful colours, and relieving it with brilliant rays, the promises of the Gospel shine, in tints of light and smiles of love, on the cold and gloomy night of trouble, cheering the heart of every child of God with delightfnl tokens of the presence and the kindness of his heavenly Father.

P. J. Wright.

PROMISES—Trusting the.

When a pious old slave on a Virginia plantation was asked why he was always so sunny-hearted and cheerful under his hard lot, he replied, "Ah! massa, I always lays flat down on de *promises,* and den I pray straight up to my hebenly Father."

Humble, happy soul! he was not the first man who has eased an aching head by laying it upon God's pillows; or the first man who has risen up the stronger from a repose on the unchangeable word of God's love. Spiritually that man was a Crœsus, for all his soul's wealth was in the currency of heaven. If you take a Bank of England note to the counter of the bank, in an instant that bit of paper turns to gold. If we take a promise of God to the mercy-seat it turns to what is better than gold—to our own good and the glory of our Father.

The solvency of a bank or of a Government gives the value to its notes. So it is the everlasting faithfulness of God that makes a Bible-promise "exceeding great and precious." Human promises are often worthless. Many a broken promise has left a broken heart. But since the world was made, God has never broken a single promise made to one of His trusting children. He is not a man, that He should

lie. When God promises pardon to a believing penitent here, and glory hereafter, He does it in the full view of all the risks that we can possibly encounter. When He promises to take care of His children, He knows perfectly well how much it will cost Him to maintain so vast and necessitous a family.

C. H. Spurgeon.

PROMPTNESS.

If it were done when 'tis done, then 'twere well
It were done quickly. *Shakespeare.*

PROMPTNESS IN DUTY.

Never judge by appearances as to the relative importance of duties. What seems the least important may be all important. Had the widow not given her mite the day she did to the treasury, but delayed it a week, how much would she herself, and the whole Christian church, have lost by the delay! Our only safe rule is, "Whatsoever our hand findeth to do, to do it with all our might." Let it be a subject of daily prayer, as well as an object of daily endeavour, to do our right work at the right time. *Dr. Macleod.*

PROOFS ARE FOR SCEPTICS.

Would you prove the magic of the night, the rich harvests, the flowering meadows, to a man who, from dawn to twilight, and often under the moon, traverses the fields, who draws his scythe through the grass glittering with dew, who returns in the evening by the sides of rivers in which the stars are reflected? But what eloquence would be necessary, what power of description and of reasoning, to bring all this, living and real, to the child of a miner, some poor, dwarfed creature, who, in the bowels of the earth, a smoking lamp fastened to his head, pushes his track along a dark gallery.

To him who sees, belief is easy; the thing exists; I touch it; it is mine.

To him who sees not, you must bring faith; and he who names faith names contest and conflict. *Madame de Gasparin.*

PROPHECIES.

Fulfilled and unfulfilled, the prophecies are mountains and valleys — mountains, from whose gilded summits you may look on vistas through the fog—straths of sunshine in the vapour-flood, where glorious things and gladsome stand revealed, whilst from the echoing sides of ravines still dark and misty, comes up the heavy footfall or terrific cry of sorrows not seen as yet.

Dr. J. Hamilton.

PROPHECY—Interpretation of.

The apostle's negative maxim, "that no prophecy is of self-interpretation," has within it two affirmative rules of exposition,—that every single text of prophecy is to be considered as a part of an entire system, and to be interpreted in that sense which may best connect it with the whole; and that the sense of prophecy in general is to be sought in the events which have actually taken place. *Bp. Horsley.*

PROPHECY—Utterance of.

To utter *true* prophecy must require, for a world like this, infinite wisdom no less than knowledge; and that we need not wonder at any of the obscurities which precede its fulfilment, if it but be made plain when it is fulfilled. For He alone who perfectly knows the conditions under which such intimations can be given, without disturbing that course of events in which foreknown and predetermined issues are to be wrought out by voluntary agents and moral means, can paint the future in that *chiaroscuro* which shall neither allow man to anticipate or frustrate any part of it; which shall leave him the ignorant instrument of working out the designs of a higher will, while he yet follows his own; so to act, that the supreme Ruler has His end, and we have ours. *H. Rogers.*

PROPHETS—Inspiration of the.

Some men ask, If the prophets spake as they were moved by the Holy Ghost, why did they not all speak in the same manner? why these varieties of style?

I will answer that by asking you another question: Why do not all the pipes of that organ give one and the same sound? What awakens all the sounds, but one and the same blast from the wind-chest? If there be a mono-blast, why is there not a monotone? Because the pipes are of different shapes and different sizes: the awakening breath is one, the intonation varies with the shape and size of the pipe. The inspiration was one, but the style and manner varied with the disposition and character of the individual employed.

Dr. M'Neile.

PROSPERITY—Cost of.

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion and through rich fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul."

A solemn pause followed this brief answer. The person to whom it was given was not seeking first the kingdom of God and His righteousness.

The late possessor referred to was the son of a pious man who supported his family by the labour of his hands. The son early obtained a subordinate position

in a mercantile establishment in this city. He was then a professor of religion. He continued to maintain a reputable profession till he became a partner in the concern. He then gave increasing attention to business, and less to religion. Ere he was an old man, he had become exceedingly wealthy and miserly, and no one who knew him had any suspicion that he had ever been a professor of religion. He purchased a large landed estate, built the costly mansion referred to above, and died. Just before he died, he said, "My prosperity has been my ruin." *Dr. Haven.*

PROSPERITY—Danger of.

Strolling along the banks of a pond, Gotthold observed a pike basking in the sun, and so pleased with the sweet soothing rays as to forget itself and the danger to which it was exposed. Thereupon a boy approached, and with a snare formed of a horsehair and fastened to the end of a rod, which he skilfully cast over his head, pulled it in an instant out of the water. "Ah me!" said Gotthold, with a deep sigh, "how evidently do I here behold shadowed forth the danger of my poor soul! When the beams of temporal prosperity play upon us to our hearts' content, so grateful are they to corrupt flesh and blood, that, immersed in sordid pleasure, luxury, and security, we lose all sense of spiritual danger, and all thought of eternity. In this state many are, in fact, suddenly snatched away to the eternal ruin of their souls." *Gotthold.*

Many are not able to suffer and endure prosperity; it is like the light of the sun to a weak eye; glorious, indeed, in itself, but not proportioned to such an instrument; Adam himself (as the Rabbins say) did not dwell one night in paradise, but was poisoned with prosperity, with the beauty of his fair wife, and a beauteous tree; and Noah and Lot were both righteous and exemplary, the one to Sodom, and the other to the old world, so long as they lived in a place in which they were obnoxious to the common suffering; but as soon as the one of them had escaped from drowning and the other from burning, and put into security, they fell into crimes which have dishonoured their memories for above thirty generations together, the crimes of drunkenness and incest. Wealth and a full fortune make men licentiously vicious, tempting a man with power, to act all that he can desire or design viciously.

Bp. Taylor.

PROSPERITY—Fallen from.

Sheep crowding for shade round an old leafless stump. It cannot shade them now. Analogy: a man fallen from his prosperity and power cannot patronise now. None will seek him now but the *simple.* *J. Foster.*

PROSPERITY—Friends in.

When the trees are full of blossoms and sweetness, the bees haunt them in crowds, and hum among the branches in all good temper, gathering honey from the flowers. "See," said Gotthold, "here is an image of temporal prosperity. So long as there is blossom on the trees, and honey in the blossom, the bees will frequent them in crowds, and fill the place with their music, but when the blossom is over, and the honey gone, they, too, will disappear. The same happens in the world among men. In the abodes of fortune and pleasure, friends are found in plenty; but when fortune flies away, they depart along with it. Temporal gain is the world's honey, and the allurement with which you may entice it whithersoever you will; but where the gain terminates, there, likewise, do the love and friendship of the world stop. For this reason let all good men be advised to fly to Christ crucified, who never forsakes, in their distress, those who truly seek him." *Gotthold.*

While thou art fortunate thou shalt have friends,
But in adversity their friendship ends.
Thou seest how doves to new-built houses come,
While as the ruin'd tower all birds do shun.
The empty barn no vermin ever haunt,
And no friend comes to him that is in want.
While the sun shines our shadow then will stay,
But when o'ercast it vanishes away.
So do the people follow fortune's light,
Which clouded once, they vanish out of sight. *Ovid.*

PROSPERITY—Security in.

O my God, vouchsafe to me Thy grace, that I may learn to rejoice as though I rejoice not, and buy as though I possessed not, and use this world as not abusing it; for the fashion of this world passeth away (1 Cor. vii, 30, 31). In the midst of pleasures and enjoyments let me still feel, like the Psalmist, that the best of all is to draw near unto Thee; and I never forget Thy fear. Break also the snares with which Satan endeavours to make a prey of my soul, but which, in my misery, I cannot see; and for this I shall laud and praise Thee in eternity. *Gotthold.*

PROSPERITY—True.

Real prosperity is not to be estimated by large estates or great wealth. It is the blessing of the Lord that maketh rich. It is this which gives to the possessions of earth their true value, and which makes the little that the righteous man hath

better than all the wealth of the wicked. It is a great mistake to suppose that because a man has much of this world's goods and gold, therefore he is prosperous. Why, his wealth may be under a curse. Unblessed riches are burdensome to keep, and they are far from being comfortable to enjoy. They more frequently secure their possessor than their possessor them. We see how much such a man *has*, and we are apt to envy him; did we see how little he *enjoys*, we should be led to pity him. It is not what a man *has*, but what a man *is*, that constitutes the secret of his happiness. Our Saviour tells us—and what a different world it would be if men would only believe Him:—"A man's life consisteth not in the abundance of the things he possesseth." *R. T. Jeffrey.*

PROSPERITY—Valuing.

A king was sitting in a vessel with a Persian slave. The boy having never before seen the sea, nor experienced the inconvenience of a ship, began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothings that were offered, he would not be pacified. The king's diversion was interrupted, and no remedy could be found. A philosopher who was in the ship, said, "If you will command me, I will silence him." The king replied, "It will be an act of great kindness." The philosopher ordered them to throw the lad into the sea, and, after several plunges, they laid hold of the hair of his head, and dragging him towards the ship, he clung to the rudder with both his hands. When he got out of the water he sat down quietly in a corner of the vessel. The king was pleased, and asked how this was brought about. The philosopher replied, "At first he had never experienced the danger of being drowned; neither knew he the safety of a ship." In like manner he knoweth the value of prosperity who hath encountered adversity. O thou who hast satisfied thine hunger, to thee a barley-loaf is beneath notice: that seems loveliness to me which in thy sight appears deformity. To the nymphs of paradise purgatory would be hell; but ask the inhabitants of hell whether purgatory is not paradise.

Knight.

PROSPERITY AND ADVERSITY.

The virtue of prosperity is temperance; the virtue of adversity is fortitude. Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favour. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath laboured more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. We see in needleworks and embroideries it is more pleasing to have a lively work upon a sad and solemn ground than to have a dark and melancholy work upon a lightsome ground; judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly virtue is like precious odours, most fragrant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.

Lord Bacon.

PROTESTANT CHURCH IN THE CHURCH OF ROME BEFORE THE REFORMATION.

The visible Protestant Church was in the grasp of the Romish Church; and was not created, but only emancipated and unlocked from that grasp, at the era of the Reformation.

I will illustrate this by an anecdote, recorded in the travels, I think, of Lord Lindsay. That nobleman states, that on visiting the Pyramids of Egypt, he found in one of those ancient repositories of the dead, a mummy, which indicated, according to the mode of interpreting hieroglyphics adopted by Champollion and by Young, that it was full two thousand years old. On opening the case, and unrolling the mummy, he found in its right hand a bulbous or rather tuberous root. Lord Lindsay wondered whether vegetable life could outlast an imprisonment of two thousand years, and in order to put the problem to the test, he opened the hand of the mummy, took out the vegetable root, planted it in a fertile and favorable soil, and exposed it to the sunshine and the dews of heaven, and to his amazement and delight, that lately dry root shot up, and presented a stem, unfolding a most beautiful dahlia. Now, I say the Protestant Church before the Reformation was in a position similar to that of the dahlia root; it was compressed in the iron grasp of the most deadly despotism. And all that Calvin, and Luther, and Knox did, was to unlock the hand that held it—to take out the concealed epitome of heaven's high principles—to plant in the fatherland of Germany, of England, of Scotland, and of Ireland—and to place it beneath the beams of the Sun of Righteousness, and the rain drops of the Spirit of God, till it took root and grew up, and presented, as it does now, wide-spreading boughs crowned with ten thousand blossoms, destined to wave with immortal fragrancy, and to constitute the accumulating glory and the richest and holiest ornaments of our native land.

Dr. Cumming.

PROVERBS—Definitions of.

The wisdom of many and the wit of one.
Earl Russell.

Jewels five words long,
That on the stretch'd forefinger of all Time
Sparkle for ever. *Tennyson.*

PROVERBS—Persian.

The following are a few of the Persian proverbs:—"The man who returns good for evil is as a tree which renders its shade and its fruit even to those who cast stones at it. A man passes for a sage when he seeks for wisdom, but if he thinks he has found it he is a fool. The diamond fallen into the dunghill is not the less precious, and the dust raised by high winds to heaven is not the less vile. An ass which bears its burden is of more worth than a lion which devours men. Patience is a tree whose roots are bitter, but the fruit is very sweet. Ten poor men can sleep tranquilly upon a mat; but two kings are not able to live at peace in a quarter of the world." *John Bate.*

PROVERBS—a Sign of Wisdom.

The Scripture vouches Solomon for the wisest of men; and they are his proverbs that prove him so. The seven wise men of Greece, so famous for their wisdom all the world over, acquired all that fame each of them by a single sentence, consisting of two or three words. *Dr. South.*

PROVIDENCE—Adaptation in.

Nothing appears to me more remarkable in providence, or more clearly to attest the being and attitudes of an all-presiding God, than the perfect adaptation of creatures to the circumstances in which they are placed. See how the summer, that brings back the swallows to our door, in myriads of insects produces their food; how those creatures that burrow in the soil have bodies shaped like a wedge, and fore-feet so formed as to do the work of a spade; how the animals that inhabit arctic climates are wrapped in furs, which man, for the sake of their warmth, is glad to borrow, and to which God, for the protection of their lives, has given the colour of the snow; how furnished with hollow bones and downy feathers, birds are adapted to float in an atmosphere of thin transparent air; and how other creatures slow of motion, and unarmed for battle, and thus helplessly exposed to their enemies, carry a strong castle on their back—retiring into their shell, as men into a fortalice, safe from all attack. The student of nature thus recognises, with adoring wonder, the harmony which God has established between His creatures and their circumstances.
Dr. Guthrie.

PROVIDENCE—Benevolence of.

If He moulds a world between His palms, and then sends it wheeling in its orbit, it is between those palms which are stamped with the likeness of His sons and daughters, and so that new work shall minister to their good. If He divides a nation, it is always with the hand that bears the remembrance of Zion. Scripture itself tells us this, "When He divided the nations, He set the bounds of the people according to the number of the children of Israel." The great wheel of Providence, when God makes it revolve, works for the good of the people whom He hath called according to His purpose. There are many strings, but they are all in one hand, and they all pull one way, to draw a weight of glory to the chosen: there are many wheels, and innumerable cogs, and as you and I look about us, we cannot understand the machinery; we cry, "O wheels, what do ye work?" but the end, the end, if you stood there and saw the end of everything, you would see that God has stamped all the wheels with the memory of His children, so that the result is always good, and only good to those whom He has engraven on the palms of His hands. *C. H. Spurgeon.*

PROVIDENCE—in the Church.

"Man's extremity," says Augustine, "is God's opportunity." While Secker was deploring the demoralisation of England, and threatening to "become absolutely fatal," and the aged Burnet saw "imminent ruin hanging over the Church," and "over the whole Reformation;" while Watts was writing that "religion was dying in the world," and Butler that "it had come to be taken for granted that Christianity was no longer a subject of inquiry, but at length was discovered to be fictitious;" when, in fine, the Anglican Church had become "an ecclesiastical system, under which the people of England had lapsed into heathenism," and "Nonconformity was rapidly in course to be found nowhere but in books," and meanwhile, across the channel, rationalistic infidelity was invading the strongholds of the Reformation, and the French philosophers were spreading moral contagion through Europe, God was preparing the means, apparently disconnected, but providentially coincident, which were to resuscitate the "dying" faith, and introduce the era of modern evangelism in the Protestant world. A young man born in an inn at Bristol, and struggling for his education as a servitor at Oxford, was seeking, in agony of spirit, for a purer faith than he could find around him, and

as he tells us, "lying prostrate on the ground, for whole days, in silent or vocal prayer." In a few years his eloquence, never, perhaps, surpassed in the pulpit, was to startle and illuminate all England, and the American colonies from Maine to Georgia. From the mountains of Wales a youth of fortune entered, later, the same university as a gentleman commoner; he was to become the foreign administrator of Methodism, its first bishop in America, the founder of its missions in both Indies, and of that whole missionary scheme which, in our day, enrols a larger number of converts from heathenism than all other Protestant missions combined. From the mountains of Switzerland came into England, meanwhile, a young man who was to become the champion of the Arminian theology of the new movement, and the intimate counsellor of its leader, and whose saintly life was to leave it with a greater blessing than the works of his pen.

But its chief agents were in obscure preparation in the village of Epworth, a rural community of Lincolnshire, with a population, at the time, of about two thousand souls, occupied in the cultivation and manufacture of hemp and flax. In the household of the Epworth rectory can be traced its real origin, and one of those pictures of English rural life which have so often given a charm to our literature, and which form, perhaps, the best example of the domestic virtues of religion that Christian civilization has afforded. An "elect lady" there trained the founder and legislator of Methodism, and to no inconsiderable degree, by impressing on him the traits of her own extraordinary character; and, under the same nurture, grew up by his side its psalmist, whose lyrics were to be heard, in less than a century, wherever the English language was spoken, and to be "more devoutly committed to memory," says Southey, and "oftener repeated upon a death-bed," than any other poems. *Dr. Stevens.*

PROVIDENCE—towards the Church.

It is not the nations but the Church, that God has cherished as the apple of His eye. The three great nationalities, Jewish, Greek, and Roman, that stood together over the cradle of our religion, perished not till they had ceased to be of service to Christ. Charlemagne, Charles V, Cromwell, and Napoleon were all soldiers of the Church, whether conscious of it or not—whether willingly or not. So now France will be humbled, or England, or Germany, or Russia, or Turkey; one or more, or all of them together, just as may be required in order to the progress of Christian truth. Christ, we may well believe, cares more for His little band of missionaries in Turkey, than for the pride of imperial courts, or all the commerce of the Euxine. Here we find a key of the history of other ages and nations; a thread that will lead us out of every labyrinth of the present and the future. Towards Calvary, for thousands of years, all the lines of history converged. And now for other thousands of years, to the end of time, from Calvary will the lines diverge, till "the kingdoms of this world have become the kingdoms of our Lord, and He shall reign for ever and ever." *Dr. Hitchcock.*

PROVIDENCE—as Clouds.

1. Clouds are many; so are the ways of God's Providence.

2. Clouds are said to be round about the Almighty, and yet He dwelleth in the light. God's Providences sometimes hide Him from us, and yet He works in wisdom and goodness.

3. Clouds are of different size, colour, kinds; some as it were transparent, others opaque, others white, &c.; so the Providence of God varies in its appearances, operations, designs and effects.

4. Clouds sometimes make the day dark, so Providence hides the light from the soul.

5. Clouds are at God's command, so is Providence.

6. Clouds are beneficial, so is Providence in its various dispensations. *Keach.*

PROVIDENCE—in Creation.

Many sorts of rare engines we acknowledge contrived by the wit of man, but who hath ever made one that could grow? or that had in it a self-improving power? A tree, a herb, a pile of grass, may upon this account challenge all the world to make such a thing; that is to implant the power of growing into anything to which it doth not natively belong, or to make a thing to which it doth. By what art would they make a seed? and which way would they inspire it with a seminal form? And they that think this globe of the earth was compacted by the casual, or fatal coalition of particles of matter, by what magic would they conjure so many to come together as should make a clod? You with whom the daily productions of nature (as you call it) are so cheap, see if you can do the like. Try your skill upon a rose. Yea, but you must have pre-existent matter. But can you ever prove that the Maker of the world had so? or even defend the possibility of uncreated matter? And suppose they had the free agent of all the matter between the crown of the head and the moon, could they tell what to do with it? or how to manage so as to make it yield them one single flower that they might glory in their own production? *John Howe.*

PROVIDENCE—Definition of.

By the Providence of God, generally speaking, is meant His care for every object of nature; so that His power is uninterruptedly exercised in upholding, controlling, and directing every person and every thing, rendering all subservient to His glory, and the accomplishment of His wise, holy, gracious, merciful, and righteous purposes. As He is everywhere present in all the perfection of His nature, nothing escapes the observation of His eye, and nothing takes place but by His agency, His appointment, or His permission; for every creature is at His disposal. Inorganic matter is sustained in being by His power; the earth and the heavenly bodies perform their revolutions under His direction; in vegetable nature His hand is in constant operation; by His bounty the wants of the entire animal creation are daily supplied; and mankind, created in His image, endued with understanding, and therefore under His moral government are the objects of His special regard, having the greatest share in His paternal love.

T. Jackson.

PROVIDENCE—in Extremities.

We find a multitude of Providences so timed to a minute, that, had they fallen out ever so little sooner or later, they had signified but little in comparison of what they now do. Certainly, it cannot be casualty, but counsel, that so exactly nicks the opportunity. Contingencies keep no rules.

How remarkable to this purpose was the tidings brought to Saul, that the Philistines had invaded the land, just as he was ready to grasp the prey (1 Sam. xxiii, 27). The angel calls to Abraham, and shows him another sacrifice, just when his hand was giving the fatal stroke to Isaac (Gen. xxii, 10, 11). A well of water is discovered to Hagar just when she had left the child as not able to see its death (Gen. xxi, 16—19). Rabshakeh meets with a blasting providence, hears a rumour that frustrated his design, just when ready to give the shock against Jerusalem (Isaiah xxxvii, 7, 8). So when Haman's plot against the Jews was ripe, and all things ready for execution, "On that night could not the king sleep" (Esther vi, 1). When the horns are ready to gore Judah, immediately carpenters are prepared to fray them away (Zech. i, 18—21). How remarkable was the relief of Rochelle, by a shoal of fish that came into the harbour when they were ready to perish with hunger, such as they never observed either before or after that time. Mr. Dodd could not go to bed one night, but feels a strong impulse to visit (though unseasonably) a neighbouring gentleman, and just as he came he meets him at his door, with a halter in his pocket, just going to hang himself. Dr. Tate and his wife, in the Irish rebellion, flying through the woods with a sucking child, which was just ready to expire, the mother, going to rest it upon a rock, puts her hand upon a bottle of warm milk, by which it was preserved. A good woman, from whose mouth I received it, being driven to a great extremity, all supplies failing, was exceedingly plunged into unbelieving doubts and fears, not seeing whence supplies should come; when lo! in the nick of time, turning some things in a chest, she unexpectedly lights upon a piece of gold, which supplied her present wants, till God opened another door of supply. If these things fall out casually, how is it that they observe the very juncture of time so exactly? This is become proverbial in Scripture. "In the mount of the Lord it shall be seen" (Gen. xxii, 14).

Flavel.

PROVIDENCE (General)—Definition of.

General Providence is the general provision made in the properties and laws of both matter and mind, for the accomplishment of His designs. It regards both matter and mind; not only as real existences, but as possessing inherent properties and laws, which, however, are not self-existent and self-sufficient, but require the upholding or sustaining power of God. *Finney.*

PROVIDENCE—in a Honey-Comb.

Over the honey-comb, in which a vulgar taste, in common with the bear, finds only the means to gratify its appetite, the philosopher may bend with admiration and amaze. He can have little reflection who has not marked the beauty and delicacy of those cells, which, though built in the darkness of the hive, and the work of a humble insect, man, with his reason and the aids of art, attempts in vain to imitate. Yet there is here something more wonderful than beauty. Examine them closely, see how each has the same number of sides with its fellow, and is its exact counterpart. In that a child could discern plain evidence of design; but there is a depth of wisdom there which only science can fathom. Repair to the study of Newton, of one who is tracking that wandering comet on its fiery path into the far realms of space, or weighing, not the Alps or Andes, but worlds in the scales of science, and ask him—for no man else can solve the question, simple as it seems—to find out for you the form of the vessel which combines with the greatest strength the largest capacity? Having wrought out this problem by a long series of abstruse calculations, he presents the result. How

wonderful! You find such a vessel in the cell of a bee-hive! *Dr. Guthrie.*

PROVIDENCE—Inexplicable.

The events of Providence appear to us very much like the letters thrown into a post-bag, and then sent forth on its destination. The person who carries it—

Messenger of joy
Perhaps to thousands, and of grief to some:
To him indifferent whether grief or joy.

Onward he moves, quite unconcerned as to the nature of the communications he bears, or the effects produced by them. And when we look into that repository it may seem as if its contents were in inextricable confusion, and we wonder how the letters, parcels, documents, money and periodicals should ever reach their individual destination. But when every letter has its special address inscribed upon it—it has the name and residence of the party, and so it shall in due time fall into his hands, and bring its proper intelligence. And what different purposes do these letters fulfil! what varied emotions do they excite! This declares that friends are in health and prospering, this other is the bearer of the news of wealth, or of wealth itself, this third tells us of some crushing disappointment, and quenches long cherished hopes by the tidings of the utter failure of deep-planned schemes—while the fourth, with sable symbols, announces to the wife that she is a widow, or to the parent that she is childless, or to the child fondly cherished by the mother, that he is an orphan. Each has its intelligence, and conveys it to the party intended regardless of the emotions that are excited.

It is a kind of picture of the movements of Providence. What a crowd of events huddled together, and apparently confused, does it carry along with it. Very divers are the objects bound up in that bundle, and very varied are the emotions which they are to excite when opened up, and yet how coolly and systematically does the vehicle proceed on its way. Neither the joy nor the sorrow which it produces causes it to linger an instant in its course. But meanwhile every occurrence or bundle of occurrences is let out at its proper place. Each has a name inscribed upon it, and each has a place to which it is addressed. Each, too, has a message to carry, and a purpose to fulfil. Some of these inspire hope or joy, and others raise fear and sorrow. The events which are unfolded by the same course of things, and which fall out the same day, bring gladness to one, and land another in deepest distress. On the occurrence of the same event you perceive one weeping and another rejoicing. Some of the dispensations are observed to propagate prosperity through a whole community. And these others so black and dismal, and of which so many arrive at the same time, carry, as they are scattered, gloom into the abodes of thousands. But amid all this seeming confusion, every separate event has its separate destination. If pestilence has only some one person devoted to it in a city or community, that person it will assuredly find out, and execute the judgment of heaven regarding him. If there be a thousand persons allotted to it in a district, it will not allow one of the thousand to escape. If among the numbers who are dying there be one regarding whom it has no commission to serve upon him, that individual must remain untouched. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." It has a commission, and it will execute it; but then it cannot go beyond its commission. And in regard to every person to whom the event comes, it has a special end to accomplish; and it bears a special message, if he will but read it and attend to it.

Carrying out this principle fully, the reflecting, not to speak of the devout mind, has ever found much instruction in watching the dispensations of Divine Providence. *Dr. M'Cosh.*

PROVIDENCE—Interposition of.

One week-evening I was in a dilemma not unfrequently known by preachers; that is, I could not find a text that would *bite*. The last hour had arrived, and I turned over my Bible with solicitude. At last 1 Cor. x, 13 struck with force upon my mind:—"There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." It opened to my mind like a dissected map. I had much enlargement and comfort in preaching; and, finding that I should exceed the prudent limits of a week-evening service if I finished then, I broke off, and promised to take up the subject again that night three weeks. But then I found it impossible to draw the people from home, as another minister was to occupy the pulpit of B—— chapel on the following evening. Six weeks thus elapsed before I could fulfil my promise. While we were on that occasion singing the second hymn, I saw under the gallery a man from a neighbouring village, whose circumstances of domestic "temptation" I knew well; and, lifting up my heart to God, while wondering what had brought him there, I said, "May you get a blessing!" The next morning, while preparing to attend a committee on some town's busi-

ness, I received a call from him—as I supposed, for counsel and comfort. After some ordinary conversation, however, he said, "I see you are going out; but you must not go until I have told you something. Last night I left my home with no purpose of attending B—— Chapel, but with a very different purpose. Yet I was constrained to come, as if pushed or carried. My mind was in dreadful distress and agitation, and you know my case; but when you showed how God could make a way of escape from our trials, light dawned. I felt deliverance sure. When I came out of the chapel, I took the bottle of poison which I had obtained, first to poison my wife, and then to poison myself, and I dashed it against the chapel wall. My soul is escaped as a bird out of the snare of the fowler."

The poor man called upon me again before I left the town, to repeat minutely all the circumstances, that I might have no doubt about the facts, but retain the full recollection of them, to the glory of his great Deliverer.

The ordering of the time, and of the links of circumstance, from the hour of my perplexity to the foreseen events of that evening six weeks after when I finished the discourse, so opportune to the poor man's exigency, marks and illustrates the Providence of God in a way that ought to convince the gainsayer, put to silence the ignorance of foolish men, and confirm the faith of God's people in His faithfulness. And this record is to the glory of that faithfulness. *West.*

PROVIDENCE—Interpositions of.

1. Abraham's knife lifted up—the angel appears.
2. Lot near destruction—angels interpose.
3. Hagar and her son dying—the angel discovers water.
4. Jacob in trouble wrestles with the angel—Esau meets and kisses him.
5. Moses on the brink of the sea—the waters divide.
6. Saul's sword at David's heart—the Philistines invade the land.
7. Rabshakeh insults God—his army destroyed in twelve hours.
8. Haman forms a plot—the king cannot sleep, lots are cast for a lucky day, the day thrown twelve months off.
9. Paul on the brink of death by murder—God turns the governor's heart to travel forty miles.
10. Peter on the margin of ruin—an angels bursts his prison. *Dr. J. Campbell.*

PROVIDENCE—Justice of.

Just are the ways of God,
And justifiable to men;
Unless there be who think not God at all.
If any be, they walk obscure;
For of such doctrine never was there school,
But the heart of the fool,
And no man therein God but himself.
Milton.

PROVIDENCE—a Music-book.

The whole course and series of Divine Providence towards the saints is like a music-book, in every leaf whereof there is a song ready pricked for them, to learn and sing to the praise of their God; no passage of their life of which they can say, "In this I received no mercy for which I should bless God." *Gurnall.*

PROVIDENCE—Mystery of.

In this world we are children standing on the bank of a mighty river. Casting our eyes upward and downward, along the channel, we discern various windings of its current; and perceive that it is now visible, now obscure, and now entirely hidden from our view. But being far removed from the fountain whence it springs, and from the ocean into which it is emptied, we are unable to form any conceptions of the beauty, usefulness, or grandeur of its progress. Lost in perplexity and ignorance, we gaze, wonder, and despond. In this situation, a messenger from heaven comes to our relief, with authentic information of its nature, its course, and its end; conducts us backward to the fountain, and leads us forward to the ocean. This river is the earthly system of providence: the Bible is the celestial messenger: and Heaven is the ocean in which all preceding dispensations find their end. *Dwight.*

PROVIDENCE—in Nutrition.

What mortal man that hath reason enough about him to be serious and to think awhile, would not even be amazed at the miracle of nutrition? or that there are things in the world capable of nourishment; or who would attempt an imitation here? or not despair to make anything like it, that is, to make any nourishable thing? Are we not here infinitely outdone? Do we not see ourselves compassed about with wonders, and are we not ourselves such, in that we see, and are, creatures from all whose parts there is a continual defluxion, and yet that receive a constant gradual supply and renovation, by which they are continued in the same state; as the bush burning, but not consumed? It is easy to give an artificial frame to a thing that shall gradually decay and waste, till it quite be gone and disappear. You can raise a structure of snow, that would soon do that. But can your manual skill compose a thing that like our bodies shall be continually melting away and be continu-

ally repaired, through so long a tract of time? *John Howe.*

PROVIDENCE (Particular)—Definition of.

Particular Providence is that Divine interference and control which is required by the exigencies of moral government. This theory maintains that God is directly or indirectly, actively or permissively, concerned in every event. *Finney.*

PROVIDENCE—Retributions of.

How clear it is to every man's observation, that the kindness and benefits that any persons have done to the Lord's people have been rewarded in full measure! The Egyptian midwives refused to obey Pharaoh's inhuman commaud, and saved the male children of Israel. For this the Lord dealt well with them, and built them houses (Exod. i, 21). The Shunammite was hospitable and kind to Elisha; and God blessed her with a son (2 Kings iv, 9, 17). Rahab hid the spies; and was exempted from the common destruction (Heb. xi, 31). Publius, the chief man in the island of Melita "courteously" received and lodged St. Paul after his shipwreck; and the Lord speedily repaid him for that kindness by healing his father, who lay sick of a bloody flux and fever (Acts xxviii, 7, 8).

In like manner, we find that evils which have been done to the people of God have been repaid by a just retribution. Pharaoh and the Egyptians were cruel enemies to God's Israel, and designed the ruin of their innocent children; and God smote all the first-born of Egypt in one night (Exod. xii, 29).

Haman, erected a gallows, fifty cubits high, for the execution of Mordecai; and God so ordered it, that himself and his ten sons hanged on it (Esther, vii, 10; ix, 13).

Ahithopel plots against David, and gives counsel, like an oracle, how to procure his fall; and that very counsel, like a loaded gun, recoils upon himself, and procures his ruin; for, seeing his counsel rejected, it was easy for him to guess at the issue, and so at his own fate (2 Sam. xvii, 17, 23).

Charles the Ninth made Paris to stream with Protestant blood; and soon after he died miserably, blood streaming from his own body.

Stephen Gardiner, who burned so many of God's servants alive in England, ended his wretched life in great torments.

Maximus, the Roman Emperor, who issued a proclamation engraved on brass, for the extermination of the Christian religion, was speedily smitten, like Herod, with a dreadful judgment, so that his physicians could not endure to come near him.

Hundreds of similar instances might easily be produced; all of which in effect declare, "Verily there is a God that judgeth in the earth."

Yea, so exact have been the retributions of Providence to the enemies of the church, that not only the same persons, but the same members that have been the instruments of mischief, have been made the subjects of wrath.

The same arm that Jeroboam stretched out to smite the Prophet, God smites in return.

Henry the Second, of France, in a great rage against a Protestant counsellor, committed him into the hands of one of his nobles to be imprisoned, saying, that he would see him burned with his own eyes. But mark the righteous Providence of God. Within a few days, the same nobleman, with a lance put into his hands by the king, did, at a tilting match, run the said lance into one of the kings eyes, whereof he died.

Yea, Providence hath made the very place of sinning the place of punishment (1 Kings xxi, 19), "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood;" and the threatening was exactly fulfilled (2 Kings ix, 26). Thus the Scriptures are made good by the Providence of God. "Whoso diggeth a pit, shall fall therein; and he that rolleth a stone, it will return upon him" (Prov. xxvi, 27). "With what measure ye mete, it shall be measured to you again" (Matt. vii, 2).

If any objector say, "These things may fall out casually; for many thousands of the Church's enemies have died in peace, and their end was like that of other men;" St. Augustine has supplied the answer: "If no sin were punished here, no Providence would be believed; and if every sin were punished here, no general judgment could be expected." *Anon.*

PROVIDENCE—Retributive.

When Napoleon Bonaparte had arrived at the dignity of Emperor of the French, considering himself the founder of a dynasty, it became a matter of importance to decide how and by whom it was to be perpetuated. "He had himself no offspring, and therefore must choose a collateral heir. In the *first* place, the imperial crown was settled on Napoleon Bonaparte and his direct issue in the male line, with the power of adoption under certain restrictions; *secondly,* on Joseph Bonaparte, and the heirs male of his body; and *thirdly,* on Louis Bonaparte, and the heirs male of his body." Had this arrangement remained undisturbed, the domestic happiness of Napoleon would apparently have remained uninjured, and the whole of his subsequent career been totally different from what it was. But in an evil hour, listening to the

suggestion of an overweening egotism—which appears in too many of his acts—he resolved to divorce his lovely and noble-minded consort, the accomplished and fascinating Josephine; and this for the sole and avowed object of having an heir to the throne who should be directly descended from himself. The retribution for this act of heartless injustice to Josephine was signal. The alliance into which it led him with Austria made him place dependence on that power in an hour of great emergency, only to be betrayed and ruined by its desertion of his falling fortunes. The heir, so fondly hoped for, was denationalised by an Austrian education, and died in early life; and the wife for whom Josephine was deserted disgraced her imperial marriage by the most shameless licentiousness. But the most singular part of the whole affair, and that which seems to render the retribution as complete as it is signal, is, that the original line of succession indicated by Napoleon while under the influence of his well-merited regard for Josephine, is now literally and exactly carried out. The present Emperor of the French (Louis Napoleon) is the son of Louis Bonaparte and Josephine's daughter Hortense—thus, the grandson of Josephine. It would seem that the will of Providence has punished the injustice of Napoleon, by taking the succession to the throne of France from the heir of the proud and unjust emperor, and giving it to the heir of the wronged and repudiated empress.

Professor J. Frost.

PROVIDENCE—in a Snowdrop.

Let me show you Providence in a snowdrop—a flower we all know and love, and hail as the fair harbinger of spring. And in this I follow the example of him who extracted from flowers, truths more beautiful than their colours, more precious than their most fragant odours. All the plants that clothe and adorn the earth with such varied beauty, and combining, as is God's way, utility with beauty, supply food to the animal creation, depend for their continued existence on their flowers turning into fruit. Now, the fructification of the snow-drop depends, if I may say so, on the modesty, in it as elsewhere the usual associate of purity, with which, shrinking from its own boldness, it hangs its beautiful head. Let it lift its head up with the pride of a lily, and this herald of spring perishes from the face of the earth, like the race of a childless man. But God has provided against such an event. Wonderful and instructive, as teaching us how the greatest and smallest things in providence have often mutual and important connections; this vast globe, and that little flower, in regard to their weight, have been calculated the one so to suit the other, that its bells are and must be pendent. Drawn downwards by the force of gravity, they assume a position without which they had produced no fruit, yet one which they had not assumed, had our planet been no larger than Mars or Mercury. See, then, how God takes care of a humble flower! how much more of you and your families, O ye of little faith! *Dr. Guthrie.*

PROVIDENCE—Superintendence of.

There is power
Unseen, that rules the illimitable world,
That guides its motions from the brightest star
To the least dust of this sin-tainted mould;
While man, who madly deems himself the lord
Of all, is nought but weakness, and dependence.
This sacred truth, by sure experience taught,
Thou must have learnt, when wandering all alone;
Each bird, each insect, flitting through the sky,
Was more sufficient for itself than thou.

Thomson.

PROVIDENCE—Universal.

By Him all things consist. Every object in nature is impressed with His footprints, and each new day repeats the wonders of creation. Yes; there is not a morning we open our eyes, but they meet a scene as wonderful as that which fixed the gaze of Adam when he awoke into existence. Nor is there an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath, or the star-spangled sky above, a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern, and piety may not adore, the Providence of Him who assumed our nature that He might save our souls. If God is not in all the thoughts of the wicked, He is in everything else. *Dr. Guthrie.*

PROVIDENCE—using Small Means.

In the first planting of Christianity, Christ did not choose eloquent orators, or men of authority in the courts of kings and emperors, but twelve poor mechanics and fishermen; and these not sent together in a troop, but some to one country to conquer it, and some another; the most ridiculous course, in appearance, for such a design as could be imagined; and yet, in how short a time was the Gospel spread, and churches planted by them in the several kingdoms of the world! This the Psalmist foresaw by the spirit of prophecy, when he said, "Out of the mouth of babes and sucklings hast Thou ordained strength, that Thou mightest still the

enemy and the avenger" (Psa. viii, 2). At the sound of rams' horns Jericho is delivered into the hands of Israel (Josh. vi, 20). By three hundred men, with their pitchers and lamps, the huge host of Midian is discomforted (Judges vii, 19). The Protestants besieged at Beziers, in France, are delivered by a drunken drummer, who, going to his quarters at midnight, rang the alarm bell of the town, not knowing what he did, and just then were their enemies making their assault. And, as weak and improbable means have been blessed with success to the Church in general, so, to the preservation of its particular members also. A spider, by weaving her web over the mouth of an oven, shall hide a servant of Christ (Du Moulin) from his enemies, who took refuge there in that bloody Parisian massacre. *Flavel.*

PROVIDENCE—Views of.

Our views of Providence are now partial and superficial. We judge too much by the appearance and present effect of things; but in the future life, we shall enjoy a clearer understanding of them, and see more into the reasons and connections of them. We are now something like a person who should pass judgment upon the interior of a watch, when he had never seen one, nor had any perfect instructions in it; then, we shall be like the same person, having the interior exposed to his view and fully explained in all its parts and relations by one who is intimately conversant with the whole. Now we see Providence as one looking on the back part of a piece of embroidery; then as one looking on the finished and proper side. Now we see it as men see a magnificent stained-glass window of a church from the churchyard, then as one who gazes upon it from the interior of the building. *John Bate.*

PROVIDENCE—in the Wind.

There is another sense in which these material agencies are working a moral progress, and so promoting the scheme of God. Looking up at the weathercock, says the sage of vanity, "Woe's me for this weary wind! There it was south this morning, and now it is north! How many ways it blows, and never long the same! What's the use of all this whirling?" And if it were only to make the vane spin round, the air as well might be stagnate; there were no need of such wasted power. But whilst the valetudinarian is looking at the vane, the wind is careering over a continent, and doing the Creator's work in a hundred lands. It has called at yon city, fœtid with miasma, and groaning with pestilence; and with its besom of swift pinions it has swept the plague away. It has looked into yon haven, and found a forest of laden ships sleeping over their freights, and it has chased them all to sea. And finding the harvest arrested in a broad and fertile realm; the earth chapped, and the crops withering, it is now hurrying with that black armament of clouds to drench it in lifesome irrigation. To narrow observation or to selfishness, that wind is an annoyance; to faith, it is God's angel forwarding the mighty plan. 'Tis a boisterous night, and Pictish savages curse the noisy blast which shakes their peat hovel round their ears; but that noisy blast has landed the Gospel on St. Andrew's shore. It blows a fearful tempest, and it sets some rheumatic joints on aching; but the morrow shows dashed in pieces the awful Armada which was fetching the Spanish Inquisition to our British Isle. The wind blows east and detains James' ships at Harwich; but it guides King William to Torbay. Yes; "the wind blows south, and the wind blows north; it whirleth about continually, and returneth again according to its circuits." But in the course of these circuits the wind has blown to our little speck of seagirt happiness the Gospel, and Protestantism, and civil and religious liberty; and so, not of our islet only, but of our globe entire, and its continuous population, so far as the individual is concerned, so far as it affects the weather index, in the wind there may be little seeming grogress; nay, so far as concerns any plan which society purposes to itself, the favouring gale may shift and shift again, and the story of a nation be little better than the register of a stationary vane pirouetting on its windy pivot; but so far as affects the scheme of God, there is an aura in the universe which always drives one way. Predestiuation is a vane which never vibrates, and Providence a wind which never whirls about. The breath of God's Spirit, and the strength of God's purpose are steadily wafting our world, and all the worlds, in one mighty convoy towards God's appointed haven in the distant future. *Dr. J. Hamilton.*

PROVIDENCE—Wisdom of.

All the events of life are precious to one that has this simple connection with Christ of faith and love. No wind can blow wrong, no event be mistimed, no result disastrous. If God but cares for our inward and eternal life, if by all the experiences of this life, He is reducing it and preparing for its disclosure, nothing can befall us but prosperity. Every sorrow shall be but the setting of some luminous jewel of joy. Our very mourning shall be but the enamel around the diamond; our very hardships but the metallic rim that holds the opal, glancing with strange interior fires. *H. W. Beecher.*

PROVIDENCE—always Working.

God's work of Providence is "His most holy, wise, and powerful preserving and governing of all His creatures and all their actions." It has no Sabbath. No night suspends it, and from its labours God never rests. If, for the sake of illustration, I may compare small things with great, it is like the motion of the heart. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. Our limbs grow weary; not it. We sleep; it never sleeps. Needing no period of repose to recruit its strength, by night and day it throbs in every pulse; and constantly supplying nourishment to the meanest as well as to the noblest organs of our frame, with measured, steady, untired stroke, it drives the blood along the bounding arteries, without any exercise of will on our part, and even when the consciousness of our own existence is lost in dreamless slumbers. *Dr. Guthrie.*

PROVOCATIONS—Little.

Some men are more vexed with a fly than with a wound; and when the gnats disturb our sleep, and the reason is disquieted, but not perfectly awakened, it is often seen that he is fuller of trouble than if in the daylight of his reason he were to contest with a potent enemy. *Bp. Taylor.*

PROVOCATIONS—Avoid giving.

They that govern elephants never appear before them in white; and the masters of bulls keep from them all garments of blood and scarlet, as knowing that they will be impatient of civil usages and discipline, when their natures are provoked by their proper antipathies. *Ibid.*

PRUDENCE—Definitions of.

Prudence is the act of suiting words and actions according to the circumstances of things, or rules of right reason. Cicero thus defines it:—"The knowledge of what is to be desired or avoided." Grove thus:—"Prudence is an ability of judging what is best in the choice both of ends and means." *C. Buck.*

Prudence is a virtue of the soul, nay, the very soul of virtue, the mistress to guide the life in goodness. *T. Adams.*

PRUDENCE—Precedence of.

Aristotle is praised for naming fortitude, the first of the cardinal virtues, as that without which no other virtue can steadily be practised; but he might with equal propriety have placed prudence before it, since without prudence fortitude is madness. *S. G. Goodrich.*

PRUDENCE AND WISDOM.

Prudence is a conformity to the rules of reason, truth, and decency, at all times, and in all circumstances. It differs from wisdom only in degree; wisdom being nothing but a more consummate habit of prudence; and prudence a lower degree or weaker habit of wisdom. *J. Mason.*

PSALMS—Book of.

The Greeks call this book the *Psalter;* and deservedly give it many high commendations, as that it is the Soul's Anatomy, the Law's Epitomy, the Gospel's Index, the Garden of the Scriptures, a Sweet Field and Rosary of Promises, Precepts, Predictions, Praises, Soliloquies, &c., the very Heart and Soul of God, the Tongue and Pen of David, a man after God's own heart; one murmur of whose *Michtam,* or Maschil, one touch of whose heavenly harp is far above all the buskin'd raptures, garish phantasms, splendid vanities, pageants, and landscapes of profane wits; far better worthy to be written in letters of gold, than Pindar's seventh 'Ode' in the temple at Rhodes; and far more fit to have been laid up as a rare and precious jewel, in that Persian Casket, embroidered with gold and pearl, than 'Homer's Iliads,' for which it was reserved by great Alexander. *J. Trapp.*

PSALMS—Excellence of the.

Men seemingly the most unlikely to express enthusiasm about any such matter—lawyers and statists immersed deeply in this world's business, classical scholars familiar with other models of beauty, other standards of art—these have been forward as the forwardest to set their seal to this book, have left their confession that it was the voice of their inmost heart, that the spirit of it passed into their spirits as did the spirit of no other book, that it found them more often, and at greater depths of their being, lifted them to higher heights than did any other—or, as one greatly-suffering man, telling of the solace which he found from this book of Psalms in the hours of a long imprisonment, has expressed it—that it bore him up, as a lark perched between an eagle's wings is borne up into the everlasting sunlight, till he saw the world and all its trouble for ever underneath him. *Archbishop Trench.*

PSALMS—Fulness of the.

Indeed, when I came to look upon the Psalter with a nearer observation, and an eye diligent to espy any advantages and remedies there deposited, I found so many admirable promises, so rare variety of the expressions of the mercies of God, so many consolatory hymns, the commemoration of

so many deliverances from dangers and deaths and enemies, so many miracles of mercy and salvation, that I began to be so confident as to believe there could come no affliction great enough to spend so great a stock of comfort as was laid up in the treasure of the Psalter. The saying of St. Paul was here verified, "If sin" and misery "did abound, then did grace more superabound;" and as we believe of the passion of Christ, it was so great as to be able to satisfy for a thousand worlds, so is it of the comforts of David's psalms, they are more than sufficient to repair all the breaches of mankind. *Bp. Taylor.*

PSALMS—Variety of the.

The Psalms are the manna of the Church. As manna tasted to every man like that he liked best, so do the Psalms minister instruction and satisfaction to every man in every emergency and occasion. David was not only a clear prophet of Christ Himself, but a prophet of every particular Christian; he foretells what I, what any, shall do, and suffer, and say. And as the whole book of Psalms is *oleum effusum*, an ointment poured out upon all sorts of sores, a searcloth that supplies all bruises, a balm that searches all wounds, so are there some certain psalms that are imperial psalms, that command over all affections, and spread themselves over all occasions; catholic universal psalms, that apply themselves to all necessities. *Dr. Donne.*

PSALMS AND THE CANTICLES.

The Psalms, the Canticles, the poetic books, are the singing groves, the tinkling rills, the pastures green [of the Bible].
Dr. J. Hamilton.

PUBLICATIONS—Periodical.

As to religious, scientific, and literary publications, there are now (1864) published monthly in London, of religious magazines, 186,900 copies; temperance publications, 293,000; useful, educational, and entertaining, 337,000; magazines of a higher class at 1s. and upwards, 244,000; and of serials issued by the great publishers, highly embellished and published at a considerable price, 363,000; making a total monthly issue of these publications of 3,609,000. Of weekly publications there are issued—religious, 289,000; useful, educational, and entertaining, 734,000; journals containing novels, &c., 1,053,000: romances exciting wonder and horror, 195,000; immoral—really impure—publications, the issue of which three years ago was stated to be 525,000, was now reduced to 9000; free-thinking literature, under 5000; total issue of weekly and monthly publications, 6,094,950. And this estimate excluded all the publications of the British and Foreign Bible Society, and all the missionary publications, and all books issued in the form of volumes. In 1831 the aggregate circulation of monthly magazines issued in London did not, on a very liberal computation, exceed 125,000, so that the number now issued was fifteenfold greater. *Baines.*

PULPIT—The.

The pulpit (in the sober use
Of its legitimate, peculiar powers)
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause.
There stands the messenger of truth; there stands
The legate of the skies! His theme, divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect!
Cowper.

PULPIT—Manner in the.

Dr. Stonehouse used to tell two lessons of elocution which he had one day received from Garrick, at the close of the service. "What particular business had you to do to-day when the duty was over?" asked the actor. "None." "Why," said Garrick, "I thought you must, from the hurry in which you entered the desk. Nothing can be more indecent than to see a clergyman set about sacred service as if he were a tradesman, and wanted to get through it as soon as possible. But what might those books be which you had on the desk before you?" "Only the Bible and Prayer Book," replied the preacher. "*Only* the Bible and Prayer Book," rejoined the player. "Why, you tossed them about, and turned the leaves as carelessly as if they were a day-book and ledger." And by the reproof of the British Roscius the doctor greatly profited; for even among the pump-room exquisites he was admired for the perfect grace and propriety of his pulpit manner.
Dr. J. Hamilton.

PUNCTUALITY—at Divine Worship.

The Countess of Burford, for the last few years of her life, had to ride almost

constantly on horseback, upwards of sixteen miles to and from the place where she attended to hear the Gospel, yet neither frost, snow, rain, nor bad roads were sufficient to detain her at home, nor to prevent her being there before the worship began. *K. Arvine.*

A woman who always used to attend public worship with great punctuality, and took care to be always in time, was asked how it was she could always come so early. She answered, very wisely, "It is a part of my religion, not to disturb the religion of others." *Ibid.*

PUNCTUALITY—Evil of the Want of.

I give it as my deliberate and solemn conviction that the individual who is habitually tardy in meeting an appointment, will never be respected or successful in life. *Dr. Fisk.*

PUNCTUALITY—in doing Good.

I once attended an old man on his death-bed. He was very lonely, and very poor, and more than fourscore years of age. He was naturally very shy and timid, and suffering from many unbelieving doubts and fears. It was sad to see an old man so far from peace with his Father; yet he had been a church member, and had led what is termed "a quiet inoffensive life." I found him, however, very earnest, inquiring, and thoughtful; but very weak in his faith, as to the goodwill of God towards *him*, and in the freeness of the gospel offers of pardon and grace to *him*. I felt much interested in him. One afternoon I was passing his door. I had seen him the day before. His illness seemed to be the lingering weakness of old age. It was within a few minutes of my dinner hour, and I had been labouring since morning. A strong impulse seized me to enter the sick man's house. But the flesh argued for delay and pleaded fatigue, and want of time, and to-morrow, &c. Yet the words, "What thy hand findeth to do, do it," rung in my mind.

I entered, and found the old man very weak. "O sir!" he exclaimed, alluding to a previous conversation, "is the Lord indeed willing to receive a poor sinner like me?" I again pressed a few truths upon his mind; and, when parting, I strongly urged the importance of believing in the love of God to Him through Jesus Christ. In bidding him farewell, I said, "As freely as I offer you my hand, and with infinitely more love, does Jesus offer, as *your* Saviour, every possible good, and Himself as the greatest good of all. Believe and *thou* shalt be saved." He seized my hand eagerly, saying, "I believe it!" and promised, according to my request, to resign himself and all his concerns in earnest prayer into Christ's hands the moment I left his poor and lonely room. "You will pray for me, sir?" he asked, as I was departing. "Yes," I replied. "To-day, sir?"—"This hour," was my promise; "but," I added, "no delay—no, not a minute! remember you are to pray immediately to Jesus, and to tell Him all your cares, sins, and sorrows, and to commit your soul to His keeping now and for ever. Farewell." I sent for a person to sit by the old man, as he seemed weaker than usual. In about half an hour after parting from him, the woman whom I had requested to attend him came running to my door with the intelligence, that *she had found him dead.*

It is now many long years since this happened; and I have so far remembered the impression which it made upon me as to the importance of doing *at the time* whatever work is given us to do, that I could relate not a few remarkable instances (amidst, alas! many more neglects) of the good results of *immediate* attention to duty, which the memory of this very case helped to enforce. *Dr. Macleod.*

PUNCTUALITY (Neglect of)—Cured.

Amongst other follies, Beau Brummell had that of choosing to be always too late for dinner. Wherever he was invited, he liked to be waited for. He thought it was a proof of his fashion and consequence; and the higher the rank of his entertainer, the later was the arrival of this impudent *parvenu*. The Marquess of Abercorn had for some time submitted to this oft repeated trial of his patience, but at length he would bear it no longer. Accordingly, one day, when he had invited Brummell to dine, he desired to have the dinner on the table punctually at the time appointed. The servants obeyed, and Brummell and the cheese arrived together. The wondering beau was desired by the master of the house to sit down. He vouchsafed no apology for what had happened, but coolly said, "I hope Mr. B., cheese is not disagreeable to you." It is said that Brummell was never late at that house in future. *Mrs. Opie.*

PUNCTUALITY—Want of.

A singular mischance has occurred to some of our friends. At the instant when He ushered them on existence, God gave them a work to do, and He also gave them a competency of time; so much time, that if they began at the right moment, and wrought with sufficient vigour, their time and their work would end together. But a good many years ago, a strange misfortune befel them. A fragment of their allotted time was lost. They cannot tell

what became of it, but sure enough it has dropped out of existence; for just like two measuring lines laid alongside, the one an inch shorter than the other, their work and their time run parallel, but the work is always ten minutes in advance of the time. They are not irregular. They are never too soon. Their letters are posted the very minute after the mail is shut; they arrive at the wharf just in time to see the steamboat off; they come in sight of the terminus precisely as the station-gates are closing. They do not break any engagement nor neglect any duty; but they systematically go about it too late, and usually too late by about the same fatal interval. *Dr. J. Hamilton.*

PUNCTUALITY AND EXACTNESS.

Punctuality and exactness are always taken in a good sense; they designate an attention to that which cannot be dispensed with; they form a part of one's duty. Early habits of method and regularity will make a man very *exact* in the performance of all his duties, and particularly punctual in his payments. Exactness has respect to our conduct or what we do; punctuality to the time and season of doing it. In our accounts we should have *exactness;* in observing the hour or the day fixed upon, or the promise given, we should show punctuality. *G. Crabb.*

PUNISHMENT—Future.

Let the fairest star be selected, like a beauteous island in the vast and shoreless sea of the azure heavens, as the future home of the criminals from the earth, and let these possess whatever they most love, and all that it is *possible* for God to bestow; let them be endowed with undying bodies, and with minds which shall for ever retain their intellectual powers; let no Saviour ever press His claims upon them, no Holy Spirit visit them, no God reveal Himself to them, no Sabbath ever dawn upon them, no saint ever live among them, no prayer ever be heard within their borders; but let society exist there for ever, smitten only by the leprosy of hatred to God, and with utter selfishness as its all prevailing and eternal purpose, then, as sure as the law of righteousness exists, on which rests the throne of God and the government of the universe, a society so constituted must work out for itself a hell of solitary and bitter suffering, to which there is no limit except the capacity of a finite nature! Alas! the spirit that is without love to its God or to its neighbour is already possessed by a power which must at least create for its own self-torment a worm that will never die, and a flame that can never more be quenched! *Dr. Macleod.*

PUNISHMENT—Future.

The existence of future punishment and "everlasting destruction," is an evidence of the goodness, justice, and wisdom of God; of goodness, in that it is a motive to prevent sin and turn men from evil; of justice, in that it is the righteous doom of irreclaimable sinners; and of wisdom, in that God can thus make the penalty of sin a motive to deter from sin. *J. B. Walker.*

PUNISHMENT OF EVIL SPIRITS.

Evil spirits know themselves reserved in those chains of darkness for the judgment of the great day. There is the same wages due to their sins and to ours; neither are the wages paid till the work be done. They, tempting men to sin, must needs sin grievously, in tempting, as with us men, those that mislead into sin, offend more than the actors. Not till the upshot therefore of their wickedness, shall they receive the full measure of their condemnation. *Bp. Hall.*

PURE IN HEART.

"The pure in heart" are they whose hearts God hath "purified even as He is pure;" who are purified, through faith in the blood of Jesus, from every unholy affection; who, being "cleansed from all filthiness of flesh and spirit, perfect holiness in the love and fear of God." They are, through the power of His grace, purified from pride, by the deepest poverty of spirit; from anger, from every unkind or turbulent passion, by meekness and gentleness; from every desire but to please and enjoy God, to know and love Him more and more, by that hunger and thirst after righteousness which now engrosses their whole soul; so that now they love the Lord their God with all their heart, and with all their soul, and mind and strength. *J. Wesley.*

PURITANS—Description of the.

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests.

Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being, for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to

gaze full on His intolerable brightness, and to commune with Him face to face. Hence originated their contempt for terrestial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. They recognised no title to superiority but His favour; and, confident of that favour, they despised all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language; nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest action the spirits of light and darkness looked with anxious interest, who had been destined before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which shortsighted politicians ascribed to earthly causes, had been ordained on his account. For his sake empires had risen, and flourished and decayed. For his sake the Almighty had proclaimed His will by the pen of the Evangelist, and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had risen, that all nature had shuddered at the sufferings of her expiring God.

Thus the puritan was made up of two different men, the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker; but he set his foot on the neck of his king. In his devotional retirement, he prayed with convulsions, and groans and tears. He was half maddened by glorious or terrible illusions. He heard the lyres of angels or the tempting whispers of fiends. He caught a gleam of the beatific vision, or woke screaming from dreams of everlasting fire. Like Vane, he thought himself intrusted with the sceptre of the millennial year. Like Fleetwood, he cried in the bitterness of his soul that God had hid His face from him. But when he took his seat in the council, or girt on his sword for war, these tempestuous workings of his soul had left no perceptible trace behind them. People who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate or in the field of battle. These fanatics brought to civil and military affairs a coolness of judgment and an immutability of purpose which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost its terrors and pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world. Enthusiasm had made them Stoics, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and of corruption. It sometimes might lead them to pursue unwise ends, but never to choose unwise means. They went through the world, like Sir Artegal's iron man Talus, with his flail crushing and trampling down oppressors, mingling with human beings, but having neither part nor lot in human infirmities, insensible to fatigue, to pleasure, and to pain, not to be pierced by any weapon, not to be withstood by any barrier.

Lord Macaulay.

PURITY—Definition of.

Purity is the freedom of anything from foreign admixture; but more particularly it signifies the temper directly opposite to criminal sensualities, or the ascendancy of irregular passions. *C. Buck.*

PURITY—Elements of.

Purity implies—1. A fixed habitual abhorrence of all forbidden indulgences in the flesh. 2. All past impurities, either of heart or life, will be reflected on with shame and sorrow. 3. The heart will be freed in a great measure, from impure and irregular desires. 4. It will discover itself by a cautious fear of the least degree of impurity. 5. It implies a careful and habitual guard against everything which tends to pollute the mind. *C. Buck.*

PURITY—Preservation of.

Her life flows on a sacred stream,
In whose calm depth the beautiful and pure
Alone are mirrored; which, though shapes of ill
Do hover round its surface, glides in light,
And takes no shadow of them.

Shakespeare.

PURITY OF HEART—Nature of.

I would have you attend to the full significance and extent of the term "holy." It is not abstinence from outward deeds of profligacy alone—it is not a mere recoil from impurity in thought. It is that quick and sensitive delicacy to which even the very conception of evil is offensive; it is a virtue which has its residence within, which takes guardianship of the heart, as of a citadel or inviolated sanctuary, in which no wrong or worthless imagination is permitted to dwell. It is not purity of action that we contend for; it is exalted purity of heart—the ethereal purity of the third heaven; and if it is at once settled in the heart, it brings the peace, the triumph, and the untroubled serenity of heaven along with it—I had almost said, the pride of a great moral victory over the infirmities of an earthly and accursed nature: there is a health and harmony in the soul; a beauty which, though it effloresces in the countenance, and the outward path, is itself so thoroughly internal, as to make purity of heart the most distinctive evidence of a work of grace in time, the most distinctive guidance of a character that is ripening and expanding for the glories of eternity. *Chalmers.*

PURITY OF LIFE—Attaining.

See that each hour's feelings and thoughts and actions are pure and true; then will your life be such. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers.

Anon.

PURPOSE—Power of.

See it in Martin Luther. *He has a purpose, that miner's son.* That purpose is the acquisition of knowledge. He exhausts speedily the resources of Mansfield, reads hard, and devours the lectures at Magdeburg, chants in the hours of recreation, like the old Minnesingers, in the streets for bread, sits at the feet of Trebonius in the college at Eisenach, enters as a student at Erfurt, and at the age of eighteen has outstripped his fellows, has a university for his admirer, and professors predicting for him the most successful career of the age. *He has a purpose, that scholar of Erfurt.* That purpose is the discovery of truth, for in the old library he has stumbled on a Bible. Follow him out into the new world which that volume has flashed upon his soul. With Pilate's question on his lip and in his heart, he forgoes his brilliant prospect—parts, without a sigh, with academical distinction—takes monastic vows in an Augustine convent—becomes the watchman and sweeper of the place—goes, a mendicant friar, with the convent's begging-bag, to the houses where he had been welcomed as a friend, or had starred it as a lion—wastes himself with voluntary penances well-nigh to the grave—studies the fathers intensely, but can get no light—pores over the Book itself, with scales upon his eyes—catches a dim streak of auroral brightness, but leaves Erfurt before the glorious dawn—until at last, in his cell at Wittemberg, on his bed of languishing at Bologna, and finally at Rome—Pilate's question answered upon Pilate's stairs—there comes the thrice-repeated Gospel-whisper, "The just shall live by faith," and the glad evangel scatters the darkening and shreds off the paralysis, and he rises into moral freedom, a new man unto the Lord! *He has a purpose, that Augustine monk.* That purpose is the Reformation! Waiting with the modesty of the hero, until he is forced into the strife, with the courage of the hero he steps into the breach to do battle for the living truth. Tardy in forming his resolve, he is brave in his adhesion to it. Not like Erasmus, "holding the truth in unrighteousness," with a clear head and a craven heart—not like Carlstadt, hanging upon a grand principle the tatters of a petty vanity—not like Seckingen, a wielder of carnal weapons, clad in glowing mail, instead of the armour of righteousness and the weapon of all prayer—but bold, disinterested, spiritual—he stands before us, God-prepared and God-upheld—that valiant Luther, who, in his opening prime, amazed the Cardinal de Vio by his fearless avowal, "Had I five heads I would lose them all rather than retract the testimony which I have borne for Christ"—that incorruptible Luther, whom the Pope's nuncio tried in vain to bribe, and of whom he wrote in his spleen, "This German beast has no regard for gold"—that inflexible Luther, who, when told that the fate of John Huss would probably await him at Worms, said calmly, "Were they to make a fire that would extend from Worms to Wittemberg, and reach even to the sky, I would walk across it in the name of the Lord"—that triumphant Luther, who, in his honoured age, sat in the cool shadow and 'mid the purple vintage of the tree himself had planted, and after a stormful sojourn scaped the toils of the hunters, and died peacefully in his bed—that undying Luther, "who, being dead, yet speaketh," the mention of whose

name rouses the ardour of the manly, and quickens the pulses of the free; whose spirit yet stirs, like a clarion, the great heart of Christendom; and whose very bones have so marvellous a virtue, that, like the bones of Elisha, if on them were stretched the corpse of an effete Protestantism, they would surely wake it into life to the honour and glory of God.

W. M. Punshon.

PURPOSE—Steadiness of.

Many who slumber in nameless graves, or wander through the tortures of a wasted life, have had memories as capacious, and faculties as fine as he (Macaulay), but they lacked the steadiness of purpose, and patient thoughtful labour, which multiplied the "ten talents" into "ten other talents beside them." It is the old lesson, voiceful from every life that has a moral in it—from Bernard Palissy, selling his clothes, and tearing up his floor to add fuel to the furnace, and wearying his wife and amusing his neighbours with dreams of his white enamel, through the unremunerative years; from Warren Hastings, lying at seven years old upon the rivulet's bank, and vowing inwardly that he would regain his patrimonial property, and dwell in his ancestral halls, and that there should be again a Hastings of Daylesford; from William Carey, panting after the moral conquest of India, whether he sat at the lap-stone of his early craft, or wielded the ferule in the village-school, or lectured the village elders when the Sabbath dawned. It is the old lesson, a worthy purpose, patient energy for its accomplishment, a resoluteness that is undaunted by difficulties, and, in ordinary circumstances, success. *Ibid.*

PURPOSE OF LIFE.

A man's purpose of life should be like a river, which was born of a thousand little rills in the mountains; and when at last it has reached its manhood in the plain, though, if you watch it, you shall see little eddies that seem as if they had changed their minds and were going back again to the mountains, yet all its mighty current flows changeless to the sea. If you build a dam across it, in a few hours it will go over it with a voice of victory. If tides check it at its mouth, it is only that when they ebb it can sweep on again to the ocean. So goes the Amazon or the Orinoco across a continent—never losing its way or changing its direction for the thousand streams that fall into it on the right hand and on the left, but only using them to increase its force, and bearing them onward in its resistless channel.

H. W. Beecher.

Q.

QUANTITY AND QUALITY.

I read too much, I think too much, I do too much, I am too much. In this muchness, the devil has his castle. God is for quality; the devil for show and quantity. God commends to me the "little child;" the devil commends to me the great man, the learned man, the talented man. God commends to me the "little flock;" the devil tempts me to join my soul to some great Babylon, reformed or unreformed, he cares not which, so that it be Babylon, and not the little flock. *J. Pulsford.*

QUARRELS—Preventing.

Two things, well considered, would prevent many quarrels; first, to have it well ascertained whether we are not disputing about terms, rather than things; and secondly, to examine whether that on which we differ is worth contending about.

C. Colton.

QUARRELS—Producing.

In most quarrels there is a fault on both sides. A quarrel may be compared to a spark, which cannot be produced without a flint as well as a steel, either of them may hammer on wood for ever, no fire will follow. *Ibid.*

QUENCHING THE SPIRIT—Ways of.

The Spirit may be quenched by following a course of life opposite to the character, operations, and relations of the Spirit. For instance, He is a Spirit of truth, and we may quench Him by imbibing or following error. He is a Spirit of prayer, and we may quench Him by restraining or neglecting prayer, or praying in a manner contrary to His agency. He is a Spirit of love, and we may quench Him by indulging in enmity. He is a Spirit of zeal, unity, holiness, and we may quench Him by giving way to lukewarmness, sin, and divisions.

The Spirit of God may be quenched in us, in the same way in which any particular spirit or manifestation of spirit, may be quenched in our children or in each other. The spirit of love in a child may be quenched by the example of enmity in which parents may indulge; the spirit of humility by the nourishment of pride. The spirit of liberality in one man, may be quenched by the reasonings, persuasions, and example of the spirit of niggardliness in another man.

The Spirit is light, and as light may be quenched or shut out from our rooms by shutters, so the Spirit may be quenched within us by unbelief, &c. The Spirit is fire, and as fire may be quenched by

throwing water upon it, or depriving it of free action by stifling it; so the Spirit may be quenched within us by indulging in any disposition or action contrary to His nature.

If you quench the fire in your room, you lose the light, the heat, the comforts, and all the helps of it; so when the Spirit is quenched within you. When the spirit of a man is crushed or quenched within him, he is of little worth for the duties and purposes of life; so when the Spirit of God is quenched within you.

John Bate.

As a man doth quench his reason with over much wine; and therefore we say when the wine is in, the wit is out, because before he seems to have reason, and now he seems to have none; so our zeal, and our faith, and our love are quenched with sin. Every vain thought, and every idle word, and every wicked deed, is like so many drops to quench the Spirit of God. Some quench it with the business of this world; some quench with the lust of the flesh; some quench with the cares of the mind; some quench it with long delays, that is, not plying the motion when it cometh, but crossing the good thought ith bad thoughts, and doing a thing when the Spirit saith, Do it not; as Ahab went to battle after he was forbidden. Sometimes a man shall feel himself stirred to a good work, as though he were led to it by the hand; and again, he shall be frightened from some evil thing, as though he were reproved in his ear; then, if he resist, he shall straight feel the Spirit going out of him, and hear a voice pronouncing him guilty, and he shall hardly recover his peace again. Therefore Paul saith, "Grieve not the Spirit;" showing that the Spirit is often grieved before it be quenched; and that when a man begins to grieve and check and persecute the Spirit lightly, he never ceaseth until he have quenched it; that is, until he seem to have no Spirit at all, but walketh like a lump of flesh.

Henry Smith.

R.

RACE—Spiritual.

1. A man that runs in a race takes great care to begin well: so he who runs in the race to heaven ought to take great care when and how he begins.

2. A man that runs a race ought to know the way: so he who runs the Christian race.

3. A man that runs a race must put on a fit equipage; put off his upper clothes and be free from all encumbrances: so he who runs to heaven must lay aside every weight, and the sin which doth easily beset him.

4. A man that would run so as to obtain the prize, must not be overcharged with inordinate eating and drinking: so he who runs in the spiritual race must cherish temperance, sobriety (Luke xxi, 34).

5. A man that would so run as to obtain must not lessen his pace, but must run swiftly, constantly; not loiter, grow careless and idle: so of the Christian racer.

6. A man that runs a race may meet with obstacles; he must not yield to them, but be the more diligent: so of the Christian.

7. Men that run in a race, generally have spectators: the Christian is surrounded with clouds of witnesses.

8. Some men commence well in a race, but fail in the course: so in the heavenly race.

9. Men in a race run for a prize: the Christian runs for everlasting life. *Keach.*

READING—Benefit of.

Reading serves for delight, for ornament, and for ability. The crafty contemn it; the simple admire it; the wise use it. Reading makes a full man; conference, a ready man; and writing an exact man. He that writes little needs a great memory; he that confers little, a present wit; and he that reads little, much cunning to seem to know that which he does not.

Lord Bacon.

READING—Choice of Books for.

A man of ability, for the chief of his reading, should select such works as he feels beyond his own power to have produced. What can other books do for him but waste his time and augment his vanity?

J. Foster.

READING—Economy in.

Few have been sufficiently sensible of the importance of that economy in reading which selects, *almost exclusively*, the *very first* order of books. Why should a man, except for some *special* reason, read a very inferior book, at the very time that he might be reading one of the highest order?

Ibid.

READING—Love of.

Alexander was passionately fond of reading; and lamenting that Asia afforded no books to amuse his leisure, he wrote to Harpalus to send him the works of Philistus, the tragedies of Euripides, Sophocles, Æschylus, and the dithyrambics of Thalestes. *Zimmerman.*

Brutus, the avenger of the violated liberties of Rome, while serving in the army under Pompey, employed among books all the moments he could spare from the duties of his station; and was even thus employed during the awful night

which preceded the celebrated battle of Pharsalia, by which the fate of the empire was decided. *Zimmerman.*

Pliny the elder employed a person to read to him during his meals; and he never travelled without a book and a portable writing-desk by his side. He made extracts from every work he read. *Ibid.*

Pliny the younger read upon all occasions, whether riding, walking, or sitting, whenever a moment's leisure afforded him an opportunity. *Ibid.*

READING—Object of.

Readers in general who have an object beyond amusement, yet are not apprised of the most important use of reading, the acquisition of *power*. *Their knowledge* is not power; and, too, the memory retains but the small part of the knowledge of which a book should be full; the grand object, then, should be to improve the strength and tone of the mind by a thinking, analysing, discriminating, *manner* of reading. *J. Foster.*

READING—Proper.

A proper and judicious system of reading is of the highest importance. Two things are necessary in perusing the mental labours of others; namely, not to read too much, and to pay great attention to the nature of what you do read. Many people peruse books for the express and avowed purpose of consuming time; and this class of readers forms by far the majority of what are termed the "reading public." Others again read with the laudable anxiety of being made wiser; and when this object is not attained, the disappointment may generally be attributed, either to the habit of reading too much, or of paying insufficient attention to what falls under their notice. *Blakey.*

READING—Suggestiveness in.

You are not to read to borrow or steal; but you may read, and frequently must, for suggestion and inspiration. The thing sought, is not what you will get out of the author, but what the author will enable you to find in yourselves. A word or thought, a metaphor or allusion, will excite your mind, and set it off on something which had occurred to you, or on something akin to it, or may even suggest something new; and you will thus come to enrich your work, or to adorn and perfect it, with some conception novel to yourselves, which you had not thought of, which the author you were reading had never thought of, but which, nevertheless, never would have been produced but for the spur applied to your invention or memory, your heart or imagination, by something or other which that author said. The thing is not his, but yours; yet it would not have been yours, or you would not have known that you had it, or could create it, if it had not been for *him*. This is one of the great secrets of authorship—one of the deepest mysteries of the craft! It may account for things that look like thefts; but it has done far more to adorn books by originality than it ever did to debase them by imitation. It is like the harp and hand of the Hebrew minstrel, in the analogous case of the Hebrew prophet. The external operations of another's skill influenced the soul, and awoke to action the dormant energies of the gifted seer. The sound of the instrument aroused and animated the prophetic impulse; it drew forth from the soul it touched what it did not put there, but what would not have come, nevertheless, but for the external stimulus it brought. *T. Binny.*

READING—Ways of.

Some men read authors as gentlemen use flowers, only for delight and smell, to please their fancy and refine their taste. Others, like the bee, extract only the honey, the wholesome precepts, leaving the rest as of little value; in reading we should care for both, though for the last the most. The one serves to instruct the mind, the other fits her to tell what she hath learned. *J. Beaumont.*

REASON—Definition of.

Reason is that faculty by which, from the use of the knowledge obtained by the other faculties, we are enabled to proceed to other and original knowledge. *Wayland.*

REASON—Insufficiency of.

When the Parisians set up a naked prostitute as the goddess of reason, they can hardly have been aware what an apt type she afforded of their reason, and indeed of all reason, if that Divine name be not forfeited by such a traitorous act—which turns away its face from heaven, and throws off its allegiance to the truth as it is in God. When Reason has done this, it is stark naked, and ready to prostitute itself to every capricious lust, whether of the flesh or of the spirit. One can never repeat too often, that Reason, as it exists in man, is only our intellectual eye, and that, like the eye, to see, it needs light; to see clearly and far, it needs the light of heaven. *Hare.*

REASON—without Truth.

Polished steel will not shine in the dark; no more can *reason*, however refined, shine

efficaciously but as it reflects the light of Divine Truth—shed from heaven.

J. Foster.

REASON—Harmony of Truth with.

Truth needs not at any time fly from reason, there being an eternal unity between them. They are only some private dogmas, that may well be suspected as spurious and adulterate, that dare not abide the trial thereof. And this reason is not everywhere so extinguished as that we may not, by that, enter into the souls of men. What the magnetical virtue is in these earthly bodies, that reason is in men's minds, which, when it is put forth, draws them one to another.

John Smith.

REASON—Use of.

His reason being created after the image of God, man has to use it to discover the laws by which the Almighty governs His creation, and by making these laws his standard of action, to conquer nature to use; himself a Divine instrument.

Prince Albert.

REASON AND FAITH.

There are two lights in man, as in heaven—reason and faith. Reason, like Sarah, is still asking, "How can this be?" Faith, like Abraham, not disputes, but believes. There is no validity in moral virtues; civil men's good works are a mere carcase, without the soul of faith.

T. Adams.

Faith can go into the Old Testament and run as high as Adam, and come back again to the soul, and tell the soul, I have seen a man whom God hath pardoned, that damned all the world, and why may He not pardon thee? Faith can run up to heaven and come down again to the soul and say, I have seen the glory there; be of good comfort; there is enough in heaven to pay for all. Faith can run unto God's all-sufficiency, to God's omnipotency, and having viewed that well, it returns to the soul home again, and says, Be quiet; there is enough in God alone. And Faith having seated itself upon the high tower and mountain—God's omnipotency and all-sufficiency—it hath a great prospect, it can look over all the world, and look into another world too. But now Reason; it gets upon some little mole-hill of creature ability, and if it can see over two or three hedges it is well. And, therefore, oh, what a pain it is to be tied to Reason. I suppose you will all say that if a man were able to go on a journey of two or three hundred miles afoot, he were a very good footman; yet if you will tie him to carry a child of four or five years old with him, you will say it would be a great luggage to him; and the man would say, "Pray let this child be left at home, or though he may run along in my hand half a mile, or go a mile with me, yet notwithstanding, I must carry him the rest of the way; and when I come at any great water, or have to go over any hill, I must take him upon my back, and that will be a great burden to me." And thus it is between Faith and Reason. Reason at the best is but a child to Faith. Faith can foot over mountains and difficulties, and wade through afflictions, though they be very wide, but when Reason comes to any affliction, to wade through that, and to go over some great difficulties, then it cries out, and says, "Oh, Faith, good Faith, go back again: good Faith, go back again!" "No!" says Faith, "but I will take thee upon my back, Reason." And so Faith is fain to do indeed—to take Reason upon its back. But oh, what a luggage is Reason to Faith! Faith never works better than when it works most alone.

W. Bridge.

The eyes of Reason are the eyes of nature, and the eyes of nature cannot see into that which is beyond or above nature. Reason sees from nature to nature. Faith sees from God to God. Reason eyes Divine Truth as an infant an egg, viz., as all shell; Faith pierces the shell and perceives the bird of paradise abiding its time with folded wings and closed eyes within its house of defence. *J. Pulsford.*

We would represent Reason and Faith as twin-born; the one in form and features the image of manly beauty—the other, of feminine grace and gentleness; but to each of whom, alas! is allotted a sad privation. While the bright eyes of Reason are full of piercing and restless intelligence, his ear is closed to sound; and while Faith has an ear of exquisite delicacy on her sightless orbs as she lifts them towards heaven, the sunbeam plays in vain. Hand in hand the brother and sister, in all mutual love, pursue their way, through a world on which, like ours, day breaks and night falls alternate; by day the eyes of Reason are the guide of Faith, and by night the ear of Faith is the guide of Reason. As is wont with those who labour under these privations respectively, Reason is apt to be eager, impetuous, impatient of that instruction which his infirmity will not permit him readily to apprehend; while Faith, gentle and docile, is ever willing to listen to the voice by which alone truth and wisdom can effectually reach her. *H. Rogers.*

REASON AND RELIGION.

We will not give up Reason to stand

always as a priestess at the altars of human philosophy. She hath a more majestic temple to tread, and more beauteous robes wherein to walk, and incense rarer and more fragrant to burn in golden censers. She does well when exploring boldly God's visible works. She does better when she meekly submits to spiritual teaching, and sits, as a child, at the Saviour's feet; for then shall she experience the truth that "the entrance of God's words giveth light and understanding." And, therefore, be ye heedful—the young amongst you more especially—that ye be not ashamed of piety, as though it argued a feeble capacity. Rather be assured forasmuch as reveiation is the great strengthener of reason, that the march of mind which leaves the Bible in the rear, is an advance like that of our first parents in paradise, towards knowledge, but, at the same time, towards death. *H. Melvill.*

REASONS—Worthless.

His reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them; and, when you have them, they are not worth the search. *Shakespeare.*

RECONCILIATION WITH GOD.

To effect this, all that is necessary is to *persuade* the sinner to cease his rebellion and submit to Him. In Christ God *is* reconciled to the sinner, and there is no need to persuade Him. He is love, the sinner is enmity. He is light, the sinner is darkness. He is nigh unto the sinner, but the sinner is afar off from Him. The great object then to be accomplished is, to destroy the sinner's enmity, that he may have Divine love; bring him from his darkness into Divine light; bring him from his evil works nigh unto God, and reconciliation is the result. *John Bate.*

RECREATION—Evils of the Want of.

Sweet recreation barr'd, what doth ensue,
But moody and dull melancholy,
Kinsman to grim and comfortless despair;
And at their heels, a huge infectious troop
Of pale distemperatures and foes to life.
Shakespeare.

REDEMPTION—All Things Centre in.

The whole system of things around us seems to me to be constituted with a view to redemption—which comprehends the discipline and education of souls. The wilderness was there waiting, and all the physical order of the world. That was before man and was made for man. And it is all set to the same key-note of struggle, toil, and suffering. There is not a bit of rock or a blade of grass—there has not been from the creation—which is not a mute memorial of struggle, wounds, and death. All things travail, not simply because man has sinned, but because the redemption of the sinner is the work for which "the all" has been prepared by the Lord. When the Lord looked on from the height of His eternal throne, "to the habitable parts of the earth, and His delights were with the sons of men," was it Eden which He looked on to with solemn joy, or Calvary? Was it glad intercourse which he foresaw with the loyal and loving children of Paradise, or sad, costly, but fruitful communion with the struggling, suffering children of the wilderness? Was it Eden, or Ararat, Canaan, Egypt, Sinai, Jerusalem, Calvary, and Christendom, that His glance comprehended? Was it the fruit of Eden, or the fruit which His tears and blood would win from these, that He then set before His sight? Man and all things were made in concert, to form part of the same great system, of which man's life was to be the key-note, and man himself was to be the head. And the whole system, the whole structure of man and of the world, is moulded to be the theatre of the redemption of the sinner. Not in Eden, but there on Calvary, and in heaven, which is the child of Calvary, we see realised the whole idea of God. *J. B. Brown.*

REDEMPTION—by Blood.

"Through His blood." The apostle now teaches us that this satisfaction is especially by the blood of Christ, that is, by His death upon the cross, when He poured out His heart's blood, as the last and greatest act of His mediatorial work on earth, and "brought in eternal redemption for us." The Scriptures constantly give a prominence to this part of our Lord's humiliation and bitter sufferings. We are not said to be redeemed by His incarnation, by His birth, by His miracles, by His doctrine, not even by His agony in the garden, though all these were necessary to the ransom—but by *His blood:* "Whom God hath set forth for a propitiation through faith in His blood," &c. *Bp. D. Wilson.*

REDEMPTION—loss of.

There are sometimes rare and beautiful wares brought into the market that are invoiced at almost fabulous rates. Ignorant people wonder why they are priced so high. The simple reason is that they cost so much to procure. That luxurious article labelled £200 was procured by the adventurous hunter, who, at the hazard of his neck, brought down the wild mountain goat, out of whose glossy hair the fabric was wrought. Yonder pearl that flashes on the brow of the bride is precious, because it was rescued from the great deep

at the risk of the pearl-fisher's life, as he was lifted into the boat half dead, with the blood gushing from his nostrils. Yonder ermine, flung so carelessly over the proud beauty's shoulder, cost terrible battles with polar ice and hurricane. All choicest things are reckoned the dearest. So is it, too, in heaven's inventories. The universe of God has never witnessed aught to be reckoned in comparison with the redemption of a guilty world. That mighty ransom no such contemptible things as silver and gold could procure. Only by one price could the Church of God be redeemed from hell, and that the precious blood of the Lamb—the Lamb without blemish or spot—the Lamb slain from the foundation of the world. *T. Cuyler.*

REDEMPTION—Definition of.

Redemption is the payment of a price, in order to liberate a captive. This idea attaches to the sacrifice of Christ. The redemption is twofold—virtual and actual. Virtual redemption is redemption by price. Actual redemption is redemption in fact; a claiming of the captive. With respect to the human spirit the redemption is actual as well as virtual. In this world we are redeemed from the power of sin, Satan, and the hands of justice. The redemption of the body is not actual, but only virtual; but a time will come when it will be actually delivered, when the captives of the grave shall be claimed.
R. Watson.

REDEMPTION—Explained.

"In whom we have redemption." This explains the particular nature of the deliverance from the kingdom of darkness before spoken of. It was not a mere rescue, as a slave liberated by the compassion of his master; nor as of a debtor set free at his earnest entreaties by his creditor and lord, as in the parable of the ten thousand talents; nor was it accomplished by the exertion of force only, as Abraham delivered Lot, and David his followers from the Amalekites at Ziklag.

But this deliverance from Satan's dominion is *a redemption*, something purchased back, a rescue by a ransom price paid down. It implies a valuable consideration, as it were, first given; a full discharge of all that was due to the law, righteousness, and truth of God, by a substitute or surety, "a daysman coming between" the offended Majesty of heaven and us, and making a perfect satisfaction to Divine Justice on our behalf. "Christ" hath in this manner, and no other, "redeemed us from the curse of the law, being made a curse for us."
Bp. D. Wilson.

REDEMPTION—Extent of.

The redemption of Christ reaches in its merciful contrivances and purposes to all mankind. In support of this view concerning redemption, you may collect a large body of *presumptive arguments*, drawn, for example, from the universal ruin of the human race by sin,—the impartiality of God,—and the mighty efficacy of our Saviour's meritorious death;—of *direct arguments*, founded on the many declarations of Scripture, in which every form of universality is employed to show that Christ "gave Himself a ransom for *all*," that "He by grace of God tasted death for *every man*," and that He is the "propitiation for the sins of the *whole world*;" —and of *incidental and auxiliary arguments*, such as may be deduced, for instance, from the benefits which are actually conferred, for the sake of Christ's obedience unto death," on many who unhappily reject the offers of His saving mercy—from the possibility, as St. Paul repeatedly and strongly intimates, of their "perishing for whom Christ died,"—and perhaps also from the final resurrection of all the dead, which is, in itself, an indubitable result of the provision of redemption. *Dr. Hannah.*

REDEMPTION—God's Character in.

God's character, like the pure light of day, is one uniform and unbroken mass of light. But when we take the prism, and divide the rays, we are surprised with their variety and brilliancy, and wonder how they should all thus harmoniously unite. By revelation we see how God's justice and mercy, His holiness and truth, are each distinct attributes of the Godhead; by redemption we behold, and wonder at, their gracious union. *G. S. Bowes.*

REDEEMER—Longing for a.

The worth of the unspeakable gift which in Christ is ours, is wonderfully testified by the fact that all should have been in one way or another either asking for that gift, or fancying that they had gotten it, or mourning its departure, or providing substitutes for it. For however in the one elect people, as the bearers of the Divine promises, as the central heart of the spiritual world, as the appointed interpreters to the rest of their blind desires, this longing after a Redeemer came out in greater clearness and in greater strength, and with no troubling disturbing elements —*their* education being far more directly from God, and being expressly aimed at the quickening of these longing to the highest—yet were those longings themselves not exclusively theirs. They, indeed, yearned, and knew what they yearned for; the nations yearned, and knew not for what. But still they yearned; for as the earth in its long polar night

seeks to supply the absence of the day by the generation of the Northern Lights, so does each people in the long night of its heathen darkness bring forth in its yearning after the life of Christ, a faint and glimmering substitute for the same. From these dreamy longings after the break of day have proceeded oracles, priests, sacrifices, lawgivers, and the like. Men have nowhere given up hoping; nor acquiesced in the world's evil as the world's law. Everywhere they have had a tradition of a time when they were nearer to God than now, a confident hope of a time when they should be brought nearer again.

Archbishop Trench.

REFINEMENT—without Religion.

Refinement is one of the outworkings of faith in the spiritual. It is the lifting of one's self upwards from the merely sensual, the effort of the soul to etherealise the common wants and uses of life. A really refined man who ignores Christianity is a creature to beget wonder. A man whose sense of colour is so exquisite that one wrong shade cannot escape his eye, that harmony of hues is his soul's delight, I marvel that *that* man's eye has never pierced the blue, and caught the sparkle of the gems that glow with matchless dyes upon the gates of the eternal city. A man whose ear is all attuned to melody, who has brought music to its highest earthly perfection, and stands entranced by the sweetness of its passing tones, I marvel that *he* never hears the ringing of the harps of heaven. And he who has lifted his affections until no touch of grossness ever defiles them, who has made them pure as crystal from the taint of life's vulgarity, I marvel, more and more, that along their edges plays no fire from the celestial treasury of love—that as the lightning from the earth leaps forth and joins and mingles with the lightning from the cloud, his love is not touched and intensified by the love of God. What rapine! what havoc! when such an one—his life being touched—goes forth, naked and alone, to find that he has stopped infinitely short of any preparation which could make the happiness of heaven possible to him.

H. W. Beecher.

REFLECTION—Act of.

Within the deep
Still chambers of the heart, a spectre dim,
Whose tones are like the wizard voice of time,
Heard from the tomb of ages, points its cold
And solemn finger to the beautiful
And holy visions that have passed away,
And left no shadow of their loveliness
On the dead waste of life. *G. D. Prentice.*

REFLECTION—Definition of.

The operation of the mind by which it turns its views back upon itself and its operations; the review or reconsideration of past thoughts, opinions, or decisions of the mind, or of past events. *Webster.*

REFLECTION—Necessity of.

A soul without reflection, like a pile
Without inhabitants, to ruin runs.

Young.

REFLECTION AND FANCY.

Reflection sternly considereth, nor is sparing to condemn evil;
But fancy lightly laugheth, in the sun-clad garden of amusement. *Tupper.*

REFLECTION AND REVERIE.

Reflection is a flower of the mind, giving out wholesome fragrance;
But reverie is the same flower when rank and running to seed. *Ibid.*

REGENERATION—Beginning of.

In the creation of man God began at the outside; but in the work of regeneration, He first begins within—at the heart.

Bunyan.

REGENERATION—Definition of.

It is that mighty change in man wrought by the Holy Ghost, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his present state, is broken and abolished, so that with full choice of will, and the energy of right affection, he serves God freely, and runs in the way of His commandments. *R. Watson.*

Regeneration is that mighty change whereby a natural man is made a spiritual or a new man; and he that was a child of the devil, becomes by grace a child of God. For, as by our natural birth we are made in the likeness of fallen Adam, called "the old man," the first man; so, by this spiritual birth, we become "new creatures," spiritual men, and sons of God in Jesus Christ, the second Adam. *J. Fletcher.*

REGENERATION—Description of.

Regeneration is neither more nor less than what I may call elementary or incipient sanctification. It is the implantation of those principles in the mind, and of those affections in the heart, of which the more full development constitutes a sanctified character, the character of a saint. This might be illustrated from the very case in nature that furnishes the figure. The infant born into the world is the man in miniature. All the parts of the body, and all the faculties of the mind, are there in embryo. So the regenerated sinner is

the saint in embryo. The new principles are there, the new affections are there, the saint is there, but in infancy.

Dr. Wardlaw.

REGENERATION—Nature and Means of.

But is there any way by which the wild olive can be converted into the fruitful; or any process in the natural world which demonstrates the possibility of such a change? Most assuredly there is. And how? It is not by subjecting the wild olive to the pruning-knife of the husbandman; nor by transplanting it into a soil richly cultivated; nor by making the fertilising influences of heaven to descend upon it. Its natural condition, or its essential qualities, will never be materially altered by any appliances of that kind, however carefully observed, and however long continued. And though the fruit may be rendered more abundant than before, it will still be the fruit of a corrupt tree. It is contrary to the laws of the physical world that it can be otherwise.

But if you take a branch, and cut it off from the wild olive, and engraft it into a good olive tree,—a tree which is distinguished for its fatness, and which brings forth precious fruit, then what is the result? To adopt the significant language of the Bible it is regenerated. It becomes like a new creation. Old things are passed away, and all things become new. And though it may retain somewhat of its ancient and original characteristics, nevertheless it is a different kind of sap that is now flowing through its veins,—a different kind of blossom that is bursting forth from its foliage,—a different kind of fruit that is gathered from its branches. In fact, there is a species of conversion. The noxious is turned into the fruitful, and that which, by itself, or in its own nature, was useless, or worse than useless, which was positively pernicious, by being incorporated with a precious or a fruit-bearing tree, is transformed into its likeness, and imbibes its virtuous qualities, and is productive of its very fruit.

So it is with the regeneration of the sinner. By himself, or so long as he remains in his natural condition, he is like a wild olive tree. He brings forth iniquity, and nothing else; for such is his nature; and that nature can never be altered by anything which he can do for himself. He may lop off some of the straggling branches, or devote himself to the accomplishment of something like an external reformation. But that will never change the nature of the tree, or make any alteration in the quality of the fruit. But when he is engrafted into Christ, he acquires a new nature, and so becomes fruitful in good works,—fruitful, not because of any virtue that is inherent in himself, but because of the virtue which appertains to Christ, in whom it hath pleased the Father that all fulness should dwell, and which, being drawn forth and imbibed through the exercise of a true faith, transforms him into the likeness of the Divine image, and converts him into a tree of righteousness, the planting of the Lord, that He might be glorified. *Dr. J. Hamilton.*

REGENERATION—Necessary for all.

A thistle-*seed* would not bring forth a rose-bush without a change in its nature, any more than a thistle *grown* would bear roses without a change. No more will a child in whom the *seed* of sin dwells grow up in the nature and love of God, without regeneration, any more than the growing young-man sinner, and the full-developed sinner. One is as necessary as the other, and calls for the same power from above to accomplish it. *John Bate.*

REGENERATION—Necessity of.

Regeneration is absolutely necessary to qualify you for heaven. None go to heaven but they that are made meet for it (Col. i, 12). As it was with Solomon's temple (1 Kings vi, 7), so it is with the temple above. It is "built of stone, made ready before it is brought thither," namely, of "lively stones" (1 Pet. ii, 5), "wrought for the selfsame thing (2 Cor. v, 5); for they cannot be laid in that glorious building just as they came out of the quarry of depraved nature. Jewels of gold are not meet for swine, and far less jewels of glory for unrenewed sinners. Beggars in their rags are not meet for kings' houses, nor sinners to "enter into the king's palace," without the "raiment of needlework" (Ps. xliv, 14, 15). What wise man would bring fishes out of the water to feed on his meadows? Or send his oxen to feed in the sea? Even as little are the unregenerated meet for heaven, or is heaven meet for them. *Boston.*

REGENERATION—a New Creation.

In passing from nature to grace you did not pass from a lower to a higher stage of the same condition—from daybreak to sunshine, but from darkest night to dawn of day. Unlike the worm which changes into a winged insect, or the infant who grows up into a stately man, you became, not a more perfect, but a "*new* creature" in Jesus Christ. *Dr. Guthrie.*

REGENERATION—Thorough.

Regeneration is a thorough real change (2 Cor. v, 17). The Lord God makes the creature a new creature, as the goldsmith melts down the vessel of dishonour, and makes it a vessel of honour. Man is in

respect of his spiritual state altogether disjointed by the fall; every faculty of the soul is, as it were, dislocated; in regeneration the Lord looseth every joint, and sets it right again. *Boston.*

It is a change of qualities or disposition. It is not a change of the substance, but of the qualities of the soul.

It is a supernatural change; he that *is born again, is born of the Spirit.*

It is a change into the likeness of God (2 Cor. iii, 18). Everything that generates, generates its like. The child bears the image of the parent; and they that are born of God, bear God's image.

It is a universal change; all things become new (2 Cor. v, 17). It is a blest leaven, that leavens the whole lump, the whole spirit, and soul, and body. . . . One gets not only a new head to know religion, or a new tongue to talk of it; but a new heart to love and embrace it. When the Lord opens the sluice of grace on the soul's new birthday, the waters run through the whole man, to purify and make him fruitful. *Ibid.*

REJOICING—Christian.

Rejoice with a rejoicing universe. Rejoice with the morning stars, and let your adoring spirit march to the music of hymning spheres. Rejoice with the jocund spring in its gush of hope, and its dancing glory, with its swinging insect-clouds and its suffusion of multitudinous song; and rejoice with golden autumn, as he rustles his grateful sheaves, and clasps his purple hands, as he breathes his story of fruition, his anthem of promises fulfilled; as he breathes it softly in the morning stillness of ripened fields, or flings it in Æolian sweeps from lavish orchards and from branches tossing bounty into mellow winds. Rejoice with infancy, as it guesses its wondering way into more and more existence, and laughs and carols as the field of pleasant life enlarges on it, and new secrets of delight flow in through fresh and open senses. Rejoice with the second youth of the heaven-born soul, as the revelations of a second birth pour in upon it, and the glories of a new world amaze it. Rejoice with the joyful believer when he sings, "O Lord! I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation." Rejoice with him whose incredulous ecstasy has alighted on the great Gospel-secret, whose eye is beaming as none can beam save that which for the first time beholds the Lamb; whose awe-struck countenance and uplifted hands are evidently exclaiming, "This is my beloved, and this is my friend." Rejoice with saints and angels, as they rejoice in a sight like this. Rejoice with Immanuel, whose soul now sees of its travail. Rejoice with the ever blessed Three, and with a heaven whose work is joy. "Be glad in the Lord, and rejoice ye righteous; and shout for joy, all ye that are upright in heart." *Dr. J. Hamilton.*

REJOICING—Every Day.

The Kalendar of the sinner has only a few days in the year marked as festival days; but *every day* of the Christian's Kalendar is marked by the hand of God as a day of rejoicing. *Anon.*

RELIGION—Artificial.

When Archdeacon Hare first visited Rome, some of his Protestant friends, it is said, who knew his love of art and the personal sympathy which he had with the Eternal City, trembled for the effect it might produce upon his mind. These fears were groundless. Rome was all and more than all he had imagined. But the splendid vision left him a stronger Protestant than it found him. "I saw the pope," he used to say, "apparently kneeling in prayer for mankind; but the legs that kneeled were artificial; he was in his chair." Was not that sight enough to counteract all the æsthetical impressions of the worship, if they had been a hundred times stronger than they were?

Thus it is with Romanism, with all mere ritualism and other formalism—the legs which kneel are artificial. In that characteristic symbol, the moral and mystery of the whole system comes out. *Anon.*

RELIGION—Central Force of.

Where a spirit of religion is, there is the central force of heaven itself, quickening and enlivening those that are informed by it, in their motions towards heaven. Plutarch hath well observed,—"Every nature, in this world, hath some proper centre to which it is always hastening." Sin and wickedness do not hover a little over the bottomless pit of hell, and only flutter about it; but it is continually sinking lower and lower into it. Neither does true grace make some feeble essays towards heaven; but, by a mighty energy within itself, it is always soaring up higher and higher into heaven. *John Smith.*

RELIGION—Changing.

Every variation from unity is a step to nullity; and when men go from one religion to all, they are in a ready way to go from all to none. *Venning.*

RELIGION—Cherishing.

The little infant, cherished by the mother and blessed by God, will become a man strong and useful. The little plant, cul-

tured by the gardener, and fostered by nature, will advance to perfection, and bear much fruit. So your religion, though small, if cherished by you, and blest of the Spirit, will strengthen and develop, until it permeates and covers your entire being.
John Bate.

RELIGION—Conscience no Judge in.

When a man performeth that which his judgment calls upon him to do, he finds great serenity of mind, and is like the upper region, wherein turbulent meteors make no confusion; so that you must never judge of the truth of any way in religion, by the comfort and peace of conscience you find therein; for all Turks, Jews, papists, and heretics, have much quietness of conscience in discharging that traditional religion they are brought up in, and would be much troubled in conscience to deny or apostatise from their way, until their consciences be rectified out of God's Word.
Anthony Burgess.

RELIGION—Conscience Misled in.

It is a woful thing to have a misled conscience in religion; it accounts the grossest idolatory acceptable service, and the most bloody cruelty acceptable and godly zeal; so that you see a zealous man following his conscience, may, like Saul of Tarsus, run madly on towards hell, and the more fierce he is the more desperate. *Ibid.*

With conscience misled in religion, we have known men denounce all others who did not conform to their creed and their ceremonies. We have known them sacrifice time, money, almost life, to support *their* church against others, because they did not walk in their way. We have read of persecution, oppression, confiscation, &c., brought about by popes, kings, bishops, because of conscience; which was as far from the truth as their doings were from mercy and love. *John Bate.*

RELIGION—Constrained.

The religion of some people is constrained; they are like people who use the cold bath, not for pleasure, but necessity and their health; they go in with reluctance, and are glad when they get out. But religion to a true believer is like water to a fish; it is his element, he lives in it, and he could not live out of it. *J. Newton.*

RELIGION—Counterfeit.

One good sovereign is worth a thousand counterfeits, however dim the one and brilliant the other. One good, sound, fruitful tree in an orchard, is by far more valuable than scores of trees which may have form, but no soundness and fruit. So one genuine Christian is worth a thousand hypocrites. One acceptable prayer to God does more than a million that are rejected, however simple, broken, and unpolished the one, and however beautiful and logical the other. *John Bate.*

RELIGION—Definition of.

I begin to see that religion consists not so much in joyous feelings as in a constant exercise of devotedness to God, and in laying ourselves out for the good of others.
Stewart.

RELIGION—Difficulties in.

Men do not refuse to cross the ocean because of storms; or to travel by rail because of accidents; or to enter into business because of losses; or to fight in the battle-field because of fire, cannon, swords, deaths; or to study science and philosophy because of mysteries: nor should men object to the study and practice of religion, because of the various difficulties which may stand connected with it. *John Bate.*

RELIGION—Dignity of.

High on the world, see where Religion stands
And bears the open Volume in her hands!
With eyes upraised, she seeks for heavenly light,
To know its doctrines and its laws aright;
The cross of Christ she bears, and walks abroad,
And holds communion with her Father God.
Thus with the Christian; filled with love Divine,
Above the world he soars in heavenly clime,
The sacred cross his only hope and stay,
The Book of Truth his guide from day to day.
W. Holmes.

RELIGION—not Exacting.

Religion is no more exacting than philosophy. Far from prescribing to the virtuous man any sacrifice that he could regret, it spreads a secret charm upon its requirements, and secures him two inestimable advantages—profound peace during life and sweet hope at the moment of death.
Anon.

RELIGION—Excellence of.

Religion, which is the true wisdom, is, as the author of the book of Wisdom speaks of wisdom, "a pure influence flowing from the glory of the Almighty, the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness; she is more beautiful than the sun, and above all the order of the stars; being compared with the light, she is found before it" (Wisd. vii, 25).
John Smith.

RELIGION—Excellence of.

Herein consists the excellency and very essence of religion—in exalting the soul, in drawing it back from mixing with the creature, and in bringing it into subjection under God, the first and only good; in uniting it to its proper object; in making that which was the breath of God breathe nothing but God. *Anthony Farindon.*

Religion is not like the prophet's roll, sweet as honey when it was in his mouth, but as bitter as gall in his belly. Religion is no sullen Stoicism, no sour Pharisaism: it does not consist in a few melancholy passions, in some dejected looks or depressions of mind; but it consists in freedom, love, peace, life, and power; the more it comes to be digested into our lives, the more sweet and lovely we shall find it to be. Those spots and wrinkles which corrupt minds think they see in the face of religion, are, indeed, nowhere else but in their own deformed and misshapen apprehensions. It is no wonder when a defiled fancy comes to be the glass, if you have an unlovely reflection. *John Smith.*

RELIGION—False and True.

You have Pilate washing his hands in hypocrisy, as well as you have David washing his hands in innocency. You have the Shechemites with their circumcision, as well as the Israelites with their circumcision. You have the Sadducees with their doctrine, as well as the apostles with their doctrine. You have the Pharisee with his prayer, as well as the Publican with his prayer. You have the Pythonist with her confession, as well as Peter with his confession. You have the Exorcists with their Jesus, as well as Paul with his Jesus. You have Satan with his Scripture, as well as Christ with His Scripture. You have Cain with his sacrifice, as well as Abel with his sacrifice. You have Esau with his tears, as well as Mary with her tears. You have Ahithophel with his wisdom, as well as Solomon with his wisdom. You have Zedekiah with his spirit, as well as Elijah with his spirit. You have Jezebel with her fasts, as well as Anna with her fasts. You have the harlot with her vows, as well as Jacob with his vow. You have the devils with their faith, as well as Christians with their faith. *Henry Smith.*

RELIGION—Fear of Embracing.

Many people are afraid to embrace religion, for fear they shall not succeed in maintaining it.

Does the spring say, "I will not come unless I can bring all fruits and sheaves under my wings?" No. She casts down loving glances in February, and in March she ventures near in mild days, but is beaten back and overthrown by storm and wind. Yet she returns, and finally yields the earth to April, far readier for life than she found it. The rains are still cold, but the grass is growing green, and the buds are swelling. In May the air is yet chilly, but it has the odour of flowers, and every day grows warmer till the delicious June, when all is bloom and softness, and even the storms have nourishment in them. Then come the glowing July and the fervid August, followed by the glorious autumn of harvest and victory!

And shall nature do so much, while we dare not attempt to overcome the coldness and deadness of our hearts, and to fill them with the summer of love?

H. W. Beecher.

RELIGION—Formality not.

Formality is the ape of piety. Formalists may perform all the external parts of religion; pray, fast, give alms. How devout were the Pharisees! How humble was Ahab! What a reformer was Jehu! Yet this was but a formal show of religion. Dædalus, by art, made images to move of themselves, insomuch that people thought they were living; formalists do so counterfeit, and play a devotion, that others think they are living saints; they are religious mountebanks. *T. Watson.*

RELIGION—Getting.

It is with difficulty, if at all, a fire kindled on the top of the fuel, finds its way down into the centre and the bottom. So with religion that is simply received into the intellect or upon the surface of the heart. It is in the one case in danger of being absorbed in theories and speculations; and in the other, it is in danger of quickly expiring under the stronger influence of the atmosphere of this world. But if, like a fire, it be kindled at the bottom or in the middle, and get good hold, it will, in all probability, rise and spread all about the inner and outer man, until the whole of his life is ablaze with its sacred influences. *John Bate.*

RELIGION—Gloomy.

Those who lose all in the Crucifixion are at home in Gethsemane and Calvary, but strangers to Olivet and Tabor. Their hearts, cold and depressed by the undivided subject of their thoughts, find in religion only the everlasting discipline of a loveless penitence,—"darkness is over the face of the earth," and heaven has but a faint and distant starlight to compensate it. Their very Sabbaths are Good Fridays; their joy the hope of future delivery, not the bright and cheering sense of present freedom. *Archer Butler.*

RELIGION—Hearsay.

Now see what a hearsay religion is. There are men who believe on authority. Their minister believes all this Christianity true, therefore so do they. He calls this doctrine essential; they echo it. Some thousands of years ago men communed with God; they have heard this, and are content it should be so. They have heard with the hearing of the ear that God is love—that the ways of holiness are ways of pleasantness, and all her paths peace. But a hearsay belief saves not. The Corinthian philosophers heard Paul—Pharisees heard Christ. How much did the ear convey? To thousands exactly nothing. He alone believes truth who feels it. He has a religion whose soul knows by experience that to serve God and know Him is the richest treasure. And unless truth come to you, not in word only, but in power besides—authoritative because true, not true because authoritative—there has been no real revelation made to you from God. *F. W. Robertson.*

RELIGION—a Help in Life.

How it helps a man to suffer and to toil! How it calms his temper and soothes his spirit! How it heals his wounds and anoints him with joy. "His tool slipped," says Malan, in his beautiful tract, 'The Watchmaker of Geneva,' "his tool slipped, and the work was spoiled. He repeated the attempt, and again he was unsuccessful. A slight and momentary expression of trouble appeared on his countenance, but the cloud soon passed away. He clasped his hands and looked upward, while his lips moved as if uttering a silent and fervent prayer; the expression of trouble disappeared—he resumed his work." And so many a good man in his cottage or workshop, amidst the spoiling of his work or the breaking of his tools, or the anger of his master, or the losing of his employment, or the cries of his children, or the sorrows of his wife, or the sickness of his body, or the trouble of his soul, finds prayer is the secret of peace. And in manifold ways does religion bless the poor man in his pilgrimage. Faith is a rod with which He cleaves Red Seas of difficulty; and God's Word is a pillar of cloud by day, and of fire by night, amidst the rocks of a sandy wilderness. And Sabbaths are wells of water; and ordinances are beautiful and shady palm-trees; and prayer brings down manna every morning; and the sight of the cross heals the bite of fiery serpents; and hope is a spy going beforehand, to bring back the clusters of Eshcol. And then, at last, God's presence is as the ark in the midst of the river; and the pilgrim passes dryshod into "the land that floweth with milk and honey." *J. Stoughton.*

RELIGION—Influence of.

Just as the sun gleams over the palace and into the cottage, flushing alike with its splendour the council chamber of the monarch and the kitchen of the peasant; as the all-pervasive light fills the vast dome of the sky and the tiny cup of the flower, so religion illumines at once the heaven of our hopes and the earth of our cares. Secularities become hallowed; toil brightens with the smile of God; business becomes crystalline; light from God comes through it to us, glances from us go through it to God. *S. Coley.*

Freedom and felicity are inseparable; servitude is the fatal concomitant of vice. When a philosopher was asked what advantage he obtained by the study of philosophy, he replied, This among others, that if all the laws were cancelled, a philosopher would live as uniformly according to the rules of decency and honesty as before. Of the real Christian it may be truly said, that were he destitute of the restraint of penal laws, he would, both from choice and judgment, be holy in all manner of conversation and godliness. *C. Buck.*

RELIGION—Inward.

Inward religion without an outward show of it is like a tree without fruit, *useless;* and outward show of religion without inward sincerity is like a tree without heart, *lifeless.* *Venning.*

RELIGION—Life-giving.

Religion, like that *balsamum vitiæ,* being once conveyed into the soul, awakens and enlivens it, and makes it renew its strength, like an eagle, and mount strongly upwards towards heaven, and so uniting the soul to God, the centre of life and strength, it renders it undaunted and invincible.

John Smith.

RELIGION—a Living Power.

Religion is not a phrase, but a living power; and it is often felt where it is least displayed. Some men's religion is like the electric jar condensed and charged with electricity—on a Sunday it sparkles in its way, and every one says, How religious such a one is! But when we see the same man in the world, we find his religion is like the same jar discharged, useless, cold. The *real* religious element is not like the electricity in the jar that explodes with noise, it is felt giving fertility to every soil, balance to the orbs in the sky, and beauty and harmony to all around. Its voice may not be heard; its thoughts may not be uttered; and yet it acts, and influences, and moulds our conduct in every sphere into which God in His providence may call us. *Dr. Cumming.*

RELIGION—Man without.

A man without religion is like a horse without a bridle. *Anon.*

RELIGION—not Natural.

You need not learn a man to sin; this is natural, and therefore facile, it comes as water out of a spring. It is an easy thing to be wicked: hell will be taken without storm; but matters of religion must be learnt. To cut the flesh is easy, but to prick a vein and not cut an artery is hard. The trade of sin needs not to be learned, but the art of Divine contentment is not achieved without holy industry. *T. Watson.*

RELIGION—No Old Age in.

Religion, though it hath its infancy, yet hath it no old age: while it is in its minority, it is always *in motu*; but when it comes to its maturity and full age, it will always be *in quiete*—it is then always the same, and its years fail not, but it shall endure for ever. *John Smith.*

RELIGION—Partial.

As the boat cannot move rightly when the oars only on one side are plied; or as the fowl, if she use only one wing, cannot fly up. So religion consisteth of duties to be performed, some to God, and some to man; some for the first table of the law, some for the second; otherwise that religion will never profit that hath one hand wrapped up, that should be toward man in all offices of charity, though the other be used towards God in all offices of piety. *Spencer.*

It has been said that men carry on a kind of coasting-trade with religion. In the voyage of life they profess to be in search of heaven, but take care not to venture so far into their approximations to it as entirely to lose sight of the earth; and should their frail vessel be in danger of shipwreck, they will gladly throw their darling vices overboard, as other mariners their treasures, only to fish them up again when the storm is over. *Anon.*

RELIGION—Peaceful.

The motions of true practical religion are most like that of the heavens, which, though most swift, is yet most silent. As grace and true religion is no lazy or sluggish thing, but in perpetual motion; so all the motions of it are soft and gentle; while it acts most powerfully within, it also acts most peacefully. "The kingdom of heaven cometh not with observation," that men may say, "Lo here, or lo there;" it is not with the devouring fire coming after it, or a whirlwind going before it. The conflict of religion with sin and Satan is not to be known by the rattling of the chariots, or the sound of an alarm; it is, indeed, alone transacted upon the inner stage of men's souls and spirits, and is rather a pacifying and quieting of all those riots and tumults raised there by sin and Satan; it is rather a reconciling the minds of men to truth, justice, and holiness; it is a captivating and subjecting all our powers and faculties to God and true goodness, through the effectual working of Divine love and humility. *John Smith.*

RELIGION—Pedigree and Nature of.

True religion derives its pedigree from heaven and constantly moves toward heaven again. It is a beam from God, as "every good gift and every perfect gift is from above," &c.

Religion is a heaven-born thing, the seed of God in the spirits of men, whereby they are formed to a similitude and likeness of Himself.

God is the first truth and primitive goodness; true religion is a vigorous efflux and emanation of both upon the spirits of men, and, therefore, is called "a participation of the Divine nature."

True religion is such a communication of the Divinity, as none but the highest of created beings are capable of. *Ibid.*

RELIGION—Pleasantness of.

It gives sunshine to the man; his spirit is genial, and his conduct glows with a radiant life. Having a soul full of goodness, he sees good in everything; being harmonious within, he hears music all round him; he beats out melody in every effort; his "soul delights itself in fatness;" he is "blessed in his deed." Like a man marching to music, he treads the path of life with a joyous step. As a Christ-regenerated man, he is "satisfied *from* himself;" his happiness springs up from a good nature within, as a well of water to everlasting life. *Dr. Thomas.*

RELIGION—Pocket-deep.

Does your religion go pocket-deep? Were you converted only in the upper story—the old man only *scalped*—or was he killed dead? Does your religion reach only down about that "unruly" member, so that cut your head off, and soul and body would both be damned; or were you converted right down through, from head to foot, "soul, body, and spirit," pocket, pocket-book and all? Not merely the *coppers*, threepenny pieces, and smooth fourpences; but those gold half-sovereigns and sovereigns, and the five and ten pound notes. Say, friend, when God converted *you*, did he convert house, barn, cellar, corn-cribs, potato-bins, meal-bags, and all.

You have been praying for a "deeper work of grace"—how deep will you have it? *pocket-deep?* You have desired to "feel more deeply"—how deep? pocket-deep, or do you only want to feel skin-keep? You don't feel as you want to; well, perhaps you never will till you *feel in your pocket* more.

Just think about these matters, will you? You feel for your brother; well, just feel in your *pocket.* You feel for the poor; well, feel in your *pocket.* You feel for "the cause;" well, feel in your *pocket.* You feel for poor preachers; well, feel in your pocket. And if you *feel there* you will make others *feel,* and feel very thankful, too, that God has some servants whose religion is *pocket-deep.*

"O, I don't believe in talking so much about pecuniary matters." You don't, eh? Ah, well, I think your religion is not quite pocket-deep yet. Try again—get a little nearer Him who "was rich" and "became poor" for you. You feel rather pleased when God's blessings come rolling into *your* purse and dwelling—that's all right, but the Lord Jesus said, "It is *more blessed to give* than to *receive.*" Now, don't shrug your shoulders so, I'm not going to beg a sixpence from you; don't be alarmed, I wouldn't ask you to give me a crown for all the money you have in the world. Don't fret; all I want to know is whether your religion is *pocket-deep* or not. Just think of it a little. I don't ask whether you would scatter everything to the four winds if you knew the Lord was coming so that you *couldn't use it;* but whether you are as ready to open "the bag" *now* when it can be of use, as at some other time, when it will be scattered in haste and fear, and do no one any good, and perhaps will do much hurt, as has often been the case in time past.

In a word, is your religion *pocket-deep,* or is it only *skin-deep?* *Anon.*

RELIGION—Practical.

When Diogenes heard Zeno with subtile arguments endeavouring to prove that there was no motion, he suddenly starts up and walks; Zeno asking the cause thereof, said Diogenes, "Hereby I confute you, and prove that there is motion." Walking with God is the best way to confute them that think religion to be but a notion; living religion will prove that there is religion. *Venning.*

RELIGION—Preparation for.

Some persons in thinking of religion, imagine that they should bring themselves into a certain condition of moral excellence before they seek religion; which is very much like a person sick waiting until he is well before he send for the physician; or an invalid convalescent waiting until he fully recover before he seek a change of air and place; or a hungry man waiting until his appetite is satisfied before he sit down to eat; or a person shivering with cold waiting until he is warm, before he go to the fire. You go to the physician *because* you are sick; to the fresh air or place because you need it; to the food because you are hungry; to the fire because you are cold. In the same way you should seek religion and the Saviour, *as you are,* because you have need.

John Bate.

RELIGION—Refining Influence of.

It has been said that true religion will make a man a more thorough gentleman than all the courts in Europe. And it is true; you may see simple labouring men as thorough gentlemen as any duke, simply because they have learned to fear God; and fearing Him, to restrain themselves, which is the very root and essence of all good breeding. And such a man was Abraham of old,—a plain man, dwelling in tents, helping to tend his own cattle, fetching in the calf from the field himself, and dressing it, for the guests with his own hands, but still, as the children of Heth said of him, a mighty prince, not merely in wealth of flocks and herds, but a prince in heart. *C. Kingsley.*

RELIGION—Reviving.

How hard it is to revive a fire that is nearly gone out; you stir it, you put fresh kindling upon it, you blow it; and with all your pains it sometimes defies you. Is it not so in trying to revive religion in a heart or a church where it has almost expired? *John Bate.*

RELIGION—Self-commending.

As there would need nothing else to deter and affright men from sin but its own ugliness and deformity, were it presented to a naked view and seen as it is; so nothing would more effectually commend religion to the minds of men than the displaying and unfolding the excellencies of its nature, than the true native beauty and inward lustre of religion itself; neither the evening, nor the morning, star could so sensibly commend itself to our bodily eyes, and delight them with its shining beauties, as true religion (which is an undefiled beam of the uncreated light) would to a mind capable of conversing with it.

John Smith.

RELIGION—Sinister Motives in.

Of how many may it be said, as Tacitus of Galba, no man fitter to be an emperor, if he had not been an emperor; how many

have been good commonwealth's men, gallant patriots, till they came to be statesmen; as if men minded goodness only to make them great, and then bid it farewell, as he that always had a fishing-net spread on his table *till he got a bishopric*, and then caused it to be laid aside, saying, he had what he fished for. *Venning.*

RELIGION—Sphere of.

True religion never finds itself out of the infinite sphere of the Divinity, and wherever it finds beauty, harmony, goodness, love, ingenuousness, wisdom, holiness, justice, and the like, it is ready to say, here, and there is God: wheresoever any such perfections shine out, a holy mind climbs up by these sunbeams, and raises itself up to God. *John Smith.*

RELIGION—Standard of.

All religion must be Scripture religion, all worship Scripture worship, all zeal Scripture zeal; so that let a man have never such sublime knowledge, and such burning zeal, yet if it be not according to the law and the testimony, there is no light in them, Isa. viii, 20. It is but a vain worship of God, because God doth not require this, as our Saviour instructeth, Matt. xv, 9; so that the sum of all, and that into which all religion must be resolved into at last, is the *Scriptures*, the Word of God; for if you once lay this aside, why should not the Turkish devotion be as good as thine? Why should not the Mahommedan zeal be as acceptable as thine, but only this makes the difference: what may be proved by Scripture is approved of by God; so that all those arguments, "It's my conscience; I verily think I am bound to do thus. It's upon my spirit; I find much comfort and much sweetness in religion;" all this is nothing, for all false religions can and do say this: but hast thou the Word of God to warrant thee? doth that justify thee? all things else are but an empty shadow.

Anthony Burgess.

RELIGION—Stronger than Science.

Skill and science have wrought wonders. The world stands amazed at their achievements. They have tamed fierce beasts of prey, and brought even the elements of nature into subjection. They have spanned the ocean, annihilated distance, joined remote continents, given life to steam, a tongue to the wire, and a voice to the lightning. But there are passions in the human heart more fierce than beasts of prey, and disturbing forces more tumultuous than nature's stormy winds and tempests, and more difficult of control than the subtle but omnipotent element of electricity. No mere human skill can master these. Christian science, the science taught in the school of Christ, alone can enable you to obtain the mastery here.

R. Roberts.

RELIGION—Sunday.

The religion of some men is well represented by their shops of business on the Sunday. The windows are closed, doors are locked, and no trade is carried on, but the goods are there all the same as any other day; so with them, they put up the sign of religion by going to church or chapel; they cease from apparent business, but the world, sin, and Satan, are perhaps as securely in their hearts as their goods in their shop, and they only want the Sunday to pass, and they are as unlike religion as their shops are unlike Sunday.

John Bate.

RELIGION—Tasting.

The Gauls when they had tasted the sweet wine of Italy, asked where the grapes grew, and would never be quiet till they came there; they who taste the sweet wine of true religion, its consolations, &c., will never rest until they come into its full enjoyment. *Venning*

RELIGION—Temporal Good of.

A poor man who had been a follower of Jesus about twelve months, thus spoke of the temporal good he had derived from religion since he had embraced it:—"This year I have had a good crop on my little piece of land; I have got a fat pig in my sty, and some money in my pocket: last year this time, I had nothing; the whole went to the public-house. I know religion is a good thing for body as well as soul."

Another man, brother of the above, some time afterwards spoke in a meeting of Christians to the effect that when he was unconverted (about ten months before) he "could keep nothing in the house or in his pocket; but now he had always something good to eat, could pay his way, and could carry some money in his purse more than he needed for present expenses."

Another poor man who was converted in the same revival as the above, stated in the presence of his brethren, and within my hearing, that he knew he was at least fifty shillings better off in the world for religion. He had been converted about ten months. So true is the Scripture statement, "Godliness is profitable unto all things." *John Bate.*

RELIGION—Triumphs of.

All the greatest things ever done in the world have been done by the instigations and the holy elevations of the religious capacity. We shall never have done hearing, I suppose, of Regulus and Curtius, and such like specimens of the Roman

virtue, great in death; but the whole army of the martyrs, comprising thousands of women, and even many small children, dying firmly in the refusal to deny the Lord Jesus, are a full match and more, by the legion, for the harvest of the Romans. What but the mighty mastership of religion has ever led a people up through civil wars and revolutions, into a regenerated order and liberty? What has planted colonies for a great history but religion; the most august and most beautiful structures of the world have been temples of religion, crystallizations, we may say, of worship. The noblest charities, the best fruits of learning, the richest discoveries, the best institutions of law and justice, every greatest thing the world has seen, represents, more or less directly, the fruitfulness and creativeness of religion.

Dr. Bushnell.

RELIGION—One True.

The sky which, whether studded with azure stars or hung in gold and purple, or one azure field over which the sun wheels his glowing course, presents always a glorious, occasionally presents a very extraordinary appearance. Not one but two suns are there: and in the Arctic regions, as if to compensate the long periods when their skies are left to perpetual night, there are sometimes three blazing away in brilliant rivalry, and shedding increase of light on sparkling icebergs and the dreary wastes of snow. Yet, though there were not three but three hundred suns, only one of them could be a true sun. The others, which are produced by a peculiar state of the atmosphere, being, though bright, yet mere images, are analogous, to borrow a familiar illustration, to the multiplied candles that shine on the silvered facets of a reflector. As with these suns, so is it with the various religious systems of the world. They are many; numbered not by units, but hundreds. Almost every new country that voyagers have discovered has, with new trees, and new flowers, and new animals, presented a new form of faith. The world has no building big enough to hold all the gods that men do worship. Yet, though greater in number, and much greater in essential differences than the races of mankind—for, differing in colour and contour as the negro and the white man do, they meet in Adam; God having made of one blood all the families of the earth—among these many religions there is but one true, the rest are false—false as the mock suns of an Arctic sky. For as God is one, truth is one; and though the true may be separated from the false by a line as sharp as the edge of a razor, still they stand as irreconcilable as if they were parted by the whole distance of the poles. There are "lords many and gods many," yet but one true God; even so there are many faiths and forms of religion, and yet but one "pure and undefiled before God."

Dr. Guthrie.

RELIGION—Truthful.

He that tells a lie for his religion, or goes about by fraud and imposture to gain proselytes, either dare not trust his cause, or dares not trust God. True religion is open in its articles, honest in its prosecutions, just in its conduct, innocent when it is accused, ignorant of falsehood, sure in its truth, simple in its sayings; and (as Julius Capitolinus said of emperor Verus) it is "morum simplicium, et quæ adumbrare nihil possit;" it "covers," indeed, "a multitude of sins," by curing them, and obtaining pardon for them; but it can dissemble nothing of itself; it cannot tell or do a lie; but it can become a sacrifice; a good man can quit his life, but never his integrity.

Bp. Taylor.

RELIGION—Use of.

A mirror is of use as it reflects the objects which are placed before it; and that mirror is the most perfect which reflects the objects in nearest conformity to what they are in themselves. So religion in man is of use as it expresses the truths of God its Author; and it is the most perfect when it expresses them in nearest conformity to the revelations of them as contained in the Scriptures.

John Bate.

RELIGION—Valued.

The esquire of a village called one day upon a poor labouring man, and said to him, "Why, Jacob, I hear that you have become a Methodist." "Yes, master, I have," said Jacob, "and I find that religion is a very good thing, and if you would come and offer me all the money and property which you have, I would not give up what little religion I have for the whole of it."

John Bate.

Ælian reports of one Nicostratus that, being a skilful artificer, and finding a curious piece of art, he was so much taken with it that a spectator, beholding him very intent in viewing the workmanship, asked him what pleasure he could take in gazing so long upon such an object? He answered, "Hadst thou my eyes thou wouldst be as much ravished as I am." So may we say of carnal persons; had they the hearts and dispositions of believers, they would be as much delighted with all means of communion with God, as *they* are, and account *that* their privilege which now they esteem their vexation.

C. Buck.

RELIGION—Whole of.

When a man is told that the whole of religion is summed up in the love of God and the love of man, he is ready to cry out like Charoba, in Gebir, at the first sight of the sea, "Is this the mighty ocean? Is this all?" Yes! all: but how small a part of it do your eyes survey! Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world.

Hare.

RELIGION—of the World.

The tendency of the world's religion just now is, to reject the blood and to glory in a Gospel which needs no sacrifice, no "Lamb slain." Thus, they go "in the way of Cain" (Jude 11). Cain refused the blood, and came to God without it. He would not own himself a sinner condemned to die, and needing the death of another to save him. This was man's open rejection of God's own way of life. Foremost in this rejection of what is profanely called by some scoffers, "the religion of the shambles," we see the first murderer; and he who would not defile his altar with the blood of a lamb pollutes the earth with his brother's blood. *Dr. Bonar.*

RELIGION—Wrangling for.

Men will wrangle for religion; write for it; fight for it; die for it; anything but—*live* for it. *C. Colton.*

RELIGION FOR ALL.

Religion is like the coin of a realm, intended for all classes of the people; and circulates among all classes. It is like the air, the common source and sustainer of life to all men. It is like the sun, giving light to all who walk with open eyes in its rays. *John Bate.*

RELIGION IN BUSINESS.

The earnest spirit of business (and men must be earnest, or they will do nothing), the earnest spirit of business must be met and controlled—must be suffused and sanctified by a still more earnest spirit of religion. A hollow and heartless piety can never guide such a business spirit as Hale possessed, and such as, in these days especially, all successful must possess. Strength must be combined with strength; earnestness must control earnestness. Zeal must pierce into, and exalt and purify zeal. Faith in eternal things, in the soul, in God, in Christ, in the Spirit, in heaven, must be clear eagle-eyed, seeing at a distance, looking through clouds and storms. Love to God must be a blazing fire, like that on Elijah's altar, which licked up the water, dust, and stones that filled the trenches.

Say not such mighty faith, such fervent love, are impossible in this world of bustle, toil, and care. For Hale has demonstrated that the thing was practicable; and so has William Wilberforce; and so has Mr. Hardcastle, the merchant; and so has Thomas Fowell Buxton, the brewer; and so has Joseph John Gurney, the banker, and many more. Amidst the heats of secular employments they cooled their burning brows by opening windows that looked into eternity, and let in breezes that came blowing from the land where angels dwell. And when their souls' chariot-wheels were ready to catch fire by the friction of their secular activity, faith in other things and love to other things was like cold water dropping down to prevent the flames. The world did not carry them away—did not overpower, and conquer, and burn them up. They remained, after all, masters of the world and of themselves, through the constant faith they had that they were the servants of God and of Christ. *J. Stoughton.*

RELIGION AND REASON.

When pure religion and pure reason are compared—when in their entireness they are contemplated in connection, it will be found that religion is much larger than reason; that they may be compared to two circular planes, the one of immensely vaster circumference than the other; that consequently, many parts of religion are beyond reason—deeper than reason—loftier than reason; that there is a border round the edge of religion, which reason does not touch; that when the former surpasses the latter there is no opposition, but that *where* they come within a common measurement, *there* they agree—*there* they correspond—there they fit and cohere together as exactly as two planes with polished surfaces. Within a certain degree, the correspondence of reason and religion may be demonstrated, the perfect reasonableness of Christianity may be shown. From principle to principle, duty to duty, institute to institute, we may go on making our appeal to the unsophisticated understanding, in the apostle's words, "I speak as unto wise men, judge ye what I say." And if what we can understand should be reasonable, we may conclude that the rest is reasonable. "If," as Boyle says, "God vouchsafes to discover to us, in respect of His nature and attributes, what we cannot know without His information; and since we know that whatever He says must be true, we have more reason to believe what He says of Himself and Divine things, than what we should be able to guess at about them by the analogy of things of an infinitely distant nature."

Ibid

RELIGIOUS—Being.

It must be understood that "being religious" is not a work apart by itself, but a spirit of faith and righteousness flowing out from the centre of a regenerated heart into all the enjoyments and intercourse of the world. Not merely the preacher in the pulpit, and the saint on his knees, may do the work of religion, but the mechanic who smites with the hammer and drives the wheel; the artist seeking to realise his pure ideal of the beautiful; the mother in the gentle offices of home; the statesman in the forlorn hope of liberty and justice; and the philosopher whose thought treads reverently among the splendid mysteries of the universe. *Dr. Chapin.*

RELIGIOUS CHARACTER—Variety in.

We ought, if rightly minded, to rejoice in the exuberance and variety of the spiritual gifts possessed by Christians, just as we delight in the rich variety of nature, or in that of the Word of God. There are many lines of thought in religion, many forms which practical and personal piety takes, although, of course, they are all animated by the same essential principles. St. John and St. Paul were both equally devoted to the cause and person of our Lord, yet no two men ever existed who manifested this devotion in shapes more different. Both these members held of the Head by a living union, but they discharged for the Head functions altogether different. Let us not conceive of all genuine religion as moving in one groove of feeling and practice, and refuse to acknowledge any man as a Christian, because he does not run upon our particular groove. There are several points of view from which Christianity may be surveyed; and although it be one and the same object, from whatever point we look, yet eyes placed on different levels will see it grouped in different perspectives. *Dr. Goulburn.*

RELIGIOUS MAN—Pleasure of the.

The pleasure of the religious man is an easy and portable pleasure, such a one as he carries about in his bosom, without alarming either the eye or the envy of the world. A man putting all his pleasure into this one, is like a traveller's putting all his goods into one jewel; the value is the same, and the convenience greater.
Dr. South.

REMORSE—Agonies of.

The mind that broods o'er guilty woes
Is like the scorpion girt by fire;
In circle narrowing as it glows,
The flames around their captive close,
Till inly searched by thousand throes,
And maddening in her ire,
One sad and sole relief she knows,
The sting she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang and cures all pain,
And darts into her desperate brain;
So do the dark in soul expire,
Or live like scorpion girt by fire.
So writhes the mind Remorse has riven,
Unfit for earth, undoomed for heaven,
Darkness above, despair beneath,
Around it flame, within it Death.
Lord Byron.

REMORSE—Definition of.

Remorse is the echo of a lost virtue.
Bulwer Lytton.

REMORSE—Prerogative of Man.

Remorse is a man's dread prerogative, and is the natural accompaniment of his constitution as a knowing, voluntary agent, left in trust with his own welfare and that of others. Remorse, if we exclude the notion of responsibility, is an enigma in human nature, never to be explained.
Isaac Taylor.

REMORSE—Torments of.

Remorse not only turns God and His creation against us, but turns us against ourselves, makes the soul act like the serpent, which stings itself to death. "Think not," says Cicero, "that guilt requires the burning torches of the furies to agitate and torment it. Frauds, crimes, remembrances of the past, terrors of the future—these are the domestic furies that are ever present to the mind of the impious."
Dr. Thomas.

REMORSE AND PENITENCE.

There is a difference between remorse and penitence. Remorse is the consciousness of wrong-doing with no sense of love. Penitence is that same consciousness, with the feeling of tenderness and gratefulness added. *F. W. Robertson.*

REPENTANCE—Calls to.

Wherever we may be, there are voices which call us to repentance. Nature, as well as our whole life, is full of them, only our ears are heavy and will not hear. There is an awakening call in the rolling thunder, which is a herald of infinite majesty—in the lightning, which darts down before thee, carrying with it destruction—in the stars, which look down upon thee from such remote regions, as if they would say, "How far, O man! art thou cast out from thy home!"—in the flower of the field, which, in its transient blooming and fading, depicts thy own brief existence upon earth—in the midnight hour, when the church-bell strikes upon thy ear, like the pulse of time, which rapidly hastes away, and calls out to thee,

to hasten to save thy soul. Nay, where are we not surrounded by awakening voices of this nature? They sit upon the tombstones of our churchyards, and their language is, "It is appointed unto men once to die, and after that the judgment." Their warning voice resounds from every funeral car that rolls past thee. It may be heard on every birthday which thou celebratest; in every fit of illness by which thou art attacked; in every danger that threatens thy life; as well as in that secret uneasiness which incessantly steals through thy soul. *Dr. Krummacher.*

REPENTANCE—not Censurable.

If a man has murdered his friend and benefactor, and if, when brought to repentance, we find him labouring under the heaviest sorrow, it is not his repentance that we condemn, but the crime which brought this distress upon him. In like manner the griefs of the penitent are to be charged, not to the account of religion, as so many drawbacks from its felicity; but to the account of sin, as so many additions to the dreadful catalogue of its mischiefs, and pains, and plagues. In repentance itself, considered as contrition for sin and hatred to it, arising from a timely discovery of our guilt and danger, there is no ground for pain, but much for gratitude and satisfaction. It never needeth to be repented of. *Dr. Bunting.*

REPENTANCE—Danger of Delaying.

There be many to-morrow Christians that set their day with God; at such a day they will repent, and not before, as if they had the lordship of time, and the monopoly of grace; whereas time and grace are only at God's disposing, as St. Ambrose saith, "God hath promised pardon to the penitent, but He hath not promised to-morrow to the negligent." As St. Augustine saith, "He that gives pardon to the penitent, doth not always give repentance to the sinner." If I put God off to-day, He may put me off to-morrow; if I put off this hour of grace, I may never have another gracious hour; to-day if I put by His hands of mercy, to-morrow He may stretch out His hand of justice. It is true, whilst I have time, I may come in; but it is also true, when I would come in, I may not have time. This is certain, when I repent I shall have mercy; but this is as certain, when I would have mercy I may not find repentance. *Anon.*

REPENTANCE—Definitions of.

Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and an apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavour after new obedience. *Assembly's Catechism.*

Repentance is that sorrow of mind which arises from a sense of sins committed, and of a vicious habit contracted by customary sinning, as also from a conviction of guilt and fear of punishment; and which produces a desire of deliverance, a serious endeavour after a better change of life, and an observance to all the Divine commandments. *Limborch.*

REPENTANCE—Description of.

On bended knees, replete with godly grief,
See, where the mourner kneels to seek relief;
No "God I thank Thee," freezes on his tongue,
For works of merit that to him belong;
Deep in his soul conviction's ploughshare rings,
And to the surface his corruption brings;
He loathes himself, in lowest dust he lies,
And all abased "Unclean, unclean," he cries.
From his full heart pours forth the gushing plea,
"God of the lost, be merciful to me!"
The light of life descends in heavenly rays,
And angels shout, and sing, "Behold, he prays." *W. Holmes.*

REPENTANCE—Incomplete.

1. He that leaves not all sin; 2. He that leaves sin only outwardly; 3. He that leaves sin because he cannot commit it; 4. He that leaves sin out of sinister respects; 5. He that leaves one sin for another; 6. He that leaves sin but for a time; 7. He that leaves sin, but does not endeavour to subdue it; 8. He that so turns from sin as not to turn to God—has not had complete repentance. *Clarkson.*

REPENTANCE—Late.

Late repentance is seldom true, but true repentance is *never* too late. *Venning.*

REPENTANCE—Nature of.

Repentance, as explained by John's ministry, is a conviction of the fact of sin, but a sharp and painful conviction. A conviction that never produced humility, never sighed, never wept, never "wept apart," and never sought solitude for the purpose of prayer and reflection, is not that which is an element of true repentance. It is a serious and painful apprehension of danger. Hence John asked the Pharisees and Sadducees that came to his baptism, "Who hath warned you to flee from the wrath to come?"

Repentance is an humble confession of sin. The people confessed generally to John; for it was impossible for him to

enter into the particulars of each case; but to God they confessed their sins in detail.

Repentance is fruitful. Under its influence the churl becomes liberal; the unjust becomes righteous; and those who had formerly been careless of their spiritual interests wait upon God in the use of every means of grace.

Repentance is despairing, but hopeful. The people who were awakened under John's ministry felt that in themselves there was no help; and he taught the whole of them to wait for Christ the Saviour. *R. Watson.*

REPENTANCE—Refusal of.

If we refuse to repent now, we do not so much refuse to do our own duty as to accept of a reward. It is the greatest and dearest blessing that ever God gave to men, that they may repent: and therefore to deny it or to delay it, is to refuse health, brought by the skill of the Physician; it is to refuse liberty indulged to us by our gracious Lord. *Bp. Taylor.*

REPENTANCE—Tears of.

Very different from the tears which are shed over outward goods which have departed, or inward desires which have been disappointed, are those tears which our Lord blesseth, when He said, "Blessed are ye that weep now, for ye shall laugh." Those are the tears of repentance which Peter shed when he went out and wept bitterly; the tears with which Mary Magdalene washed her Lord's feet, wiping them with the hairs of her head. They are the tears which burst from our hearts, when we looked upon Him whom we pierced, and weep as a mother that weepeth for her only son. *E. Irving.*

REPENTANCE—True and False.

False repentance is the offspring of fear; true, of light from heaven, which makes sin appear exceedingly sinful. False repentance seeks relief from its fears, and builds its hope on better obedience, suspicious of the atonement made on the cross; true, confides in this alone, having the heart sprinkled with the blood of Christ from an evil conscience. False repentance can consist with an aversion to God and His law; in true, there is a love to both. False repentance is temporary respecting gross sins, and then settles into a despicable form of religion; true, is an abiding self-abasement before God, for which there appears abundant cause, from growth in the knowledge of Him and of ourselves. In false repentance some beloved lust or base temper is spared, and a partial obedience is offered up to God; in true, the change is universal, and followed with all the fruits of the Spirit. False repentance will lead a man to obey God only so far as he may without persecution or reproach; true, is content to go through evil report, content with the praise of God, let men think or do as they please. *Venn.*

REPENTANCE UNTO DEATH.

There is a repentance unto death. Judas's repentance was the torturing anguish of an awakened conscience. There was in it self-condemnation, "I have sinned;" but there was no true contrition, no broken spirit, no melting of heart toward God. The regret for having sinned, springing from no other cause than horror of sin's punishment, is many a time felt very dreadfully on the bed of death by the ungodly who are dying in their sins; and it is most fearfully realised and exemplified in hell itself. *Dr. Wardlaw.*

REPENTANCE AND FAITH.

Repentance is faith's usher, and dews all her way with tears. Repentance reads the law and weeps; faith reads the Gospel and comforts. Repentance looks on the rigorous brow of Moses, faith beholds the sweet countenance of Christ Jesus.

T. Adams.

REPROACHERS—Character of.

One compares a reproacher to the stone that struck down Nebuchadnezzar's image, whose head was of gold, and the breast and upper parts silver, and the feet clay; the stone came and struck the feet, the clay, and struck it down; so reproachers do not look at the gold and silver, the parts and graces of God's people, but if there be any *clay*, any infirmities or sins, they strike at *them*, and so fell them down. Erasmus tells of one who collected all the lame and defective verses in Homer's Works, but passed over all that were excellent. So these, if they can spy anything defective and evil, they observe it, and gather all they can together, but will take no notice of that which is good and praiseworthy; like the kite who flies over the fair meadows and flowers, and lights only upon the carrion, or like flies that love only to be upon the sore, galled places of the horse's back. *Jeremiah Burroughs.*

REPROACHES—Treating.

As St. Paul: when the viper came upon his hand, *he shaked it off*; some would have swelled, and almost died at the very sight of such a thing, but he did but shake it off. And so should we do by our reproaches; when reproaches are opposed they do grow; as hair, the more it is cut the more it grows, when they are despised they will vanish away. *Ibid.*

REPROACHES—Treating.

Pericles, as he was sitting before others in a meeting, a foul-mouthed fellow railed upon him all the day long; at night, when it was dark, and the meeting broke up, the fellow followed him and railed at him, even to his door, and he took no notice of him what he said; but when he came home, this is all he said to him, "*It is dark, I pray let my man light you home.*"

Jeremiah Burroughs.

We know many times Christ Himself took no notice of a great deal of evil that was said against Him, so that the rulers wondered, "How is it that they lay these things to your charge, and you answer nothing?" *Ibid.*

If reproached as a dissembler, study to be the more bland, candid, ingenuous, and sincere. If reproached for covetousness, labour to manifest a larger measure of beneficence, generosity, and Christian charity. If reproached for pride, cultivate more assiduously the mind of Christ in its self-renunciation and genuine humility. If reproached as a bigot, cherish more earnestly the brotherly kindness and love which say, "Grace be with ALL them who love our Lord Jesus Christ in sincerity and truth." *John Bate.*

REPROOF—Fidelity in Giving.

The Rev. Joseph Alleine was very faithful and impartial in administering reproof. Once, when employed in a work of this kind, he said to a Christian friend, "I am now going about that which is likely to make a very dear and obliging friend become an enemy. But, however, it cannot be omitted; it is better to lose man's favour than God's." But, so far from becoming his enemy for his conscientious faithfulness to him, he rather loved him the more after, as long as he lived.

J. Whitecross.

REPROOF—of a Good Man.

The reproof of a good man resembles fuller's earth: it not only removes the spots from our character, but it rubs off when it is dry. *Wilkinson.*

REPROOF—Taking.

Some persons take reproof goodhumouredly enough, unless you are so unlucky as to hit at a sore place. Then they wince and writhe, and start up, and knock you down for your impertinence, or wish you good morning. *Hare.*

Lais broke her looking-glass, because it showed the wrinkles of her face; many men are angry with them that tell them their faults, when they should be angry only with the faults that are told them.

Venning.

RESIGNATION—Desired.

Come, Resignation, spirit meek,
And let me kiss thy placid cheek,
And read in thy pale eye serene
Their blessing, who by faith can wean
Their hearts from sense, and learn to love
God only, and the joys above. *Keble.*

RESIGNATION—Happy in.

A brother and sister were once playing in the field, when he lost a ring which was the Christmas gift of a friend, his choicest earthly treasure. After searching for it in vain, he went with many tears to a retired spot, kneeled and prayed. And did God answer his prayer, so that he found the ring? No. But said the little boy, "*He made me happy to lose it.*" Christian mother, have you lost your only earthly treasure, and have you gone to the throne of grace in prayer, and found that though you could not find again your much-loved child, God has made you happy to lose it. Have you, bereaved wife? Husband? Sister? Brother? Friend? Oh, when we can feel happy to lose *any* blessing which our Heavenly Father has given us, and then taken away, we are beautifully resigned to His will. *John Bate.*

RESIGNATION—Nature of.

Pain's furnace-heat within me quivers,
God's breath upon the flame doth blow;
And all my heart in anguish shivers
And trembles at the fiery glow:
And yet I whisper: *As God will!*
And in His hottest fire stand still.

He comes, and lays my heart, all heated,
On the hard anvil, minded so,
Into His own fair shape to beat it
With His great hammer, blow on blow:
And yet I whisper: *As God will!*
And at His heaviest blows hold still.

He takes my softened heart and beats it;
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow:
And yet I whisper: *As God will!*
And in His mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived would be;
Its end may come, and will to-morrow,
When God has done His work in me,
So I say trusting: *As God will!*
And, trusting to the end, hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand;
And all His heaviest blows are surely
Inflicted by a Master hand:
So I say praising: *As God will!*
And hope in Him, and suffer still.

Julius Sturm.

RESIGNATION—Support of.

Away, away with vain complaints;
My God! I own Thy gentle sway;
Grateful for all Thy mercy grants,
Resigned to all it takes away.
Upheld by Thee I need no aid;
Assured by Thee I feel no fear.
Why should I doubt what Thou hast said?
What can I need when Thou art near?

Henceforth let human weal or woe,
At Thy command, my trial prove;
For both are welcome, while I know
That both are measured out by love.
And be it mine with equal joy,
To do, or suffer, Thy behest.
Let duty now each thought employ,
And patience guide me to my rest.

Bella.

RESIGNATION OF ALL TO GOD.

Since 'tis Thy sentence I should part
With the most precious treasure of my heart,
I freely that and more resign;
My heart itself, as its delights, is Thine.
My little all I give to Thee:
Thou gav'st a greater gift, Thy Son, to me.
Take all, great God! I will not grieve;
But still will wish that I had still to give.
I hear Thy voice; Thou bidd'st me quit
My paradise; I bless and do submit:
I will not murmur at Thy word,
Nor beg Thy angel to sheath up his sword.

Keble.

RESOLUTION—Benefit of.

A good resolution is the most fortifying armour a good man can wear. That can defend him against all the unwelcome shuffles that the poor rude world can put upon him. Without this, like hot iron he hisses at every drop that finds him; but with it he can be a servant as well as a lord; and have the same pleasantness in the shakes of fortune, that he carries in her softest smiles. *J. Beaumont.*

RESOLUTION—Necessity of.

Resolution is necessary to guard us against dejection; for the world will beat that man whom fortune buffets. And unless, by this, he can ward off the blows, he will be sure to feel the greatest burden in his own mind. A wise man makes trouble less by fortitude: but to a fool it becomes heavier by stooping to it. *Ibid.*

RESOLUTION—Power of.

It was resolution made Empedocles sacrifice himself to the flames of Etna. It was resolution made Anaxarchus, when his bones were crushed, make sport with his torments, and cry out "Break, break the carcase of Anaxarchus, but his mind you shall never break." It was resolution made Regulus fling himself into the merciless arms of his enemies, and suffer himself to be stung and pricked to death. It was resolution made Attalus sit down cheerfully in the fiery chair his persecutors had prepared for him, and say, "It's not we that do eat children, but it's you that devour innocent Christians." It was resolution made Blandina encourage her fellow-Christian, though she was wounded, torn, bruised, racked, and miserably handled. It was resolution made Job bear his losses, and ulcers, with invincible magnanimity. It was resolution made David run through a troop and leap over walls (Ps. xviii, 29). It was his resolution made these words drop from him: "I have sworn, and will perform it, that I will keep Thy righteous judgments. I will speak of Thy testimonies before kings, and will not be ashamed. And I will delight myself in Thy commandments. My hands will I lift up unto Thy precepts, which I have loved; and I will meditate in Thy statutes" (Ps. cxix, 46—48, 106). *Anthony Horneck.*

RESOLUTION—against Sin.

"I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked are before me" (Ps. xxxix, 1). David highly resolves so to bridle and muzzle up his mouth, that he would not break out into any impatient or unbeseeming speeches, that might give the wicked any advantage to reproach Religion, or to blaspheme the Holy One of Israel. Anselme was a man of holy resolution: "I had rather," saith he, "go to hell pure from sin, than to heaven polluted with that filth." And saith another, "I will rather leap into a bonfire, than wilfully to sin against God."

T. Brooks.

RESOLUTIONS—Deceitful.

Epictetus tells us of a gentleman returning from banishment, who in his journey towards home, called at his house, told a sad story of an imprudent life, the greatest part of which being now spent, he was resolved for the future to live philosophically, and entertain no business, to be candidate for no employment, not to go to the court, nor to salute Cæsar with ambitious attendances, but to study and worship the gods, and die willingly, when nature or necessity called him. It may be this man believed himself, but Epictetus did not. And he had reason; for letters from Cæsar met him at the doors, and invited him to court; and he forgot all his promises, which were warm upon his lips; and grew populous, secular, and ambitious, and gave the gods thanks for his preferment. Thus many men leave the world, when their fortune has left them; and they are severe

and philosophical, and retired for ever, if for ever it be impossible to return; but let a prosperous sunshine warm and refresh their sadness, and make it but possible to break their purposes, and there needs no more temptation, their own heart is enough; they are like "Ephraim in the day of battle, starting aside like a broken bow."

Bp. Taylor.

RESOLUTIONS—Transient.

Theocritus tells of a fisherman that dreamed he had taken "a fish of gold," on which, being overjoyed, he made a vow that he would never fish more; but when he waked he soon declared his vow to be null, because he found his golden fish was escaped away through the holes of his eyes, when he first opened them. Just so we do in the purposes of religion. Sometimes, in a good mood, we seem to see heaven opened, and all the streets of the new Jerusalem paved with gold and precious stones, and we are ravished with spiritual apprehensions, and resolve never to return to the low affections of the world and the impure adherences of sin; but when this flash of lightning is gone, and we converse again with the inclinations and habitual desires of our false hearts, those other desires and fine considerations disband and the resolutions taken in that pious fit melt into indifference and old customs.

Ibid.

RESPONSIBILITY—Individual.

Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied, after a moment's reflection, "The most important thought I ever had, was my individual responsibility to God."

Anon.

RESPONSIBILITY—Moral.

To be morally responsible, a man must be a free, rational, moral agent. 1. He must be in present possession of his reason, to distinguish truth from falsehood. 2. He must also have in exercise a moral sense, to distinguish right from wrong. 3. His will, in its volitions or executive acts, must be self-decided, *i. e.* determined by its own spontaneous affections and desires. If any of these are wanting, the man is insane, and neither free nor responsible.

A. A. Hodge.

REST—Description of.

We are told in a certain legend that one day Rabbi Judah and his brethren, the seven pillars of wisdom, sat in the Temple on a feast day, disputing about rest. One said that it was to have attained sufficient wealth, yet without sin. The second, that it was fame and praise of all men. The third, that it was the possession of power to rule the state. The fourth, that it consisted only in a happy home. The fifth, that it must be in the old age of one who is rich, powerful, famous, surrounded by children's children. The sixth, said that all that were vain, unless a man kept all the ritual law of Moses. And Rabbi Judah, the venerable, the tallest of the brothers, said, "Ye have all spoken wisely, but one thing more is necessary: he can only find rest, who to all these things addeth this, that he keepeth the tradition of the elders."

There sat in the court a fair-haired boy, playing with his lilies in his lap, and hearing the talk, dropped them with astonishment from his hands, and looked up—that boy of twelve, and said, "Nay, nay, fathers, he only loveth rest who loves his brother as himself, and God with his whole heart and soul! He is greater than wealth and fame and power, happier than a happy home, happy without it, better than honoured age, he is a law to himself, and above all tradition." The doctors were astonished. They said, When Christ cometh, shall He tell us greater things? And they thanked God; for, they said, old men are not always wise; yet God be praised, that out of the mouth of this young suckling has His praise become perfect. *T. Parker.*

REST—True.

True rest is not attain'd by spending of the year
In pleasure, soft, sweet shades, down beds, and dainty cheer,
These leave the soul as empty of content,
As doth a dream, when time of sleep is spent.
There's more true joy in godly sorrow's tears,
Than in sin's pleasures; he that truly fears
The God of heaven, and humbly walks with Him,
He, he's the man that hath a heaven within.

Venning.

RESTITUTION—Definition of.

Restitution is that act of justice by which we restore to another that of which we have unjustly deprived him.

J. Farrar.

RESTITUTION—Necessity of.

There is a story of a man who gave much alms to the poor, who, walking one day very solitary, an angel met him in likeness of a man, and walking with him, brought him at last to a deep valley, where was a pit burning with fire and brimstone, and therein three gibbets; upon one of them did hang a man by the tongue, upon another a man by the hands, and on the third hung no man at all. The good man, much marvelling at the strangeness of such a sight, asked the angel what the

men were that hanged in those tormenting flames. He told him that he which hanged by the tongue was his grandfather, who purchased the land and house wherein he now dwelt, by false oaths, lying, and perjury, and was therefore hanged by the tongue; and that the other was his own father, who by strong hand kept that which his father before him had wickedly gotten; and that the third gallows was prepared for him, unless he made restitution, and so the angel vanished. The man being left alone, went sadly home, and the next day sent for the true owners and restored the lands unto them; whereat his wife and children were much amazed, saying that he would make them all beggars. "Oh," says he, "it is better to beg a little while in this world than to burn for ever in the world to come; better to lose house and lands here, than to be deprived of God and goodness hereafter." This may be a story, but the moral is good, and setteth out unto us, that ill-gotten goods never prosper in the end, and that there is a necessity of restoring what hath been unjustly taken away. *Spencer.*

RESURRECTION—Bodies of the.

We shall have bodies after the resurrection, for "all that are in their graves shall hear the voice of the Son of Man, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Our bodies will, of course, be of a less spiritual nature than the soul, otherwise two souls will be conjoined in one person. We naturally suppose that the object of the body will be to relate the soul to an external world; as glass, in the telescope, through a grosser object than the eye, helps vision, so the body will aid the soul hereafter, as here. This we all admit. *N. Adams.*

RESURRECTION—Body of the.

1. The body of the resurrection will be as strictly identical with the body of death, as the body of death is with the body of birth.

2. Each soul will have an indubitable intuitive consciousness that its new body is identical with the old.

3. Each friend will recognise the individual characteristics of the soul in the perfectly transparent expression of the new body. *A. A. Hodge.*

RESURRECTION—Difficulties Met.

Against the teachings of the New Testament on this subject many philosophic difficulties have been urged. But none of these, that have fallen under our notice, are insuperable. For example, the infidel objector is at a loss to conceive how, after Wycliffe's corpse was burnt to ashes, and these ashes were cast into the river; carried into the sea, and thence dispersed in a thousand directions, the particles can ever again be reunited. The Christian philosopher sees no difficulty in the case. Did any of these changes happen to the Reformer's body irrespectively of those natural laws which God has ordained? And, if even so, is it not just as easy for Him to reverse their action as it was to give them that action originally? It is a well-known chemical law, that, by the use of proper agencies, bodies thoroughly dissolved may be recovered and restored to their pristine shape. A single illustration may suffice. If we throw a lump of solid camphor into a vessel of spirits of wine, it will soon be completely dissolved; nevertheless, by diluting the spirits of wine with water, we may recover the camphor in the form of a sediment; nay, with the loss of a few grains, we may restore it to its original shape. So, too, of a silver vase dissolved in aqua-fortis. Beyond all controversy, these experiments are, in the eyes of the philosopher, far less marvellous than the act of reconstituting a dispersed, disorganized body; and yet, bearing in mind the infinite power of Jehovah, we can conceive it just as easy for Him thus to restore originally as to create. *Anon.*

RESURRECTION—Doubt of the, removed.

I am about to relate to you one of the strong emotions of my life. I found myself in the crypt of a church at Palermo. My friends and I had gone down into it without exactly knowing where we went, and walked with more of surprise than terror between a double line of skeletons. And yet the spectacle was ghastly enough. Those perpendicular dead bodies, dressed in brown garments that hung loosely around their bony limbs, with crossed hands, holding some sort of shield, with their names written on it, had fallen into dislocated attitudes, even more grotesque than horrible. The portals of our Gothic church cathedrals have no representations that equal this. And yet we were not conscious of any terror. Death presented us, indeed, with his material aspect, his sad, repulsive aspect, but the likeness of humanity was still there.

With one word, we felt God could call those dry bones to life again.

The next chamber had a more appalling spectacle in reserve. All along the walls —as in the cabin of some great ship—were ranged berths of equal lengths, and on these, dressed in gorgeous attire, hands gloved, lay corpses of women, with discoloured faces, empty eye-sockets, sunken features, hollow mouth, and wreaths of roses upon their heads. There were hun-

dreds upon hundreds of them, in all the pomp of their court dresses, and a nauseating smell, the cold, faint smell of death, rose from the vaults where the bodies were drying.

In the presence of these faces with their beauty so inexorably destroyed, of this ghastly satire on worldly vanities, I felt my blood congeal. But when at the end of the passage, lit by our guide's torch, a well yawned before us, and he lowered the red and smoking light he held to show it better; when I saw that nameless *detritus*, damp, pestilential, which overflowed the well's mouth, and when our guide said, "This is the dust of those yonder; when they have lain their time, we throw them in here," I remained almost lifeless with horror.

With my hand half plunged in those ashes, looking at what they had left on my fingers, a despairing doubt flashed blightingly across my soul.

As I fled in haste from that fatal crypt, and mounted with unsteady step the stair that led us back into the nave, just where the daylight began to appear, I suddenly saw four letters carved on the wall, I.N.R.I. Then a voice resounded very near my heart—"*Believest thou that I am able to do this?*"

Jesus of Nazareth, King of the Jews, yea verily, Thou wilt do it!

From that day I have never for a moment doubted of the resurrection of the dead. *Madame de Gasparin.*

RESURRECTION—Emblems of the.

God has filled all nature with continual emblems of this doctrine. He has given a great number of illustrations in the arrangements of nature and Providence. What is night but the death of day? What is morning but its resurrection from the shades of darkness? What is winter but the death of the year? In the dead leaves you see emblems of death scattered wherever you go. What is spring but a resurrection? Look at that unsightly seed without any appearance of life thrown into the earth; and then the particles separating there springs up the plant! Behold it unfolding, and budding, and blossoming, and casting its fragrance all around: that is its resurrection. We see the insect tribe give their evidence; living frequently and absolutely in different states and elements; sometimes crawling, as a worm, then lying in apparent torpor; then bursting the shell, and with wings of beauty and activity skimming the atmosphere.

R. Watson.

RESURRECTION—Glorious.

I have hailed that glorious sun at his rising, and stood entranced at his setting beams; I have looked up to heaven at midnight, and mused on the moon and stars, when none but God was with me. I have sat silent and solitary in my closet, and thought over, one by one, my Saviour's miracles; I have pictured to my mind the Almighty moulding the earth of the fresh creation into a human form, and breathing the breath of life into the nostrils of Adam; but never has my heart been so agitated as when I have thought of Jehovah coming forth at the blast of the last trumpet to summon together the scattered dust of the corpse and mould it into a body spiritual, incorruptible, immortal, radiant as the sun, and fashioned after the glorious body of the God-man.

Dr. Thomson.

RESURRECTION—Hope in a.

We may rejoice that the disciple of Christ may go shouting into the grave, "O grave, where is thy victory?" Christ himself has been in it, and sanctified it, and blessed it. Besides, the grave can only receive and claim the poorer part of us. It only takes the body; while the soul, the immortal part, escapes its power. You know you can seem to see things when the eye is shut, and you dream of things when asleep. And so the soul can live, and think, and act, when the body is in the grave. You will sleep in the grave a long, long time, but not always. God can, and will raise up the body again. He is able. Do you see that beautiful little humming-bird dancing from flower to flower, like a spirit of flowers? He was once confined to the little mummy shell, but God brought him out. See that looking-glass; how perfectly you can see your face and form, and every hair on your forehead in it! But had you seen the coarse sand lie on the sea-shore, before the workmen began, would you think that they could make such a thing from that sand? So God will raise us up from the grave by His wisdom and power.

Dr. J. Todd.

RESURRECTION—Hour of the.

Anticipate the hour,
When, at the archangel's voice, the slumbering dust
Shall wake, nor earth, nor sea, withhold her dead;
When starting at the crash of bursting tombs,
Of mausoleums rent, and p ramids
Heaved from their base, the tyrant of the grave,
Propp'd on his broken sceptre, while the crown
Falls from his head, beholds his prison-house
Emptied of habitants; beholds

Mortal in immortality absorb'd,
Corruptible in incorruption lost. *Gisborne.*

RESURRECTION—as the Morning.

I. The morning comes after the night; so the resurrection will come after the night of this world is past away. "The night is far spent," &c.

II. The morning is often longed for; so the saints of Christ wait for, and greatly desire that the day of their consummate blessedness may come.

III. The morning disperses the darkness and brings light, which makes manifest all things; so the resurrection shall make known the hidden things of darkness. (1) It shall reveal the characters of men; (2) Lay open their hearts; (3) Clear up many of the mysteries of life; (4) Discover the difference between the righteous and wicked, and show their final destination.

IV. Towards the morning the morning star appears, which gives notice of the day; so towards the morning of the resurrection, many signs and wonders shall appear (Matt. xxiv, 33).

V. When the morning is come the sun rises and ushers in the day; so at the resurrection, Jesus, the Sun of Righteousness, shall appear and bring in the day of eternity.

VI. The morning brings joy and gladness, birds sing, children sing, &c.; so at the resurrection joy and gladness shall be to the righteous. Saints and angels shall join to sing harvest-home, &c.

VII. In the morning persons arise from their beds; so then all, good and bad, shall come out of their graves.

VIII. We can often tell what kind of a day we shall have by the kind of morning; so then they who have a part in the first resurrection shall reign with Christ; but those who have a part in the second shall be cast into the lake of fire. *Keach.*

RESURRECTION—Reasons against the.

First it is alleged that the resurrection of bodies resolved to dust and ashes is against common sense and reason. *Ans.* It is above reason, but not against reason. For impotent and miserable man, as experience showeth, can by art even of ashes make the curious workmanship of glass; why then may we not in reason think, that the omnipotent and everlasting God is able to raise men's bodies out of the dust? Secondly, it is said that men's bodies being dead are turned into dust, and so are mingled with the bodies of beasts and other creatures, and one man's body with another, and that by reason of this confusion men cannot possibly rise with their own bodies. *Ans.* Howsoever this is impossible with men, yet it is possible with God. For He that in the beginning was able to create all things of nothing, is much more able to make every man's body at the resurrection, of his own matter, and to distinguish the dust of men's bodies from the dust of beasts; and the dust of one man's body from another. The goldsmith by his art can sunder divers metals one from another, and some men out of one metal can draw another, why then should we think it impossible for the Almighty to do the like? It may be further objected thus: a man is eaten by a wolf, the wolf is eaten by a lion, the lion by the fowls of the air, and the fowls of the air eaten again by men; again, one man is eaten of another as it is usual among cannibals. Now, the body of that man which is turned into so many substances, especially into the body of another man, cannot rise again; and if the one doth, the other doth not. *Ans.* This reason is but a cavil of man's brain; for we must not think that whatsoever entereth into the body, and is turned into the substance thereof, must rise again, and become a part of the body at the resurrection; but every man shall then have so much substance of his own as shall make his body to be entire and perfect; though another man's flesh once eaten be no part thereof. Again, it is urged, that because flesh and blood cannot enter into the kingdom of God, therefore the bodies of men shall not rise again. *Ans.* By flesh and blood it is not meant the bodies of men simply, but the bodies of men as they are in weakness, without glory, subject to corruption. For flesh and blood in scripture signifies sometime the original sin and corruption of nature, and sometime man's nature subject to miseries and infirmities, or the body in corruption before it be glorified, and so it must be understood in this place. *W. Perkins.*

RESURRECTION—Resemblances of the.

Both philosophers and also divines have written of the Phœnix, that first she is consumed to ashes by the heat of the sun, and that afterward of her ashes ariseth a young one: and in this manner is her kind preserved. Again, swallows, worms, and flies, which have lien dead in the winter season, in the spring, by the virtue of the sun's heat, revive again; so, likewise, men fall in swoons and trances, being for a time without breath or show of life, and yet afterward come again. And so (to use Paul's example), before the corn can grow and bear fruit, it must first be cast into the ground, and there rot. And if this were not seen by experience, men would not believe it. Again, every present day is as it were dead and buried in the night following, and afterwards it returns again the next morning. Lastly, we read how the old prophets raised some from death,

and our Saviour Christ, raised Lazarus among the rest, that had been four days in the grave and stank; and why, then, should any think it impossible for God to raise all men to life? *W. Perkins.*

RESURRECTION—as the Spring.

Let us look at spring as a type of the general resurrection. The Bible looks upon it in this light (1 Cor. xv, 36—41).

First—*Spring life is a resuscitation.* It is not properly a new creation; it grows out of the past. The seeds of all have flourished on the earth before. Some have remained dormant for centuries. So in the resurrection, each raised body will be, in some way, the outcome of a body that lived before. Secondly—*Spring life is a resuscitation from apparently extinct life.* "That which thou sowest is not quickened except it die." It is not until signs of life are gone that germination begins. It is even so with the resurrection. The resurrection body starts from the grave ages after all signs of life are gone. Thirdly—*Spring life is a resuscitation against which many antecedent objections might have been raised.* That the verdure, and bud, and flower, that now cover the face of the earth, should start from little grains that had turned to dust, would be *à priori* as improbable as that all the generations of men shall stand up again upon the earth. You see spring life "swallowing up death in victory;" and so it will be in the resurrection.

The seed, the insentient seed,
Buried beneath the earth, and rolled in the soil,
Starts from its dusty bed,
Responsive to the voice of spring,
And covers mead and mountain,
Fields and forests, with its life.
Myriads of creatures, too, that lay
As dead as dust on every inch of ground,
Touched by the vernal ray,
Spring from their little graves, and sport
On beauteous wings in fields of sunnied air.
Shall this be so? shall plants and worms
Come forth to life again? And oh shall man
Descend into his grave to rise no more?
Shall he, the master of this world,
Image and offspring of the FONTAL LIFE,
Through endless ages sleep in dust?
Dr. Thomas.

RESURRECTION OF CHRIST—Evidences of the.

The manifestation of Himself was full and clear, and for this end He stayed forty days on the earth after His resurrection. His body was now become spiritual, and could appear when and to whom He pleased. And He appears:—1. To Mary Magdalene. 2. To two disciples going to Emmaus. 3. To Cephas. 4. To the twelve. 5. To five hundred brethren together. 6 To James. 7. To all the apostles, and that several times. *Thomas* must not only see Him, but with his hands and fingers feel the print of the nails, and the scars of His wounds. They eat and drink with Him, receive instructions and commissions from Him, and see Him taken up into heaven. Stephen, Paul, and John the divine, saw Him after He was ascended into heaven. The soldiers who were set to guard the sepulchre are forced to be witnesses as of His death, so of His resurrection. The coming down of the Holy Ghost upon the apostles, the miracles done, the gifts of the Spirit received in His name, and the faith of the world in Him do testify to the same; so that there can be no reason in the world to doubt His resurrection (Acts i, 3). *Lawson.*

RETIREMENT—Christian.

It was, I confess, too lavish an expression which the hermit in *Sulpitius* used, *that he who was visited by men could not be visited by angels;* yet in some respects he said true; and he that doth not love to be alone sometimes, is not like to receive the visits of these ministering spirits.

It was in retirement that Elijah raised the dead child. And by the river Chebar it was, in a lonely place, that God appeared to Ezekiel; so He revealed Himself to Moses in the bush, when at a great distance from men, and crowds of people; and therefore it was excellent advice which *St. Chrysostom* gave to a man who intended for salvation: "Depart from the highway, and transplant thyself in some enclosed ground, for it is hard for a tree that stands by the wayside to keep her fruit till it be ripe."

What *St. Basil* saith of a solitary life, may in a great measure be applied to such retirement. It is the school where men are taught celestial doctrine, and Divine arts and sciences are infused by nothing so soon as by this discipline. This is a garden of delights, where virtue, like glittering flowers, send forth their grateful odours. Here grows the red rose, fervent charity. Here rises the milk-white lily, chastity. Here the myrtle of mortification is seen, and the frankincense of prayer is here to be found. O retirement, the joy of sanctified minds, and seat of all spiritual guests. Thy virtue is the same with that of the Babylonian furnace, for by faith thou keepest off the burning heats of lust. Thou art that oven, where the vessels of honour are prepared. Great storehouse of heavenly wares, where all the rich merchandise of the Spirit is hoarded up.

Vast shop of spiritual exercises, where the soul comes to be restored to her Creator's image, and returns to the purity of her original.

Thou makest, indeed, the lips pale with fasting, but makest the soul fat and flourishing. Thou makest the good man stand in the castle of his own clarified mind, and look down with contempt on this nether world.

Sacred tent, where our holy war is carried on, camp of God, tower of David, where hang a thousand shields, all fit to keep off the fiery darts of the devil! Field, where the Lord's battles are fought, where the soul fights against the flesh, and the flesh against the soul.

O retirement! the happy place where vices die, and virtues live, and where men learn what it is to arrive to perfection. Great ladder of Jacob, whereby men climb to heaven, and angels come down to men. Sweet and golden way, whereby a Christian goes home to his Father's house! Bath of the soul! Death of sin! Purgatory of filthiness! Thou destroyest the secret intrigues of pride, washest away the nastiness of sin, and elevates the soul to the brightness of angels. *Anthony Horneck.*

RETRIBUTION—Social.

Society is like the echoing hills. It gives back to the speaker his words; groan for groan, song for song. Wouldest thou have thy social sceues to resound with music? then speak ever in the melodious strains of truth and love. "With what measure ye mete, it shall be measured to you again." *Dr. Thomas.*

REVELATION—Harmony of.

The great rule in question is, that every part of a revelation from God will be consistent with every other part, as indeed it must be; for to affirm this would be no more than to affirm that with God is "no variableness, neither shadow of turning." As revelation is multiplied, fresh disclosures will break upon mankind; but forasmuch as from the beginning it is the revelation of a Being who is always the same, these disclosures must be always in harmony, so that none of the latter can be contrary to the former. Of course it does not follow that every doctrine of the more recent revelation is to be found in the more ancient; this would go far towards denying any increase in the amount of revelation; but it does follow, that nothing can be advanced in the more recent at variance with truths advanced in the more ancient, whatever the additions to the sum total of truth communicated. We contend for such consistency as this, as the necessary characteristic of a series of revelations, and we maintain it to be found in those successive disclosures which we acknowledge as divine. We take the Bible into our hands, and examine diligently its several parts, delivered in various ages to mankind. There is a mighty growth in the discoveries of God's nature and will, as time rolls on from creation to redemption; but as knowledge is increased, a brighter light is thrown on the Divine purposes and dealings. There is never point at which we are brought to a pause by the manifest contradiction of one part and another. It is the wonderful property of the Bible—a property which it could not have, except as the word of the Omniscient and Immutable, and which as His word it cannot be without—that it never withdraws any truth once advanced, and never adds new without giving fresh force to the old. In reading the Bible we always look, as it were, on the same landscape; the only difference being, as we take in more of its statements, that more and more of the mist is rolled away from the horizon, so that the eye can include a broader sweep of beauty. If we hold converse with patriarchs occupying the earth whilst yet in its infancy, and then listen to Moses as he legislates for Israel, and then to prophets throwing open the future, and then to apostles as they publish the mysteries of a new dispensation, we find the disclosures always bearing with more or less distinctness on one and the same object. The later speakers, if we may use such illustration, turn towards us a larger portion than the former of the illuminated hemisphere; but as the mighty globe turns majestically on its axis, we feel that the oceans and lands which come successively into view are but constituent parts of the same glorious world. There is the discovery of new territories, but as fast as discovered the territories combine to make up one planet; there is the announcement of new truths, but as fast as announced they take their place as parts of one immutable system. Yes, there is vast difference between the epistles of St. Paul, and the Psalms of David, or the prophecies of Isaiah; but it is the difference, as we have just said, between the landscape whilst the morning mist yet rests on half its villages and lakes, and the same outspread of scenery, when the noontide sun irradiates every spire and every rivulet. It is the difference between the moon, as she turns towards us only a thin crescent of her illuminated disc, and when in the fulness of her beauty she walks our firmament and scatters our night. It is no new landscape which opens on our gaze, as the town and the forest come out from the shadow, and fill up the blanks in the glorious panorama; it is no new planet which comes travelling in its majesty, as the crescent deepens into the circle, and

the line of faint light gives place to the rich globe of silver; and it is no fresh system of religion, which is made known to the dwellers on this creation, as the brief notices given to patriarchs expand in the institutions of the law, under the teachings of prophecy, till at length in the days of Christ and His apostles they burst into magnificence, and fill a world with redemption. It is throughout the same system—a system for the rescue of men through the interference of a Surety; and revelation has been only the gradual development of this system—the drawing up another fold of the veil from the landscape, the adding another stripe of light to the crescent; so that the early fathers of our race, and ourselves, on whom have fallen the ends of the world, look on the same arrangements for human deliverance, though to them there was nothing but a cloudy expanse, with here and there a prominent landmark, whilst to us, though the horizon loses itself in the far-off eternity, every object of personal interest is exhibited in beauty and distinctness. *H. Melvill.*

REVELATION—above Human Nature.

It is an historical fact which has not been sufficiently noticed, that human nature is always below revelation. This fact indicates the Divine origin of revelation. Great discoveries are usually the product of preceding ages of thought. One mind develops the idea; but it is the fruitage of the age ripened in that mind. A pearl is found; but the location had been indicated by previous researches. But revealed religion is something different from this. It is separate from and superior to the thought of the age. It calls the wisdom of the world foolishness, and introduces a new stand-point and starting-point, around which it gathers what was valuable in the old, and destroys the remainder. Hence it will always be found true that a struggle is necessary to bring up the human mind, and keep it up to the level of revealed religion, and that revealed religion produces the struggle. The human mind *naturally* falls below it; hence frequent struggles are necessary to restore it from its relapses. Even those who profess to be the friends of the dispensation retrograde so soon as its power is in anywise abated; and new applications of the *same power* have to be made to rescue them, and bring them up again nearer to the requirements of their dispensation.

J. B. Walker.

REVELATION—Light of.

A solitary traveller lands upon some unknown coast at morning twilight. Mists veil the landscape, and obscure the sky. Adjacent things assume unreal shapes, and distant ones are still more shrouded with vagueness and uncertainty. Upwards he walks along the beach, whose paths are washed by each returning tide, obliterating every step of man. He looks around, in this uncertainty, for something to direct him. With strained eyes he sees, or thinks he sees, the adjacent town; yet all *may be* but fancy or illusion. That which he takes to be the neighbouring spire, *may* only be some tall and upright tree; and that which seems the body of the church, may prove a mound or hillock. Yet, on he goes—believing, hoping, seeking—when, lo! the sun rises! mists disperse, uncertainty rolls westward her thick clouds of obscurity, and all the landscape brightens beneath his view, in the full blaze of day.

Thus it is with the man who fondly seeks in nature's twilight to find out God, or understand Him to perfection. And so irradiating is the light of revelation when it dawns upon the soul. *Ragg.*

REVELATION—Limited.

But it may be further asked, Why this revelation should have been communicated to the Jews alone, and other nations not allowed to partake of its benefits? Now, to this we have no right to expect an answer, further than as an answer is furnished by observation on the whole course of Divine providence. We might quite as well ask, why one nation enjoys a better climate than another? why among men there are native differences of talent and disposition? why one man is made to live under a government which oppresses his mind, and another under social influences which give all its faculties free scope and excitement? why one man's religious interests are made from the first to flourish under the fostering influence of parental care, while another is exposed from infancy to every kind of moral contamination? The question respecting the abstract justice of such inequalities, may or may not be a question hard to answer; but such as it is, it relates to the whole acknowledged course of the Divine administration of the world's affairs, and cannot therefore, with any propriety, be made a ground of distrust as to the Divine origin or essential fitness of the Mosaical dispensation. It applies quite as much to Christianity as it does to Judaism; and not more to either than it does to the endless variety of human fortunes and conditions. *Dr. Kitto.*

REVELATION—Necessity of.

If Adam needed to hear his Father's voice, sounding amid the fair bowers and the unshaded glory of Paradise, surely much more does this prodigal world, that has gone astray from Him, need to hear a Father's voice asking after us, and the first

intimations of a Father's desire, that the lost may be found, and the dead at length become alive. *Dr. Cumming.*

REVENGE—Definition of.

Revenge is the inflicting of pain upon the person who has injured or offended us, further than the just ends of punishment or reparation require. *Paley.*

REVENGE—Determined.

You may have read of a real instance of a Spaniard, who, being injured by another inhabitant of the same town, resolved to destroy him; the other was apprised of this, and removed with the utmost secrecy, as he thought, to another town at a considerable distance, where, however, he had not been more than a day or two, before he found that his enemy also was there. He removed in the same manner to several parts of the kingdom, remote from each other; but in every place quickly perceived his deadly pursuer was near him. At last he went to South America, where he had enjoyed his security but a very short time, before his relentless pursuer came up with him, and accomplished his purpose.
J. Foster.

REVENGE—Injuries of.

Revenge commonly hurts both the offerer and sufferer; as we see in a foolish bee, which in her anger invenometh the flesh, and loseth her sting, and so lives a drone ever after. *Bp. Hall.*

REVENGE—Meanness of.

Revenge is a cruel word; *manhood,* some call it, but it is rather *doghood.* The manlier any man is, the milder and more merciful, as David (2 Sam. i, 12), and Julius Cæsar, who, when he had Pompey's head presented to him, wept and said, "I seek not revenge, but victory."
John Trapp.

REVENGE—Pleasure of.

The pleasure of revenge is like the pleasure of eating chalk and coals; a foolish disease made the appetite, and it is entertained with an evil reward; it is like the feeding of a cancer or a wolf; the man is restless until it be done, and when it is, every man sees how infinitely he is removed from satisfaction or felicity. *Bp. Taylor.*

REVENGE—Punishment of.

On him that takes revenge, revenge shall be taken, and by a real evil he shall dearly pay for the goods that are but airy and fantastical; it is like a rolling stone, which, when a man hath forced up a hill, will return upon him with a greater violence, and break those bones whose sinews gave it motion. *Ibid.*

REVENGE—Spirit of.

All the stored vengeances of heaven fall
On her ungrateful top! Strike her young bones,
Ye taking airs, with lameness!—
You nimble lightnings, dart your blinding flames
Into her scornful eyes! Infect her beauty,
You fen-sucked fogs, drawn by the powerful sun,
To fall and blast her pride. *Shakespeare.*

REVIVAL—Definition of a.

Revival in religion is that process by which there is in the minds of men throughout a church, or a district, a return from a religious languor, or recovery from moral apathy, to a universal and general sensitiveness to the influences of the Holy Spirit operating by religious truths and ordinances. *Dr. J. T. Jenkyn.*

REVIVAL—Description of a.

A revival is the spring of religion, the renovation of life and gladness. It is the season in which young converts burst into existence and beautiful activity. The Church resumes her toil and labour and care with freshness and energy. The air all around is balmy and diffusing the sweetest odours. The whole landscape teems with living promises of abundant harvest of righteousness and peace. It is the jubilee of holiness. A genial warmth pervades and refreshes the whole Church. Showers of "vernal delight and joy" descend gently and copiously. Delightful influences are wafted by every breeze. Where the dead leaves of winter still linger, the primrose and the daisy spring up in modest loveliness. Trees long barren put forth the buds of beauty and power. The whole valley is crowned with fragrant and varied blossoms. Forms of beauty bloom on every side, and Zion is the joy of the whole earth. If the spirit that renews the face of the earth is a spirit of beauty, in the elegance of the germs, the tints of the buds, the verdure of the foliage, the splendour of the blossoms, and the witching glories of the matured fruits of nature, "how great is His beauty," when acting out His lovely and holy perfections in revivals of religion. "In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of BEAUTY unto the residue of His people." This is His promise concerning these seasons of refreshing from His presence; "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return, they shall REVIVE as

the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon."
Dr. J. T. Jenkyn.

REVIVAL—Effects of a.

In the revival shadowed in the vision of the valley of dry bones, there was first a noise, and then a shaking throughout all the plain. Revivals always produce vigorous stirrings in a church, and excitement in a neighbourhood. The smooth and chilling ice of the frigid latitudes of formality is disturbed and broken up, and all the barks and ships that were frozen in them are set at liberty. The snows of winter are melted from the face of the earth, and all men awaken to activity and labour. Revivals disturb the formalist, the indolent, the lukewarm, and the wicked. They produce a turbulence in the conscience, an agitation in the mind, tumult in the emotions, commotion in the sympathies, and vigorous animation in all the faculties. *Ibid.*

Revivals make men devise liberal things. Money leaves the heart and gets to the hand, and the hand conveys it to the treasury of Christ. *Ibid.*

The members of the Church increase; the piety, zeal, unity, strength, benevolence of the Church increase; preaching becomes more direct, energetic, and soul-saving; devils rage, wicked men persecute, hypocrites deride, Christians rejoice, and angels are jubilant. *John Bate.*

REVIVALS—Ancient and Modern.

The Acts of the Apostles supplies us with a permanent and sure test by which we can try and prove the genuineness or the spuriousness of modern revivals. The revival of the day of Pentecost was indisputably a genuine production of the Spirit. If we reject any modern revivals for any developments which appeared in the revival of Pentecost, we reject a true and real work of the Holy Spirit. In tracing the analogy between the early and modern revivals, it is not intended that their character is identical, but similar.

1. They both originate in a spirit of humble, united, and expectant prayer.
2. Both commence with the ministers of Christ.
3. Both are open and public, and attract public attention.
4. Both are liable to misrepresentation, derision, and mockery.
5. Both are produced and maintained by the same kind of preaching.
6. Both affect the bodily frame and the animal feelings of men.
7. Both produce numerous conversions.
8. Both give a powerful impulse to benevolence.
9. Both exert a strong and mighty influence on public opinion.
10. Both are permanent in their effects.
Dr. T. W. Jenkyn.

RICHES—not always Blessings.

Zenophon tells us, that when Cyrus gave Artabasus, one of his courtiers, a cup of gold, he gave Chrysantas, his favorite, nothing at that time but a kiss, which occasioned this speech from Artabasus to Cyrus, "Sir, the cup you gave me was not so good gold as the kiss you gave Chrysantas." God gives wicked men many times gold but without kisses, and godly men kisses but without gold; yet they may say, there is more gold in their kisses than in others' gold. *Venning.*

RICHES—Danger of.

Riches may be a blessing or may be a curse, according to the state of our hearts. A draught of water refreshes a healthy man, but it only increases the thirst of one afflicted with dropsy. Molten metal may be safely poured into a dry mould, but if the mould be damp it will violently burst asunder. So the ungodly soul is carried still nearer to eternal ruin by the acquisition of earthly riches. And just as the wretched gambler who loses in almost every game, and hovers in rags round the gaming-table, is as much a gambler and infatuated with the lust of play as his successful neighbour, so many a man's soul has been ruined by "the love of money," although he had but little money to love. The love of money often leads men on to grievous sins, just as the little red flags at Spanish bull-fights excite and irritate the bull, whilst the matador (whose part it is to slay the animal) seizes his opportunity to plunge his sword into the animal's shoulder. The devil does not often angle with a bare hook. *Anon.*

Mr. Cecil had a rich hearer, who, when a young man, had solicited his advice, but who had not for some time had an interview with him. Mr. C— one day went to his house on horseback, being unable to walk; and, after the usual salutations, addressed him thus: "I understand you are very dangerously situated!" Here he paused, and his friend replied, "I am not aware of it, sir." "I thought it was probable you were not, and therefore I have called on you. I hear you are getting rich; take care, for it is the road by which the devil leads thousands to destruction!" This was spoken with such solemnity and earnestness, that it made a deep and lasting impression. *Arvine.*

RICHES—Deceitfulness of.

Ah, how many threadbare souls are to

be found under silken cloaks and gown! How often are worldly riches like hangmen; they hide men's faces with a covering, that they may not see their own end, and then they hang them. And if they do not hang you, they will shortly leave you; they make themselves wings and flee away. When one was commending the riches and wealth of merchants; I do not love that wealth (saith a heathen) that hangs upon ropes: if they break, the ship miscarrieth, and all is lost. He is rich enough, says St. Jerome, that lacketh not bread, and high enough in dignity that is not forced to serve. *J. Brooks.*

RICHES—Definition of.

I cannot call riches better than the "baggage" of virtue; the Roman word is better, "impedimenta." For as baggage is to an army, so are riches to virtue. It cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. *Bp. Reynolds.*

RICHES—Doubling.

You want to double your riches, and without gambling or stock-jobbing. Share it. Whether it be material or intellectual, its rapid increase will amaze you. What would the sun have been, had he folded himself up in darkness? Surely he would have gone out. So would Socrates.

This road to wealth seems to have been discovered some three thousand years ago. At least it was known to Hesiod, and has been recommended by him in the one precious line he has left us. But even he complains of the fools, who did not know that half is more than the whole. And ever since, though mankind have always been in full chase after riches, though they have not feared to follow Columbus and Gama in chase of it, though they have waded through blood, and crept through falsehood, and trampled on their own hearts, and been ready to ride on a broomstick in chase of it, very few have ever taken the road, albeit the easiest, the shortest and the surest. *Hare.*

RICHES—Exposure of.

Riches are but a shield of wax against a sword of power. The larger state, the fairest mark for misfortune to shoot at. Eagles catch not after flies; nor will the Hercules of ambition lift up his club but against these giants. There is not in poverty that matter for a great man's covetous fire to work upon. If Naboth had had no vineyard to prejudice the command of Ahab's lordship, he had saved both his peace and life. Violent winds blow through a hollow willow, or over a poor shrub, and let them stand, while they rend a-pieces oaks and great cedars, that oppose their great bodies to the furious blasts. The tempests of oppressing power meddle not with the contemptible quiet of poor labourers, but shake up rich men by the very roots, that their blasted fortunes may be fit timber for their own building. *T. Adams.*

RICHES—Fleeting.

Can any man say that the wild fowl in his grounds are his, which suddenly take their wings and fly away, and for awhile make a stay in another man's field, and thereby give a like property to the second as they did to the first? No more can any man call riches truly his, which, like winged birds, shift their owners, and haste from one to another. *Spurstowe.*

RICHES—Gaining.

Hearken to Solomon, and beware of hasty gathering of riches: "He who makes haste to be rich shall not be innocent." The poets feign that when Plutus (which is riches) is sent from Jupiter, he limps, and goes slowly; but when he is sent from Pluto, he runs, and is swift of foot; meaning that riches gotten by good means and just labour pace slowly; but when they come by the death of others (as by the course of inheritance, testaments, and the like) they come tumbling upon a man: but it might be applied likewise to Pluto, taking him for the devil; for when riches come from the devil (as by fraud and oppression, and unjust means) they come upon speed. The ways to enrich are many, and most of them foul; parsimony is one of the best, and yet is not innocent; for it withholdeth men from works of liberality and charity. *Lord Bacon.*

RICHES—Grasping.

A young person once mentioned to Dr. Franklin his surprise that the possession of riches should be attended with undue solicitude, and instanced a merchant, who, in possession of unbounded wealth, was as busy, and much more anxious, than the most industrious clerk in his counting-house. The doctor, in reply, took an apple from a basket, and presented it to a child in the room, who could hardly grasp it in his hand. He then gave him a second, which filled the other; and choosing a third, remarkable for its size, he offered that also. The child, after many ineffectual attempts to hold the three apples, dropped the last on the carpet, and burst into tears. "See," said the doctor, "there is a little man with more riches than he can enjoy." *Anon.*

RICHES—Ill-gained.

"He that maketh haste to be rich shall

not be unpunished." Lot hasted to acquire wealth. For a while all seems fair; but soon every worldly prospect is blasted, and he ends his days a degraded tenant of the desolate cave of Zoar. Ahab envied Naboth the enjoyment of his vineyard, and Jehoiakim by unjust means grasped all that came within his reach; but both of them soon ended their career in deep disgrace. *E. L. Magoon.*

RICHES—Love of.

Some have been so wedded to their riches, that they have used all the means they could to take them with them. Athenæus reporteth of one, that at the hour of his death he devoured many pieces of gold, and sewed the rest in his coat, commanding that they should be all buried with him. Hermocrates being loath that any man should enjoy his goods after him, made himself, by his will, heir of his own goods. *Grey.*

RICHES—Piercing.

Riches are called thorns; such thorns may be touched, but not rested upon. Canst thou set thine heart upon a thorn without piercing thyself through with many sorrows? *Venning.*

RICHES—Use of.

That good which is in riches lieth altogether in their use; like the woman's box of ointment, if it be not broken and poured out for the sweet refreshment of Jesus Christ in His distressed members, they lose their worth; therefore the covetous man may truly write upon his rusting heaps, *These are good for nothing.* Chrysostom tells us that he is not rich that lays up much, but lays out much, for it is all one, not to have, as not to use; I will, therefore, be the richer by a charitable laying out, while the worldling shall be the poorer by his covetous hoarding up. *Anon.*

RICHES—of the Wicked.

Such riches are deceitful shadows, which cover an apparent good under an undoubted evil; they are hands that take their master by the throat; they are poignards with a golden haft, which delight the eyes with vain seemings, and pierce the heart with mortal wounds; they are precipices furnished with precious jewels, such as *Heliogabalus* desired to illustrate his death with; they are heights which are not measured but by their falls; they are deadly poisons steeped in a golden cup. *N. Caussin.*

RICHES—Worthless.

Even in this world the most valuable things are those which riches cannot procure, viz., respect, sympathy, and affection; and we are often reminded of the fable of Midas, who had the avarice to request of the god Bacchus that whatever he touched might be turned into gold; but when the very meat he was about to eat turned into gold, Midas soon entreated Bacchus to recall the fatal privilege. We are told that the wealthy ancients used sometimes to dissolve pearls in wine to heal their maladies, but we do not learn that they were any better for the costly medicine. *Anon.*

Mr. Jeremiah Burroughs, a pious minister, mentions the case of a rich man, who, when he lay on his sick bed, called for his bags of money; and having laid a bag of gold to his heart, after a little while he bade them take it away, saying, "It will not do! it will not do!" *Arvine.*

RICHES IN THE HEART.

Some years before the death of the Rev. A. Fuller, a friend had taken him to the bank, where one of the clerks to whom he had occasion to speak showed him some ingots of gold. Mr. Fuller seemed to tarry as he balanced one of them in his hand, while his companion was in haste to be gone. Thoughtfully eyeing the gold, he said, as he laid it down, "How much better is it to have this in the hand than in the heart." *J. Whitecross.*

RICHES AND HONOURS—Vanity of.

A distinguished man lay on his death-bed, when a great mark of distinction and honour was brought to him. Turning a cold glance on the treasure he would once have clutched with an eager grasp, he said, with a sigh, "Alas! this is a very fine thing in this country, but I am going to a country where it will be of no use to me." Who can reflect, without sadness, on the closing moments of the gallant General Neil? His life-long dream had been to obtain the little baton and ribbon of Marshal of France. He could not sleep after seeing it conferred on McMahon, as a reward of valour in the battle of Magenta. Before the next engagement, he told his friends that this time he would win the prize he so much coveted. The conflict was over, and they sought him anxiously upon the gory field. They found him almost crushed beneath his war-horse, and the practised eye of the surgeon told him that life would soon be over. Word was sent to the emperor, who quickly arrived, and taking from his own breast the badge of Marshal of France, he placed it above the heart of his faithful follower. The life-long dream was realised, and with a single throb of exultant joy and gratitude he threw his arms about the neck of his

sovereign—the next instant he fell back in the embrace of a stronger king.

O, how can we struggle, and toil, and distract our hearts from the one great purpose of life, simply to gather about us possessions which, though they may be very fine things in this country, "will be of no use to us in the country we are so shortly going to." *Dr. Haven.*

RICHES AND RELIGION.

A fanatic bans all wealth and all worldly care as the deportment of the devil. Christ says, "How hardly shall they that *trust* in riches enter into the kingdom of heaven." He does not say the divided heart has no religion, but it is a dwarfed, stunted, feeble religion. Many such a Christian do you find among the rich and the titled, who, as a less encumbered man, might have been a resolute soldier of the Cross; but he is only now a realization of the old Pagan fable—a spiritual giant buried under a mountain of gold. Oh! many, many such we meet in our higher classes, pining with a nameless want, pressed by a heavy sense of the weariness of existence, strengthless in the midst of affluence, and incapable even of tasting the profusion of comfort which is heaped around them.

F. W. Robertson.

RIDICULE—Tendency of.

A turn for the ridiculous, the lowest and last species of wit, is a thing to be shunned, for it often terminates in grossness and brutality. The following fable may illustrate the degradation of mind and taste to which it may lead:

A bee and beetle chanced to meet,
One sunny day, upon a rose;
His neighbour thus the bee did greet,
Although, meanwhile, he held his nose:—
"I wonder much to meet you here,
For surely you don't feast on roses?"
The beetle answered with a sneer,
"I know the idle fool supposes
That in a rose there's nought but honey.
You think a flower, so fair to view,
With breath so sweet, and cheek so sunny,
Is only made for things like you!
But,—prithee, do not look so sour,—
A thing that hath a nose like mine
May turn the breath of sweetest flower—
Of rose, carnation, columbine—
To odours fetid as the air
Where beetles love to delve and dine.
Each has his gift for foul or fair—
You buzz, have yours, and I have mine!"

S. G. Goodrich.

RIDICULE—Treatment of.

Betray mean terror of ridicule, thou shalt find fools enough to mock thee;
But answer thou their language with contempt, and the scoffers will lick thy feet. *Tupper.*

RIGHT IS MIGHT.

As sure as God liveth, as sure as the Holy One of Israel is the Lord of Hosts, the Almighty, Right is Might, and ever was, and ever shall be so. Holiness is might: Meekness is might: Patience is might: Humility is might: Self-denial and Self-sacrifice is might: Faith is might: Love is might: every gift of the Spirit is might. The Cross was two pieces of dead wood; and a helpless, unresisting Man was nailed to it: yet it was mightier than the world, and triumphed, and will ever triumph over it. Heaven and earth shall pass away, but no pure, holy deed, or word, or thought. On the other hand, might, that which the children of earth call so, the strong wind, the earthquake, the fire, perishes through its own violence, self-exhausted and self-consumed; as our age of the world has been allowed to witness in the most signal example. For many of us remember, and they who do not have heard from their fathers, how the mightiest man on earth, he who had girt himself with all might except that of right, burst like a tempest-cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been. Who among you can look into an infant's face, and not see a power in it mightier than all the armies of Attila or Napoleon? *Archdeacon Hare.*

RIGHTEOUS—Future of the.

The righteous "shall shine as the sun" in the kingdom of their Father. How pure the sun! his beams are undefiled by all the pollutions of this polluted world; the righteous shall be "without spot or wrinkle, or any such thing." How useful the sun! he lights distant worlds with his beams, he is the life of the system. The righteous shall serve God and His universe day and night. How glorious is the sun! he stands alone in the heavens the object of universal admiration. The righteous shall be "made kings and priests unto God." They shall shine for ever, yes, and ever brighten as they shine. The sun has not increased in splendour for thousands of years, nor does it light any more worlds than it did at first; but the righteous shall increase in splendour, they shall advance "from glory to glory." They shall brighten their lustre, widen their orbits, and extend their influence in the boundless future.

Dr. Thomas.

RIGHTEOUS—Reward of the.

We have no means of fully knowing what Christ signifies by "reward;" judging, however, by the displays of His bounty in nature, and by His "exceeding great and precious promises," we may infer somewhat of its grandeur and permanence.

We read of the "crown of life" and an inheritance, incorruptible, undefiled, and that fadeth not away; the good doer is not to receive a wreath of laurel, or parsley, or pine, such as was given at the Isthmian and Nemean games, but is to be adorned with a chaplet of amaranth,—the good doer is not to wander in a perishing Eden, but in a paradise whose beauty and fruitage, and fragrance are endless as eternity.

Dr. J. Parker.

RIGHTEOUSNESS—Hungering for.

If hunger for the corrupt bread of nature was the fall of man, if the actual eating of the same developed in man the corrupt body of flesh; then a hunger for the incorruptible bread of righteousness is an evidence that the new life in Christ is awakened in man, and the actual eating of that new and living bread, which is the flesh of the Son of Man, will develop again in man the incorruptible nature. As sensual souls abstain from the Eternal Bread, and surrender body and soul to nature's bread, the holiest souls have at times abstained from nature's bread in order to turn their longing appetite wholly to the bread of eternity. *J. Pulsford.*

RIGHTEOUSNESS—Imputed.

When we walk abroad on a beautiful day, and survey a landscape lit up by the beams of a summer sun, our eye catches a variety of colours lying on the surface of this landscape,—there is the yellow of the golden grain, the green of the pasture land, the dark brown of those thick-planted copses, the silver gleam of the stream which winds through them, the faint blue of distant hills seen in perspective, the more intense blue of the sky, the purple tinge of yonder sheet of water; but none of these colours reside in the landscape, they are not the properties of the material objects on which they rest. All colours are wrapped up in the sunlight, which, as is well known, may be seen resolved into its elementary colours in the prism or rainbow. Apart from the sunlight no object has any colour: as is shown by the fact that, as soon as light is withdrawn from the landscape, the colours fade from the robe of Nature. The difference of colour in different objects, while the sun is shining is produced by some subtle difference of texture or superficies, which makes each object absorb certain rays, and reflect certain other rays, in different proportions. Now Christ is the Sun of Righteousness, in Whom dwelleth all the fulness of the Godhead bodily—the fair colour of every grace and Christian virtue. When Christ is shining upon the heart, then these virtues are manifested there, by one Christian graces of one description, by another of another, according to their different receptivity and natural temperament, just as, when the sun is shining, colours are thrown upon a landscape, and reflected by the different objects in different proportions. But as no part of the landscape has any colour in the absence of the sun, nor can acquire any independently of the sun, so Christians have no grace except from Christ, nor hold any virtue independently of Him.

Dr. Goulbourn.

RIGHTEOUSNESS—Need of.

Righteousness is God's first requirement and our first need. For this the hypocrite toils, as he clothes his nakedness with filthy rags; for this the humble hunger and thirst; for this the law rages like the sea in a storm; and this in Divine perfection the Lord Jesus has wrought out, and brought in, and offered free. *Arnot.*

RIGHTEOUSNESS—its own Reward.

As every flower hath its sweet smell; so every good action hath its sweet reflection upon the soul; and as *Carden* saith, that every precious stone hath some egregious virtue; so righteousness is its own reward, though few men think so and act accordingly. *F. W. Robertson.*

RIGHTEOUSNESS—Threefold.

There is a glorifying righteousness of men in the world to come, and there is a justifying and a sanctifying righteousness here. The righteousness, wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby here we are justified is perfect but not inherent. That whereby we are sanctified is inherent, but not perfect. *Hooker.*

RIGHTEOUSNESS OF FAITH.

The righteousness which is of faith speaketh in this wise,—"Say not in thine heart, Who shall ascend into heaven? that is to bring down Christ from above," (as though it were some impossible task which God required thee previously to perform, in order to thine acceptance): "or, Who shall descend into the deep? that is, to bring up Christ from the dead;" (as though that were still remaining to be done, for the sake of which thou wert to be accepted). "But what saith it? The word" (according to the tenor of which, thou mayest now be accepted as an heir of life eternal), "is nigh thee, even in thy mouth and in thy heart, that is, the word of faith, which we preach;" the new covenant which God hath now established with sinful man, through Christ Jesus. *J. Wesley.*

RIGHTEOUSNESS OF THE LAW.

The righteousness which is of the law speaketh on this wise: "Thou, O man of

God, stand fast in love, in the image of God, wherein thou art made. If thou wilt remain in life, keep the commandments, which are now written in thy heart. Love the Lord thy God with all thy heart. Love as thyself every soul that He hath made. Desire nothing but God. Aim at God in every thought, in every word and work. Swerve not in one motion of body or soul from Him thy mark, and the prize of thy high calling. And let all that is in thee praise His holy name, every power and faculty of thy soul, in every kind, in every degree, and at every moment of thine existence. *This do and thou shalt live:* thy light shall shine, thy love shall flame more and more, till thou art received up into the house of God in the heavens, to reign with Him for ever and ever."

J. Wesley.

RIGHTEOUSNESS OF LAW AND FAITH.

What is the difference then between the *righteousness which is of the Law*, and the *righteousness which is of Faith?* Between the first covenant, or the Covenant of Works, and the second, the Covenant of Grace? The essential, unchangeable difference is this: the one supposes him to whom it is given to be already holy and happy, created in the image and enjoying the favour of God; and prescribes the condition whereon he might continue therein in love and joy, life and immortality. The other supposes him to whom it is given to be now unholy and unhappy, fallen short of the glorious image of God, having the wrath of God abiding on him, and hastening through sin, whereby his soul is dead to bodily death, and death everlasting. And to a man in this state, it prescribes the condition whereon he may recover the favour and the image of God, may retrieve the life of God in his soul, and be restored to the knowledge and the love of God, which is the beginning of life eternal.

Ibid.

ROD—Passing under the.

I saw when a father and mother had leaned
 On the arms of a dear cherished son,
And the star in the future grew bright in
 their gaze,
 As they saw the proud place he had
 won;
And the fast coming evening of life pro-
 mised fair,
 And its pathway grew smooth to their
 feet,
And the star-light of Love glimmered
 bright at the end,
 And the whispers of Fancy were sweet;
But I saw when they stood bending low
 o'er the grave
 Where their hearts' dearest hope had
 been laid,
And the star had gone down in the dark-
 ness of night,
 And joy from their bosom had fled.
But the Healer was there, and His arms
 were around,
 And He led them with tenderest care,
And He showed them a star in the bright
 upper world—
 'Twas *their star* shining brilliantly there!
They had each heard a voice—'twas the
 voice of their God,
"I love thee, I love thee—pass under
 the rod!"

M. S. B. Dana.

RUMOUR—Description of.

Rumour's a pipe
Blown by surmises, jealousies, conjectures;
And of so easy and plain a stop, [heads,
That the blunt monster with uncounted
The still, discordant, wavering multitude,
Can play upon it.

Shakespeare.

RUMOUR—Exaggeration of.

The flying rumours gather'd as they roll'd;
Scarce any tale was sooner heard than told,
And all who told it added something new,
And all who heard it, made enlargement
 too; [grew.
In every ear it spread, on every tongue it

Pope.

RUMOUR—Swiftness of.

Rumour was the messenger
Of defamation, and so swift that none
Could be the first to tell an evil tale;
And was without so infamous for lies,
That he who of her sayings on his creed
The fewest entered, was deemed wisest
 man.

Pollock.

S.

SABBATH—Benefit of.

The Sabbath is God's special present to the working man, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity, and vigour, which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence, it answers the same purpose as, in the economy of income, is answered by a savings'-bank. The frugal man who puts aside a pound to-day, and another pound next month, and who in a quiet way is always putting by his stated pound from time to time, when he grows old and frail, get not only the same pounds back again, but a good many pounds besides. And the conscientious man, who husbands one day of existence every week; who, instead of allowing the Sabbath to be trampled and torn

in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and, in length of days and a hale old age, gives it back with usury. The savings'-bank of human existence is the weekly Sabbath.

Dr. Blaikie.

SABBATH—Blessings of the.

It is impossible to estimate the blessed effect produced upon a nation's health and happiness when, on the return of each Sunday, millions are thus set free from toil; when the ledger is closed on the desk; when the hammer rests upon the anvil, and the wheel in the factory; when the mine sends forth its crowds into the light and glory of this new-born day; and when men can rest their wearied frames, or tread the green earth or hoary mountain and breathe the fresh air, and look calmly upon the blue sky overhead, or listen to the sounding stream or beating sea-wave; and when the very dumb cattle partake of the universal blessing, though as unconscious as many of their masters of the loving Hand which has bestowed it. On this day that Saviour, who was Himself so often wearied, who as a man knows what is in man, and who sympathiseth with his every want, seems yet to address all his brethren with the gracious invitation, "Come here, and rest a while."

Dr. Macleod.

SABBATH—Change of the.

The first day of the week was everywhere celebrated for the Christian Sabbath, and which is not to be passed over without observing, as far as appears from Scripture, there is nowhere any dispute about the matter. There was controversy concerning circumcision, and other points of the Jewish religion, whether they were to be retained or not, but nowhere do we read concerning the change of the Sabbath. There were indeed some Jews converted to the Gospel, who as in some other things they retained a smack of their old Judaism, so they did in the observance of days (Rom. xiv, 5; Gal. iv, 10), but yet not rejecting or neglecting the Lord's day. They celebrated it and made no manner of scruple, it appears, concerning it; but they would have their old festival days too; and they disputed not at all, whether the Lord's day were to be celebrated, but whether the Jewish Sabbath ought not to be celebrated. *Lightfoot.*

SABBATH—Doctrine of the.

The Doctrine of the SABBATH is one combined with the moral history of the world, and is dovetailed into the religious, the physical, the social, and the prospective life of man. When God instituted *His day*, did He not intend by this to signify that even with Him labour has rest, and the most stupendous monuments of His power, their *ulterior designs* in something much quieter than the *opus operatum* of their formation?

Rightly understood, the doctrine of the Sabbath is the *rationale*, not merely of man and the world, but of the UNIVERSE. It attests, in opposition to the phantasies of Atheism, the existence of all things by One Sovereign will, which began its operations when it listed, and, in like manner, ceased whenever its own purposes had been wrought out.

The Sabbath is the oracle of the first line of the Bible, eternally outspoken; "In the beginning God created the heaven and the earth." With Him, as the Author of all things, there was "a beginning" and ending, in utter contrariety to the notion that Nature was an eternal birth of some power *co-existent* with, not *anterior* to, itself—an eternal emanation, whose outgoings have no periods of surceasing, and utterly excluding the doctrine of final causes. *G. Steward.*

SABBATH—Necessity of the.

Although the night apparently equalises the circulation well, yet it does not sufficiently restore its balance for the attainment of a *long* life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation to perfect by its repose the animal system. You may easily determine this question by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day of the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of *continued* diurnal exertion and excitement in his animal system, is not so immediately apparent as it is in the brute; but, in the long-run, it breaks down more suddenly; it abridges the length of his life and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation. This is said simply as a physician, and without reference at all to the theological question. *Dr. Farre.*

SABBATH—Recognised by the Church.

This characteristic feature of the first day of the week is one of the most remarkable in the history of the world. In mountain recesses, in rural hamlets, in hoary cathedrals, and humble chapels, in ships far off on the sea, in the distant wilderness settlement, amidst the most

civilised nations and amongst the rudest barbarians, wherever the Christian community exists, there, as a rule, is found Christian worship upon this day. From the snows of Labrador in the north to the Coral Islands in the south, from the plains of India in the east, across Africa and Europe, and on to the Rocky Mountains of the far west, when the sun ushers in this day of the Lord, it ushers in a day of worship for all ranks and conditions of men. On this day tens of thousands of Christian ministers read from the Bible, and offer up prayer in the midst of millions who gather around them, listening to their words or joining in their devotions, while angels bear the mighty hallelujah chorus of praise rising from the earth to the throne of God. It is not too much to say, that without the Sunday, the Church of Christ could not as a visible society exist on earth. *Dr. Macleod.*

SABBATH—Types and Uses of the.

Hail to the day, which He, who made the heaven,
Earth, and their armies, sanctified and blest,
Perpetual memory of the Maker's rest!
Hail to the day, when He, by whom was given
New life to man, the tomb asunder riven,
Arose! That day His Church doth still confess,
At once Creation's and Redemption's feast,
Sign of a world called forth, a world forgiven.
Welcome that day, the day of holy peace,
The Lord's own day! to man's Creator owed,
And man's Redeemer; for the soul's increase
In sanctity, and sweet repose bestowed;
Type of the rest when sin and care shall cease,
The rest remaining for the loved of God!
Bp. Mant.

SABBATH—Word for the.

I never knew a man to escape failures, in either mind or body, who worked seven days in a week. *Sir R. Peel.*

SABBATH—World without a.

I hold that a world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week.
H. W. Beecher.

SABBATHS—Use of.

Through the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gate, and enter in to go no more out for ever.
H. W. Beecher.

SACRIFICE—Christian.

The sacrifice of the Jew was the lamb, the heifer, firstfruits, &c. The sacrifice of the Christian is Jesus, who gave Himself for him. Not only so; but the Christian himself is a sacrifice to Jesus, living, holy, acceptable; and with the Christian all that he has. For we cannot conceive that Christ should have the Christian and not his property, any more than that the Christian should have Christ and not the benefits of His grace. As St. Paul says, that God with Christ has given us all things, so the believer with the sacrifice of himself has sacrificed all he has to Christ. *John Bate.*

As in the law of Moses there were three kinds of sacrifice—Immolations, Libations, and Victims. Immolations, which were made of the fruits of the earth; Libations of liquors, as oil and wine; Victims, of living creatures; so, likewise, God requires that we give Him our actions for fruits, our affections for liquors, and ourselves for victims. *N. Caussin.*

SACRIFICE—of Christianity.

She demands of us the sacrifice of body and soul to God. But wherefore? Because we have fallen from our original righteousness; because we are propense to forbidden objects; because we are guilty, enslaved, blind, erring creatures. What would never be thought of by a person in health, and never be urged upon him, may be, and is perfectly reasonable for one sinking with disease. To a shipwrecked mariner that becomes most reasonable which would be contrary to common reason were he sailing with a favorable wind. A prisoner condemned to die by the laws of his country may and ought, in reason, to sue for pardon and submit to whatever conditions his prince imposes. Thus all the self-denial of Christianity, its penitence, its difficulties, its afflictions, its separation from the sins of the world, its humility, its vigilance, its holy fear, are most reasonable under the circumstances in which man is placed, and with the eternity which is before him.
Bp. D. Wilson.

SACRIFICE—Christ's.

We have read of Leonidas and his brave three hundred compatriots stopping the ravaging march of the Persians at Thermopylæ, and devoting themselves to the salvation of their country. We have read of the King of the Locrians, who, when his son had broken the laws, the demand of which was that both his eyes should be put out, mitigated the punishment by giving in exchange for one of them an eye

of his own; thus enduring, self-devotedly, a part of the suffering allotted to his child. We have read of the queen who sucked the poison from the wound of the king her consort, though convinced that death would be the consequence of her heroic act. We have read of the Polish servant, who, when pursued by wolves, first gave up his horse to be devoured, then yielded up his own body to the rapacious animals to stay their pursuit, while his master and mistress—the Count and Countess Podotsky—got safely within the walls of the adjacent city. And numerous have been the instances wherein soldiers have caught the death blows intended for their commanders—not merely risking, but *devoting* their own lives for the salvation of a life which they held to be more important than their own. And is such conduct reprobated by the general mass of mankind? Is it pointed out as an abuse of the instinct of self-preservation, an impropriety, a discordance with the general tenor of experience, and irreconcilable with the facts of the physical universe? Far from it. Why, then, should the sacrifice of Christ? *T. Ragg.*

SACRIFICE—Doctrine of.

All nations have offered sacrifice to some beings whom they have deified. There is no region where the pilgrim's foot can travel where you will not find offerings, some sanguinary, some libidinous, some foolish, but all to propitiate the anger, or secure the protection of some fancied object of worship. There comes a cry groaning out of the great heart of humanity, "What is the acceptable sacrifice?" Strange divinations and streaming altars; cakes for the queen of heaven, and prostrations before the brazen image: children for the insatiate Moloch passing through the scorching fire—these are the responses from classical and pagan times. African Fetishism, Hindoo immolations, and Burman cruelties, and the atrocities of savage cannibalism—these are the hollow answers from the uninstructed consciences of heathens. Cold morality and rubrical exactitude, and sacramental efficacy, and ascetical self-denial—these are the polite and conventional theories of modern formalism. And so they are successively offered, and the worshippers look and strain their eyes eagerly for the accepting fire. All is silent. The clouds are dark above, and there is no voice, nor any that regardeth the cold, and proud, and cruel sacrifice. But yonder, crouching in very humbleness of attitude, with eye that he almost fears to lift, but that yet, struggling through their tears, fasten their far, deep gaze upon the crucified, there is a poor, contrite sinner without an offering, save that he offers himself; without a plea, save that he is guilty, and that Christ hath died; without a hope, save in the multitude of God's tender mercies: and clouds roll harmlessly away, and the sky clears, and the lambent fire leaps down, and the voice speaks from the Man at the right hand, "The sacrifices of God are a broken and a contrite spirit; a broken and a contrite heart God will not despise." *W. M. Punshon.*

SACRIFICE (Doctrine of)—Universal.

In addition to the fact that life is daily sacrificed for the sustentation of life, the belief of a higher sacrifice would also seem to be one of man's most unconquerable instincts. Search for him when we will, or where we will, in every age of the world, in every country under heaven, sunk in ignorance and barbarism, or raised to the highest pitch of civilisation, that doctrine, more or less developed, still is his companion. He slays the victim as an offering to God; or he punishes himself, morally or physically, as an expiation of his sin. And whence the *universal* prevalence of such an idea? It is idle to speak of it as the result of superstition. Blindness and ignorance can lead to no such *uniformity* of result. If in some *one* dark nation of antiquity, or among some *one* of the races of mankind, such a notion as expiation had been discovered, it might, with sufficient reason have been assigned to superstition as its originator. If a few of those nations or races, had seemed strangely to agree in such a doctrine, it might have been accounted a remarkable fact, an illustration of the doctrine "of transmitted instincts;" and would, among Ethnologists have been considered a powerful evidence of their indentity of origin. But the idea is as extensive as the species. Its *universal* prevalence is an irrefragable evidence of one out of two facts. It is either a proof that the doctrine was taught by the common progenitor of mankind, to whom it was in some way supernaturally communicated; or that it was an instinct implanted by the Author of our being, which, like all other instincts, must meet with its appropriate answer. *T. Ragg.*

SAINT—True.

A true saint is a divine landscape or picture, where all the rare beauties of Christ are lively portrayed and drawn forth. He hath the same spirit, the same judgment, the same will, with Jesus Christ. *T. Watson.*

SAINT—in the World.

Some rivers, as historians tell us, pass through others without mingling with them; just so should a saint pass through this world. *Venning.*

SAINTS—Comparisons of.

Saints are compared to the Sun; to the Stars; Lights; Mount Zion; Lebanon; Treasure; Jewels; Gold; Vessels of gold and silver; Stones of a crown; Lively stones; Babes; Little children; Obedient children; Members of the body; Soldiers; Runners in a race; Wrestlers; Good servants; Strangers and Pilgrims; Sheep; Lambs; Calves of the stall; Lions; Eagles; Doves; Thirsting deer; Good fishes; Dew and showers; Watered gardens; Unfailing springs; Vines; Branches of the vine; Pomegranates; Good figs; Lilies; Willows by the water courses; Trees planted by rivers; Cedars in Lebanon; Palm-trees; Corn; Wheat; Salt. *John Bate.*

SAINTS—Corruptions of.

Saints should do by their corruptions, as Saul was commissioned to do to Amalek (1 Sam. xv, 3), "Go and smite Amalek, and utterly destroy all that they have," &c.; yea they should do as Joshua, who withdrew not his hand until he had utterly destroyed the inhabitants of Ai. He that is merciful to sin is cruel to his own soul.
Venning.

SAINTS—God's Care of the.

Sooner than one of them should be forgotten, He would forget the government of the world; and would suffer the nations to take their course, rather than lose sight of one of His little ones. As long as a rose of His planting blooms on the earth, this desert is to Him a delightful garden, and He leaves heaven to tend and nourish this plant. And happy are ye who are the weak of the flock, the poor and needy above others! It would seem that you lie the nearest to His heart. *Dr. Krummacher.*

SAINTS—Jewels of God.

The saints are God's jewels. They are highly esteemed by Him and are dear to Him; they are comely with the comeliness that He puts upon them, and He is pleased to glory in them; they are a royal diadem in His hand. He looks upon them as His own proper goods, His choice goods, His treasure, laid up in His cabinet, and the furniture of His closet (Ps. cxxx, 4); the rest of the world is but lumber in comparison with them. *M. Henry.*

SAINTS—Names of the.

The names and phrases which the Spirit of God employs, in the Scriptures, to set forth the character of the saints, are numerous and suggestive. The following selection will illustrate:

"Beloved brethren; Blessed of the Lord; Blessed of the Father; Beloved of God; Brethren; Brethren of Christ; Believers called of Jesus Christ; Children of the Lord; Children of God; Children of the Living God; Children of the Father; Children of the Highest; Children of Abraham; Children of Jacob; Children of the Promise; Children of the free-woman; Children of the kingdom; Children of Zion; Children of the bride-chamber; Children of light; Children of the day; Children of the resurrection; Chosen generation; Chosen ones; Chosen vessels; Christians; Counsellors of peace; Dear children; Disciples of Christ; Elect of God; Epistles of Christ; The Excellent; Faithful brethren in Christ; The Faithful; The Faithful in the land; Fellow citizens; Fellow heirs; Fellow servants; Friends of God; Friends; the Godly; Heirs of God; Heirs of the grace of life; Heirs of the kingdom; Heirs of promise; Heirs of Salvation; Hidden ones; Holy brethren; Holy and mighty people; Holy nation; Holy people; Holy priesthood; Holy seed; Joint heirs with Christ; the Just; Kings and Priests unto God; Kingdom of priests; Lambs; Lights of the world; Little children; Lively stones; Members of Christ; Men of God; Obedient children; Peculiar people; Peculiar treasure; People of God; People of God's pasture; People of inheritance; People near unto God; People prepared for the Lord; People saved of the Lord; Pillars in the temple of God; Ransomed of the Lord; Redeemed of the Lord; The Righteous; Royal priesthood; Salt of the earth; Seed of Abraham; Seed of the Blessed of the Lord; Servants of Christ; Servants of the Lord; Servants of the Most High God; Servants of righteousness; Sheep of Christ; Sheep of the flock; Sheep of God's hand; Sheep of God's pasture; Witnesses for God; Sojourners with God; Sons of God; Sons of the living God; the Lord's freemen; the Lord's people; Trees of righteousness; Vessels unto honour; Vessels of mercy." *John Bate.*

SAINTS—Sins of.

Noah was guilty of drunkenness; Abraham, and Sarah, and Isaac were guilty of falsehood; Jacob was a deceiver; Moses was rash and angry; Aaron made a golden calf for the people to worship at the foot of Sinai, while God was giving the law above; David was guilty of complicated crimes; James and John showed a revengeful spirit; Peter denied the Lord Jesus. There is scarcely a Scripture character, excepting that of Christ, but has some stain upon it, during some part of its history.

This fact is often used as an argument against the Bible and its religion. But it is more effectual in using it as an argument in favour of the Bible and its religion. There is no sanction given to their sins. They are censured and condemned. The account of their punishment is recorded. They

are recorded as warnings to future ages. The record of these faults is an evidence of the honesty, candour and authenticity of the Bible.

Had the Scripture characters been represented as faultless, the Bible would have been incredible. Men would have seen that there were none such in these days, and they would have said, either that religion had lost its power, or never had any. But as it is, the accounts of Scripture and the actual state of Christians are in perfect harmony. *Lewis.*

In a great naval contest of England, we are told that one ship ran aground so as to be entirely out of reach of the enemy, but contributed very much to the victory, by serving as a beacon to the other ships bearing down into action. It was not a way of contributing to victory which any brave captain would choose, but it would be a matter of rejoicing even in this way, to serve one's country. And so, though we would not choose that holy men of old should have fallen into sins, we rejoice that that the great Captain of our salvation is making use of their failures to swell the triumphs of His people, and to bring glory to His great name. *Ibid.*

SAINTS—Unknown.

The history of nearly half the period from the creation to the present day would have been entirely lost but for the Bible. The earliest heathen authors whose writings have descended to us lived only about nine hundred years before the birth of Christ, so that all the knowledge of more than two thousand years previous is treasured up in the first few books of Scripture. And even there, the notices which are given are very brief and imperfect. Of such a man as Enoch, so holy and accepted that "he was translated that he should not see death," we have no further information than is comprised in a few lines. How many, then, eminent for piety, may have lived and died to us unknown! As there are stars of the first magnitude, so distant as to be yet undiscovered to us, but which may hereafter be revealed in some day of more perfect science, so are there saints equal, perhaps, to many of those recorded in Scripture, whom we have never heard of, but with whom we may be acquainted in a future state. *Ibid.*

SALVATION—for All.

If I were to come as an accredited agent to you from the upper sanctuary with a letter of invitation to you, with your name and address on it, you would not doubt your warrant to accept it. Well, here is the Bible—your invitation to come to Christ—it does not bear your name and address, but it says, "*Whosoever*,"—that takes you in; it says "*all*,"—that takes you in: it says, "if *any*,—that takes you in. What can be surer and freer than that? *Dr. Chalmers.*

SALVATION—Buying.

A man may as well think of buying light from the sun; or air from the atmosphere; or water from the well-spring; or minerals from the earth; or fish from the sea, &c., as think of buying salvation from God, with any kind of price. The sun *gives* his light, the atmosphere its air, the well-spring its water, the earth its minerals, the sea its fish: all man has to do is to take them and use them. So God has given salvation to man. All he has to do is to use it, in the use of means, and enjoy it. *John Bate.*

SALVATION—Certain of.

Four travellers, not very well acquainted with the cross-road they were journeying, began to look out for a finger-post. Soon after this one of them cried out, "I think I can see one yonder, in the distance;" "and I believe that I can see it too, about half-a-mile off," rejoined another; "and I am almost certain that I can see it," added the third, "it stands up higher than the hedges." "Well, well!" said the fourth, "you may be right, or you may be wrong, but we had better make the best of our way to it, for while we keep at such a distance, whether it be a finger-post or not, it will be of little use to us."

Now I want you all to draw near to the Saviour of sinners, and not to be satisfied with "thinking," or "believing," or being "almost certain" that He is your Redeemer; I want you to see Him as your Saviour, as distinctly as you can see the sun in the skies, and to break out with all the conviction and fervency of Thomas the Apostle, "My Lord and my God!" John xx, 28. *G. Mogridge.*

SALVATION—Charm of.

Salvation! What music is there in that word, music that never tires, but is always new, that always rouses yet always rests us! It holds in itself all that our hearts would say. It is sweet vigour to us in the morning, and in the evening it is contented peace. It is a song that is always singing itself deep down in the delighted soul. Angelic ears are ravished by it up in heaven; and our Eternal Father Himself listens to it with adorable complacency. It is sweet even to Him out of whose mind is the music of a thousand worlds. To be saved! What is it to be saved in the fullest and utmost meaning? Who can tell? Eye hath not seen, nor ear heard. It is a rescue, and from such a shipwreck! It is a rest, and in such an unimaginable

home! It is to lie down for ever in the bosom of God in an endless rapture of insatiable contentment. *Dr. F. W. Faber.*

SALVATION—Common.

The Gospel river of life does not branch out into divers streams. There is not a broad sweep of water for the rich, the intellectual, and the cultivated, and a little scant runnel where the poor may now and then come and get healed by the side of its precarious wave. There is no costly sanatorium beneath whose shade patrician leprosy may get by itself to be fashionably sprinkled and healed. Naaman with all his retinue watching, must come, and dip, and plunge like common men in Jordan. There is no sort of salvation except the one ransom and deliverance that is purchased for rich and poor together by the sacrifice of the Lord Jesus Christ, and the poor beggar, his garment ragged from the havoc of a hundred storms, and his flesh bleeding from the ulcers of a hundred wounds, may dip eagerly into the same Bethesda, and emerge unscarred and comely as a child.

W. M. Punshon.

Wherefore is this called the *common* salvation?—Three reasons may perhaps be assigned for this.

1. It is in that which all the sacred writers, notwithstanding their diversity of ages and gifts, are agreed in teaching. The Old Testament writers understood it less than the New; but they all died in the faith of it. They "testified of the sufferings of Christ, and of the glory that should follow. To him gave all the prophets witness."

2. It is that which is addressed to sinners in common, without distinction of character or nation. The messages of grace under the Old Testament were principally addressed to a single nation; but under the Gospel they are addressed to all nations, to "every creature." The Gospel feast is spread, and all are pressed to partake of it, whatever has been their previous character.

3. It is that in which all believers, notwithstanding their different attainments and advantages, are in substance agreed. There may be great darkness, imperfections, and error, and many prejudices for and against distinctive names; but let the doctrine of the cross be stated simply, and it must approve itself to a renewed heart. A real Christian cannot object to either of these things which may be considered as belonging to the common salvation—to the necessity of it, the vicarious medium of it, the freeness of it, or the holy efficacy of it. Let us therefore "give all diligence" in attending to "the common salvation."

A. Fuller.

SALVATION—Degrees in.

Salvation may be presented to your notice as consisting of four successive steps:

First, conversion; at whatever period of life, or by whatever instrumentality accomplished.

Secondly, sanctification; carried on from thence to the end of life, whether long or short.

Thirdly, the happiness of the disembodied spirit, which we call death.

Lastly, the reunion of the spirit with the body, risen and fashioned like Christ's glorious body. *Dr. M'Neile.*

SALVATION—by Faith and Grace.

Faith saves, and grace saves; faith as the instrument, and grace as the Divine efficacy; faith the channel, and grace the heavenly stream; faith the finger that touches the garment's fringe, and grace the virtue that pours from the Saviour's heart. Faith cannot scale the dreadful precipice from which nature has fallen, but it can lay hold on the rope which grace has let down even into his hands from the top, and which will draw up again with all the burden faith can bind to it. And this is all the mystery of faith's saving. Christ reaches down from heaven, and faith reaches up from earth, and each hand grasps the other; one in weakness, the other in power. *Dr. Hoge.*

SALVATION—Free.

Shall the husbandman, for the sake of the harvest, waste his strength and bear the burden and heat of the day, and then, when the ripe corn tempts the sickle, in very wantonness refuse to reap, and let it be destroyed? Shall the Lord Jesus undertake to suffer for us—shall he actually toil, and groan, and grieve, and die for us—and then let the fruit of all His sufferings be lost, and leave us to perish in our sins? No, it cannot be. It is impossible to exaggerate the certainty and freeness of that salvation that is in Christ for all who will but lay hold of it. It is impossible that anything in the universe can lie between you and eternal life, if you but accept it as "the gift," of God through Jesus Christ our Lord. *Caird.*

SALVATION—Freeness of.

Jesus symbolised the freeness of His salvation by the freeness with which He bestowed the temporal blessings of His life. He fed the multitudes with loaves and fishes to entire satisfaction, and made them no charge. He healed the sick which no other physicians could heal, but He delivered no bill of expense. He opened the eyes of the blind, &c.; but in no instance,

did He seek, ask, desire, or receive compensation. *John Bate.*

SALVATION—Freeness and Fulness of.

There are two precious words often used in the mouth of Christ. "*Whosoever* will, let him take the water of life freely" (Rev. xxii, 17). "*Whatsoever* ye shall ask in My name, that will I do" (John xiv, 13). "Whosoever" is on the outside of the gate, and lets in all who choose. "Whatsoever" is on the inside, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation *free*, "whatsoever" makes it *full*.
Anon.

SALVATION—Gladness of.

Is hope sweet where despair had almost begun to reign? Is it a joy to be emancipated from a shameful slavery, or set free from a noxious dungeon? Is it gladness to be raised as if by miracle from a bed of feebleness and suffering to sudden health and instantaneous vigour? Then what a gladness must salvation be! For, as there is no earthly misery like sin, so is there no deliverance like that with which Jesus makes us free. Words will not tell it. Thought only can think it, and it must be thought out of an enlightened mind and a burning heart, dwelt on for a long, long while. *Dr. F. W. Faber.*

SALVATION—Glory and Love of God in.

In the salvation of man, God was undoubtedly moved by love to man and his own glory. It is an imperfect vision that sees but one motive. This subject may be compared to those binary stars which appear to the naked eye but one, yet when brought into the field of the telescope, resolve themselves into two shining orbs, that roll in brightness and beauty around a common but invisible centre. *Dr. Guthrie.*

SALVATION—Greatness of.

Of the various views we can take of this blessed work, this is the most suitable, to consider it as the most glorious deliverance that ever was or will be. Other remarkable deliverances of God's people are considered as shadows and figures of this: Moses, Joshua, David, and Zerubabel, were types of this great Joshua; according to his name, so is he, JESUS a Deliverer. The number of the persons delivered, show the glory of this deliverance to be unparalleled; it was but one single nation that Moses delivered, though indeed it was a glorious deliverance, relieving sixty thousand at once, and a great deal more, but this was incomparably more extensive. The Apostle John calls the multitude of the redeemed, a multitude that no man could number (Rev. vii, 9), of all nations, kindreds, people, and tongues. The unparalleled glory of this deliverance appears not only in the number of the delivered, but also in the nature of the deliverance. It was not men's bodies only that it delivered, but immortal souls, more valuable than the world (Matt. xvi, 26). It was not from such a bondage as that of Egypt, but one as far beyond it as eternal misery is worse than temporal bodily toil: so that nothing can equal the wretchedness of the state from which they are delivered, but the blessedness of that to which they are brought.
J. Maclaurin.

SALVATION—Human Means Unavailing for.

When some one was enlarging to Coleridge on the tendency for good of some scheme which was expected to regenerate the world, the poet flung up into the air the down of a thistle which grew by the road side, and went on to say, the tendency of that thistle is towards China; but I know, with assured certainty, that it will never get there—nay, it is more than probable, that, after sundry eddyings and gyrations up and down, backwards and forwards, it will be found somewhere near the place where it grew. Such has ever been the issue of those boasted schemes of human wisdom which have professed to change the heart of man. Human nature is in this respect like the salt sea—all the rivers that run into it have not changed its saltness. The sun is daily evaporating its waters; but does not drink up one particle of that saline ingredient. If men will drink of its bitter waters, they sicken and madden, and die. It is thus with that malignant nature which we inherit and propagate, all human means have failed to purify it, and it stimulates to madness, disease and death. *Dr. McCosh.*

SALVATION—Instantaneous.

God can do much work in a short time. Many are the examples in the Acts of the Apostles of God's working this faith in men's hearts, even like lightning falling from heaven. So in the same hour that Paul and Silas began to preach the gaoler repented, believed, and was baptised; as were three thousand by St. Peter on the day of Pentecost, who all repented and believed on his first preaching. And, blessed be God, there are now many living proofs that he is still mighty to save.
J. Wesley.

SALVATION—Knowledge of.

When the "Royal Charter" was lost, one of the few saved passengers was asked *how* he had escaped when so many perished? He did not know; he could not tell; all he could say in the matter was that he re-

membered how the irresistible waters swept him off from where he stood; he was plunged into the deep, and then suddenly found himself cast upon the shore. He was saved though he could not tell how. This is not the case with the Gospel salvation. He who is saved from his sins, saved from hell, and saved into heaven at last, possesses the knowledge of how he was saved in every instance and in every degree. He knows that it is by the unmerited mercy of God, through the infinite merit of the Saviour's blood. He believed and was saved. *John Bate.*

SALVATION—Neglecting.

Most of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance; by neglect a farm grows up to weeds and briars; by neglect a house goes to decay; by neglect of sowing a man will have no harvest; by neglect of reaping, the harvest would rot in the fields. No worldly interest can prosper where there is neglect; and why may it not be so in religion? There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended to—and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer, that therefore he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer his farm will produce a harvest; or that because he is not an adulterer therefore his merchandise will take care of itself. Salvation would be worth nothing if it cost no effort; and there will be no salvation where no effort is put forth. *Dr. A. Barnes.*

Simply "*neglect* the great salvation"—and you will make your everlasting ruin sure. Many foolish, faithless parents have stood by the grave of a child which they dug with their own hands. How? Did they administer slow poison, or strike an assassin-knife through the young heart? No; but they killed their child just as surely, by simple neglect of the first laws of health. Many a father, too, has wrung his hands in agony before a prison-cell which held a ruined son, or over the letter which told him of a son's disgrace, and on those very hands rested the guilt of that boy's ruin. Why? Had they led that son into Sabbath-breaking, or theft, or profligacy? No; but they had let the youth alone, and left him to rush into them unrestrained. *Neglect* was the boy's ruin. There is no need that the man in a skiff amid Niagara's rapids should row towards the cataract; resting on his oars is quite enough to send him over the awful verge.

It is the neglected wheel that capsizes the vehicle, and maims for life the passengers. It is the neglected leak that sinks the ship. It is the neglected field that yields briars instead of bread. It is the neglected spark kindling near the magazine whose tremendous explosion sends its hundreds of mangled wretches into eternity. The neglect of an officer to throw up a rocket on a certain night caused the fall of Antwerp, and postponed the deliverance of Holland for twenty or more years. The neglect of a sentinel to give an alarm hindered the fall of Sebastopol, and resulted in the loss of many thousand lives. *T. Cuyler.*

SALVATION—Power of.

What was it by which the Lord prepared Edwards, the Wesleys, and Whitfield, to herald the blessed Jesus to the multitudes with such simplicity and power? Just this very experience of full salvation.

What was it that gave Luther power to break his own Roman fetters and become the champion of the free? Just this experience of the power of Jesus in him for full salvation.

What was it that gave the apostles power to come forth into the light themselves, and shed the light in such effulgence upon a benighted world? Christ the Sun of Righteousness risen in their own souls. *W. E. Boardman.*

SALVATION—Safety of.

Men appoint walls and bulwarks for salvation, but God appoints salvation for walls and bulwarks. Salvation is often without walls and bulwarks, and walls and bulwarks without salvation. Salvation is the safer safeguard. *Venning.*

SALVATION—Selling.

Judas sold his salvation very cheap, for thirty pieces of silver; and yet they that paid the money, paid very dear, for they bought their own damnation. *Ibid.*

SALVATION—not by Works.

Observe what happens when the cry rises at sea—"A man overboard!" With others on deck you rush to the side, and, leaning over the bulwarks with beating heart, you watch the place where the rising air-bells and boiling deep tell that he has gone down. After some moments of breathless anxiety you see his head emerge from the wave. Now, that man, I shall suppose is no swimmer—he has never learned to breast the billows, yet, with the first breath he draws, he begins to beat the water; with violent efforts he attempts to shake off the grasp of death, and by the play of limbs and arms, to keep his head from sinking. It may be that these

struggles but exhaust his strength, and sink him all the sooner; nevertheless, that drowning one makes instinctive and convulsive efforts to save himself. So, when first brought to feel and cry, "I perish," —when the horrible conviction rushes into the soul that we are lost, when we feel ourselves going down beneath a load of guilt into the depth of the wrath of God, our first effort is to save ourselves. Like a drowning man, who will clutch at straws and twigs, we seize on anything, however worthless, that promises salvation. Thus, alas! many poor souls toil and spend weary unprofitable years in the attempt to establish a righteousness of their own, and find in the deeds of the law protection from its curse. *Dr. Guthrie.*

SALVATION IN CHRIST.

Our salvation is IN Christ and with Him, but not APART from Him. When a bank note or a gold coin is put into my hands, my money is *in* that, not apart from it. When a deed is signed, sealed, recorded, and delivered to me, my title is in my deed, and not apart from it. My bank note or gold coin will pay my debt and pay my journeying expenses. My deed will ensure me my farm. Even so *in* Christ I have my debt cancelled, my journeying support, and my heavenly inheritance all secure.
W. E. Boardman.

SANCTIFICATION—Definition of.

Sanctification when used in the New Testament with reference to persons, is being "renewed in the spirit of their minds." In the substance of its import, when so used, it accords with regeneration, which is incipient sanctification or holiness, the implanting of its germs or principles into the heart. Sanctification is the growing establishment and unfolding of those principles. *Ibid.*

SANCTIFICATION—Nature of.

It is to be consecrated. Sanctifying is the same with consecrating, that is, setting apart from common and profane to holy and spiritual uses, as persons, places, vessels, times, were under the Old Testament. In allusion to which, all true believers are a people sanctified, that is, set apart for God, separated from the world and sin, and vanity, to be the Lord's peculiar people; His temple; priests to Him anointed for that purpose (Ps. iv, 3).
P. Henry.

SANCTIFICATION—Retaining.

You cannot attend better to your sanctification, than by reflecting how you may immerse yourselves ever deeper into the love of God, and bathe more continually in the waves of His grace.
Dr. Krummacher.

SANCTIFICATION (Entire)—Attaining.

You are all agreed, we may be saved from all sin before death. The substance then is settled. But, as to the circumstance, is the change instantaneous or gradual? It is both one and the other. From the moment we are justified, there may be a gradual sanctification, or a growing in grace, a daily advance in the knowledge and love of God. And if sin ceased before death, there must, in the nature of the thing, be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not exist. But should we, in preaching, insist on both one and the other? Certainly, we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather because constant experience shows the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their souls. The more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual their attendance on all the ordinances of God Whereas just the contrary effects are observed whenever the expectation ceases. They are saved by hope; by this hope of a total change, saved with a gradually increasing salvation. Destroy this hope, and that salvation stands still; or rather, decreases daily. Therefore, whoever would advance the gradual change in believers should strongly insist upon the instantaneous. *J. Wesley.*

SANCTIFICATION (Entire)—not by Death.

1. We nowhere find the promises of entire sanctification restricted to the article of death, either expressly or in fair inference from any passage of Holy Scriptures.

2. We nowhere find the circumstance of the soul's union with the body represented as a necessary obstacle to its entire sanctification.

3. From those passages of Scripture which connect our entire sanctification with subsequent habits and acts to be exhibited in the conduct of believers before death.

4. Those passages which require us to bring forth those graces and virtues which are usually called the fruits of the Spirit.
R. Watson.

SANCTIFICATION (Entire)—Necessary.

Pardon itself would be worthless without an entire change of disposition; this,

therefore is the great object to be perseveringly sought after. A few sighs and tears in the evening of life we fondly deem will gain our pardon; but who that has ever yet reflected, by the lights of common experience upon the constitution of the human heart, will say that a few sighs and tears will change the nature? Plainly, then, you are omitting the chief element of this great revolution in the relations between you and God; infatuated to calculate at all upon a barely possible future, you are doubly infatuated when you leave out of your calculation the principal item in the reckoning. The pardon will open the gates of the king's palace to the guest; but those gates are equally open for his rejection, if he lack the wedding garment. *Archer Butler.*

SATAN—as an Angel of Light.

It is observed by some that God never suffered the devil to assume any human shape, but with some character whereby his body might be distinguished from the true body of a man; and surely the devil cannot so exactly counterfeit an angel of light, but that, by a discerning mind, he may be distinguished from him; as they say a beggar can never act a prince so cunningly, but that his behaviour, sometimes sliding into the coarse way, and principles of his education, will betray the meanness of his pedigree to one of a truly noble extraction. A base imitation will always fall short of the copy from whence it is taken; and though sin and error may take up the mantle of truth, and clothe themselves with it, yet he that is inwardly acquainted with truth, and an ingenuous lover and pursuer of it, will be able to find out the imposture; he will be able to see through the veil into the naked deformity of them. *John Smith.*

SATAN—Food of.

The raven croaks and flaps his wings above corruption, and riots in luxury on the carcasses of the dead; so Satan feeds his infernal appetite upon the corrupt and dead souls of mankind. *Dr. Guthrie.*

SATAN—Personality of.

It is a living spirit with whom we have to contend—as it is a "living God" whom we have to aid us. It is no abstract law or ideal conception of evil, as some have dared to theorise; but a being personal and conscious, and distinctively active, as ourselves, though with faculties immeasurably beyond us; a being profound in purpose, subtle in arrangement, bold in enterprise, undaunted in execution; a being who knows us far better than we know ourselves, and hates us far more intensely than even his worst inspirations have instigated us to hate one another; a being whose compass of possible activity, extending through every region where temptation can extend, seems for a time permitted to span the universe, and even (if we may dare to interpret certain mysterious intimations of Holy Writ) to darken by his occasional presence, for some unfathomable purpose, the council chamber of the Omnipotent Himself.
Archer Butler.

SATAN—Promises of.

"I have read of King Canute," says an excellent minister, "that promised to make him the highest man in England who should kill King Edmund his rival; which, when one had performed, and expected his reward, he commanded him to be hung on the highest tower in London. So Satan promises great things to people in pursuit of their lusts, but he puts them off with great mischief. The promised crown turns to a halter; the promised comfort to a torment; the promised honour into shame; the promised consolation into desolation; and the promised heaven turns into a hell."
J. Whitecross.

SATAN—Snares of.

Satan is busy in planting—
Snares in thy substance; snares attend thy want;
Snares in thy credit; snares in thy disgrace;
Snares in thy high estate; snares in thy base;
Snares in thy quiet; snares in thy commotion;
Snares in thy diet; snares in thy devotion;
Snares are above thy head, and snares beneath;
Snares in thy sickness; snares are in thy death. *Quarles.*

SATAN—Subtilty of.

An enemy before he besiegeth a city, surroundeth it at a distance to see where the wall is the weakest, best to be battered, lowest, easiest to be scaled, ditch narrowest to be bridged, shallowest to be waded over, what place if not regularly fortified, where he may approach with least danger, and assault with most advantage; so Satan walketh about surveying all the powers of our souls, where he may most probably lay his temptations, as whether our understandings are easier corrupted with error, or our fancies with levity, or our wills with frowardness, or our affections with excess.
Spencer.

SATAN—Temptations of.

The camelion, when he lies on the grass to catch flies and grasshoppers, taketh upon him the colour of the grass, as the polypus doth the colour of the rock under which he lurketh, that the fish may boldly come near him without any suspicion of danger.

In like manner, Satan turneth himself into that shape which we least fear, and sets before us such objects of temptation as are most agreeable to our natures, that so he may the sooner draw us into his net; he sails with every wind, and blows us that way which we incline ourselves through the weakness of nature. Is our knowledge in matter of faith deficient? He tempts us to error. Is our conscience tender? He tempts us to scrupulosity, and too much preciseness. Hath our conscience, like the ecliptic line, some latitude? He tempts us to carnal liberty. Are we bold spirited? He tempts us to presumption. Are we timorous and distrustful? He tempteth us to desperation. Are we of a flexible disposition? He tempteth us to inconstancy. Are we stiff? He labours to make obstinate heretics, schismatics, or rebels of us. Are we of an austere temper? He tempteth us to cruelty. Are we soft and mild? He tempteth us to indulgence and foolish pity. Are we hot in matters of religion? He tempteth us to blind zeal and superstition. Are we cold? He tempteth us to Laodicean lukewarmness. Thus doth he lay his traps, that one way or other, he may ensnare us. *Spencer.*

SATAN AND CONFESSION OF SIN.

That old man-slayer knoweth well, that as sin is the soul's sickness, so confession is the soul's vomit, and that there is no way to purge the sick soul but upwards. He therefore holdeth the lips close, that the heart may not disburden itself.

J. Trapp.

SATAN VANQUISHED.

There is a story how the devil appeared to a dying man, and showed him a parchment roll, which was very long, wherein was written on every side the sins of the poor sick man, which were many in number; and there were also written the idle words he had spoken in his life, together with the false words, the unchaste words, and angry words; afterwards came his vain and ungodly words; and, lastly, his actions, digested according to the commandments; whereupon Satan said, "See here, behold thy virtues; see here what thy examination must be." Whereupon the poor sinner answered, "It is true, but thou hast not set down all, for thou shouldst have added, and set down here below, 'The blood of Jesus Christ cleanseth us from all our sins;' and this also should not have been forgotten, that 'Whosoever believeth in Him shall not perish, but have everlasting life.'" Whereupon the devil vanished. Thus, if the devil should muster up our sins, and set them in order before us, let but Christ be named in a faithful way, and he will give back, and fly away with all speed.

"My sins are great I do confess,
And of a scarlet dye;
But Jesu's blood can wash me clean,
As God does testify." *Bogatzky.*

SATISFACTION OF DIVINE JUSTICE.

The satisfaction of Divine justice by the death of Christ consists in this—that a wise and gracious provision on the part of the Father having been voluntarily carried into effect by the Son, the just God has determined it to be as consistent with the ends of law and government to forgive all who have true "faith in the blood of Christ" the appointed propitiation for sin, as though they had all been personally punished for their transgressions.

R. Watson.

SCANDAL—Hearing.

A man who takes delight in hearing the faults of others, shows sufficiently that he has a true relish of scandal, and consequently the seeds of this vice within him. If his mind is gratified with hearing the reproaches which are cast on others, he will find the same pleasure in relating them, and be the more apt to do it, as he will naturally imagine every one he converses with is delighted in the same manner with himself. *Addison.*

SCANDAL—Motives to.

It generally takes its rise either from an ill-will to mankind, a private inclination to make ourselves esteemed an ostentation of wit, and vanity of being thought in the secrets of the world; or from a desire of gratifying any of these dispositions of mind in those persons with whom we converse. *Addison.*

SCANDAL—Recipe for.

The cultivation of good nature, following after charity, such as St. Paul describes in 1 Cor. xiii, and speaking of others as we would have them speak of us, according to the spirit of the golden rule, would very soon cure the moral disease of scandal in all who are cursed with it. *John Bate.*

SCANDAL—Speaking.

He that shall rail against his absent friends,
Or hears them scandalis'd, and not defends;
Sports with their fame, and speaks whate'er he can,
And only to be thought a witty man;
Tells tales and brings his friends in disesteem;
That man's a knave;—be sure beware of him. *Creech.*

SCANDAL—Spread of.

There is a lust in man no charm can tame,
Of loudly publishing his neighbour's shame;

On eagle's wings immortal scandals fly;
While virtuous actions are but born and die. *Harvey.*

SCANDAL—Untruthfulness in.

In every scandal there is the warp and the woof; it is seldom that some ground cannot be had to work upon. The woof may be a fact wholly perverted, but upon it the liar may weave his warp, his figure of detraction and scandal; and it comes out all in one piece, and no man can say that there is not some truth in it, though if the truth were picked out, the lie would stand by itself, a clean and absolute lie. Mr. Wilberforce relates an instance regarding himself. He found himself held up to the public ridicule in an unfriendly journal, the author of the slander having given the following instance of Mr. Wilberforce's alleged *Pharisaism*; "He was lately seen," says the journal, "walking up and down in the Bath Pump-Room" (at a watering place of great and fashionable resort), "*reading his prayers*, like his predecessors of old who prayed in the corner of streets to be seen of men."

Mr. Wilberforce remarks, "as there is generally some light circumstance which perverseness turns into a charge of reproach, I began to reflect, and I soon found the occasion of the calumny. I was walking in the pump room in conversation with a friend; a prayer was quoted from Horace, the accuracy of which was questioned; and as I had a Horace in my pocket I took it out and read the words. This was the bit of wire which factious malignity sharpened into a pin to pierce my reputation." *Dr. Cheever.*

SCEPTICISM—Modern.

I put you on your guard against the scepticism of our time. And do you think that I am about to enlarge upon the scepticism of Rousseau, of Diderot, of Voltaire, of Bolingbroke, of Hobbes, and of Hume—that was swept away with their ashes, and is buried. The great scepticisms of our time are—market scepticism, political scepticism, and religious scepticism. Men who feel that it would be wicked to sacrifice great pecuniary interests for the sake of principle; men who think it would be a tempting of Providence to refuse profitable business speculations, to leave profitable situations, or to refuse dividends of evil; men whose consciences will not permit them, as the members of a corporation, to expose its wickedness; men who stand in the market and feel that they have a right to do anything that wins,—these men are infidels. You need not tell me that they believe in the Bible; they believe in the Bible just as I believe in birds' nest in winter—nests that have no birds in them. They believe in an empty Bible—a Bible of the letter, and not a Bible of the spirit, which says to a man, "Sacrifice your right hand before you do your integrity." *H. W. Beecher.*

SCEPTICISM—Reason for.

Those who would draw conclusions unfavorable to Christianity from the circumstances that many believers have turned sceptics, but few sceptics believers, have forgotten the answer of Arcesilaus, to one that asked him why many went from other sects to the Epicurians, but none from the Epicurians to the other sects. "Because," said he, "of men, some are made eunuchs, but of eunuchs never any were made men." In matters of religion it too often happens that belief goes before examination, and we take our creed from our nurse, but not our conviction. If the intellectual food should afterwards rise upon the stomach, it is because in this unnatural order of things, the act of swallowing has *preceded* the ceremony of tasting. *C. Colton.*

SCEPTICISM—Retraction of.

Laplace's great intellect could occupy itself during a lifetime with the sublimest truths of astronomy to no better purpose than to deny the existence of the Almighty Maker of the universe; impiously to insinuate that the supposed useful purposes of our system could have been accomplished otherwise, and better, than at present! and, finally, to discard religion, and the sanctions which it derives from a future existence and its conditions, as a cruel imposture practised upon the ignorant credulity of mankind! It is right, however, to state, that M. Laplace, not long before his death, intimated to a distinguished English philosopher (Professor Sedgwick) a great change of opinion. Having spoken to him earnestly on the *religious* character of our endowments and course of academical study, M. Laplace added: "I think this right; and on this point I deprecate any great organic changes in your system: for I have lived long enough to know—what at one time I did not believe—that *no society can be upheld in happiness and honour without the sentiments of religion.*" This remarkable statement is made on the authority of Professor Sedgwick himself, who says it is in the very words of Laplace, "as nearly as I can translate them." *Samuel Warren.*

SCHISM—Applicability of.

Schism can have no place but among the members of Christ, real or supposed, of His body. It has nothing to do with the separation which the people of God make from the people of the world. A

schism among the people of God, is, when being divided in their judgments, and alienated in their affections, they are separated from each other, and divided into parties. *J. Beaumont.*

SCHISM—Causes of.

But we know of a Church founded by an apostle, presided over for a time by an apostle, which was full of schisms. This was the Church of Corinth. (See 1 Cor. first three chapters.)

These schisms were marked by "differences of mind and judgment;" and by "envying, strife, and divisions." Its "Protestantism" may, no doubt, have occasioned this.

But along with these, and partly their cause, partly their effect, there was a warm attachment to particular ministers. From the sameness of human nature in every age, we can quite understand how each party would glory in the minister around whom it rallied. "We are of Apollos!" some may have said. "We do not admire Peter. He is too much of a Jew for us; besides, he denied his Lord, and dissembled along with Barnabas at Antioch. We prefer our minister even to Paul. He is a much more eloquent man; of a much more commanding figure and appearance; and how profound he is in his knowledge of the Scriptures!" "We are of Paul," cried others; "for he was chosen specially by Christ; and he has been honoured by Christ more than all; and does not the Church of Corinth owe its very existence to his preaching and labours? It is a shame to belong to any other!"

"We cling to Peter!" said a third party; "he lived with Christ when He was on earth, saw His miracles, heard His words, was treated after the resurrection with special love, and received from Him a special commission to feed His sheep. Apollos is no *apostle;* and as for Paul, he persecuted the Church, and confesses himself that he is not meet to be called an apostle. Apollos is good, Paul better, but Peter is best!" "We belong to neither," others might have boasted; "your divisions are so many, your differences so great, that we have retired from all your meetings in weariness; we are of Christ only, and call no man master but Him; you should all join the *Christ*-ians." Such were some of the schisms; and to the schismatics Paul said: "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I of Apollos; are ye not carnal?" *Dr. Macleod.*

SCHISM—Cure of.

What, then, was Paul's method of curing schism, and of making men truly one, who had been "divided?"

He directed every eye, and every heart, and every spirit, to one object, JESUS CHRIST, the personal Saviour, the centre and source of unity; in fellowship with whom all men find their fellowship with each other.

"We preach Christ crucified." "I determined not to know anything among you save Jesus Christ, and Him crucified." "For other foundation can no man lay than that is laid, which is Jesus Christ." These are his declarations. And his conclusion from this great and blessed principle is just what we might expect: "He that glorieth, let him glory in the Lord." "Let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's, and Christ is God's. *Dr. Macleod.*

Surely our schisms may be healed, if there be a Saviour to heal them!

Without even becoming one Church outwardly (which is, comparatively speaking, unimportant), we might be one inwardly, and enjoy more of the blessedness of loving and being loved. We might in God's sight *be* better, though in man's sight we might *do* less. If we are ever to deliver our brother from evil, correct error in him, and lead him to all truth, we must first love him. In one word, all will go well with us, our schisms will be healed, our envyings cease, our carnal boastings and gloryings depart, when we can lay down *self* at the Cross, and resolve, like Paul, "to know nothing save JESUS CHRIST, and Him crucified."

"Pray for the peace of Jerusalem: they shall prosper who love thee. For my brethren and companions' sakes, I will now say, Peace be within thee! Because of the house of the Lord our God, I will seek thy *good.*" *Ibid.*

SCHISM—Definitions of.

Schism literally signifies a rent, clift, fissure; in its general acceptation it signifies division or separation; but is chiefly used in speaking of separations happening from diversity of opinions among people of the same religion and faith. All separations, however, must not, properly speaking, be considered as schisms. *C. Buck.*

A schism implies a causeless, or presumptuous, or hostile separation from a church. *W. L. Thornton.*

SCHISMS—Effects of.

The schisms in the Church of Christ are deeply to be lamented, on many accounts, by those who have any regard for all that

is valuable and worth preserving amongst men; and, although we are willing to hope and to believe with Paley, that the rent has not reached the foundation, yet are these differences (though not in essentials) most particularly to be lamented, because they prevent the full extension of the glorious light of the Gospel throughout the world. These differences among ourselves furnish those whom we would attempt to convert, with this plausible, and to them I fear unanswerable, argument:—With what face can you Christians attempt to make us converts to your faith, when you have not yet decided amongst yourselves what Christianity is? Surely it will be time enough to make proselytes of others, when you yourselves are agreed. For Calvin damns the Pope, and the Pope damns Calvin; and the *only* thing in which they agree, is in damning Socinus; while Socinus, in his turn, laughs at both, and believes neither. *C. Colton.*

SCIENCE—only an Agent.

We glory in the conquests of science, but we look upon science as merely an *agent*. Science may be a *botanist*, but who started the vital fluid in the veins of the herb and flower? Science may be a *geologist*, but who wrote the rock-covered page, whose hieroglyphics she would translate? Science may be an *astronomer*, but who built the worlds, who projected the comets, whose mysterious paths she traces? Science may be an *agriculturalist*, she may open the earth's breast and cast in most precious seed, but if the fountains of dew be stayed, science herself will die of *thirst!* Be it observed, then, that science is an *agent*, not a *cause*, and that while we rejoice in its agency, we are bound to acknowledge the goodness, and mercy of the INFINITE INTELLIGENCE. *Dr. J. Parker.*

SCIENCE—Godless.

Godless science read snatures only as Milton's daughters did Hebrew; rightly syllabling the sentences, but utterly ignorant of the meaning. *S. Coley.*

SCIENCE AND THE BIBLE.

The thing to be lamented is, that the moment men of science get hold of a fact they instantly begin to set it in opposition to God's word. But the vaunted "fact" of Tuesday often takes another shape on Wednesday, and by Thursday is found to be no fact at all. The truth is that geology, as a science, consists mainly of probable guesses. "That field of peat," says Sir Charles Lyell, "has probably been 7000 years in course of formation." "No," replies a friend of his own, in a published criticism, "I think it quite possible that it has only been 700 years in growing." A piece of pottery is found in the valley of the Nile, and a geologist immediately argues that it must have lain there more than 20,000 years. But an antiquary soon points out marks upon it which show it to be less than 2000 years old. Yet it is upon guesses of this kind, which do not amount to a tenth part of a proof, that the Lyells and Owens and Colensos venture boldly to assert that it is clear that Moses knew nothing whatever of the subject on which he was writing. Just in the same spirit do Bunsen and his followers unhesitatingly assert that the growth of languages proves that the world must be more than 20,000 years old. We refer them to the confusion of tongues described by Moses, which at once dissipates their dream. "Oh! but that was a miracle," they reply, "and we have made up our minds never to believe a miracle." Very, well, gentlemen, there we must leave you; for men who make up their minds before inquiring are not acting like reasonable beings. A dozen other little juntoes are now at work in the same laudable fashion. One set is not quite certain that man was "developed" out of an ape. Well, and what was the ape "developed" out of? They do not know. Our comfort in all this is, that this influenza will wear itself out like the Tractarian, or like the infidel fashion of the days of Bolingbroke. Men have been striving to get rid of the Bible and its inconvenient morality for nearly these two thousand years; but they were never further off from their end than they are at present. *Earl Shaftesbury.*

SCIENCES—Human.

Human sciences are like gaslights in the streets. They serve our purpose only while the heavens are dark. The brighter the sky, the more dim and useless they become. When noontide floods the town, they are buried though they burn. No sooner will the sun of absolute truth break on the firmament of our souls, than all the lights of our poor logic shall go out. Knowledge, it shall vanish away. *Dr. Thomas.*

SCRIPTURES—Adaptation of the.

How marvellous is the adaptation of Scripture for the race for whom it was revealed! In its pages every conceivable condition of human experience is reflected as in a mirror. In its words, every struggle of the heart can find appropriate and forceful expression. It is absolutely inexhaustible in its resources for the conveyance of the deepest feelings of the soul; it puts music into the speech of the tuneless one and rounds the periods of the unlettered into an eloquence which no orator can rival. It has martial odes to brace the warrior's courage, and gainful proverbs to

teach the merchant wisdom: all mental moods can represent themselves in its amplitude of words. It can translate the doubt of the perplexed, it can articulate the cry of the contrite; it fills the tongue of the joyous with carols of thankful gladness, and it gives sorrow words, lest grief, that does not speak, should whisper to the heart and bid it break. Happy we, my friends, who in all the varieties of our religious life, have this copious manual divinely provided to our hand.

W. M. Punshon.

Neither let us leave out of sight, when we are taking into account the provision which Scripture makes for nourishing the faithful in all the stages of their spiritual life and growth, that infinite condescension, according to which, like the prophet who made himself small that he might stretch himself limb for limb upon the dead child, it, in some sort contracts itself to our littleness, that we, in return, may become able to expand ourselves to *its* greatness. We see this gracious condescension in nothing more strongly than in that teaching by parables and similitudes, which there occupies so prominent a place.

Archbishop Trench.

It is, as it is commonly expressed, a ford, wherein a lamb may wade, and an elephant swim. And herein is the infinite wisdom of God seen, in wreathing together plain truths with obscure, that He might gain the more credit to His Word; by the one instructing the ignorance of the weakest, by the other, puzzling and confounding the understanding of the wisest. This also adds a beauty and ornament to the Scriptures; as the beauty of the world is set off by a graceful variety of hills and valleys, so it is in the Scripture; there are sublime truths which the most aspiring reason of man cannot overtop; and there are more plain and easy truths, in which the weakest capacity may converse with delight and satisfaction; no man is offended with his garden for having a shady thicket in it; no more should we be offended with the word of God, that among so many fair and open walks, we here and there meet with a thicket, which the eye of human reason cannot look through. *Bp. Hopkins.*

SCRIPTURES—Christ in the.

We should consider the Word to be as a mirror into which Christ looks down from heaven; and, then, we looking into it see His face reflected as in a glass—darkly, it is true, but still in such a way as to be a blessed preparation for seeing Him as we shall see Him face to face. This volume contains Jesus Christ's letters to us, perfumed by His love. These pages are the garments of our King, and they all smell of myrrh, and aloes, and cassia. Scripture is the golden chariot in which Jesus rides, and it is paved with love for the daughters of Jerusalem. The Scriptures are the swaddling bands of the holy child, Jesus; unrol them and you find your Saviour. Talk not to us of bodies of divinity—the only body of divinity is the person of Christ. As for theology, Christ is the true theology — the incarnate Word of God; and if you can comprehend Him you have grasped all truth. He is made unto us wisdom; getting Him you have the wisdom of the Scriptures. The quintessence of the Word of God is Christ. Distil the book—and reach its essential quality, and you have discovered Jesus of Nazareth, the Son of God, and the King of the Jews. He is the Alpha and Omega of holy Scripture. *C. H. Spurgeon.*

SCRIPTURES—Difference in the.

While we fully and entirely concede that "all Scripture is given by inspiration of God"—that every sentence of it has an object and a significance of its own (though it may not be always apparent to us what that object and significance may be)—and, moreover, that there is a living unity in the whole volume, in virtue of which we justly class together the various compositions in it, and call the whole of them by one name, "The Bible;" we cannot perceive that every part of the Bible should be of equal weight and importance. The human body is entirely pervaded by the soul, which is the life thereof; the extremities have life in them, as well as the great vessels; and even those parts of the frame which are not endowed with sensibility (like the hair and the nails), even those, so long as animal life is in the body, have the principle of vegetable life abiding in them, and show that they have it by their growth. Moreover, every organ and member of the body has its function; no part of it has Nature made in vain, though it be true indeed that there are certain parts, the functions of which have not as yet been made out by the science of Anatomy. An eyelash, though so slight a thing, has a most important office; and the great number of parts, whose functions are well ascertained, makes it in the highest degree improbable that there should be any part *without* a function. Again, the unity of the body is a well-known and generally admitted fact, which has been made the basis of many illustrations, both in Sacred and Profane Literature.

But while this is admitted, it cannot be inferred hence that all parts of the body are of equal moment — that there is as much vitality in the hair as in the veins, or that an operation on the teeth would be

as critical and dangerous as the excision of the pound of flesh, which the Jew proposed to take from the region of the merchant's heart. Now apply this illustration to the matter in hand. The Bible is pervaded by the Spirit of God in every part. We dare not say of a single text, "The Spirit of God is absent here." Even where we may be ignorant what use it has, the text may serve the purpose (a very useful one surely) of humbling us and teaching us our own ignorance. The Bible, moreover, is one living, organized whole; considering the immense variety of compositions in it—their difference in style, date, in occasion, in authorship—there is a marvellous harmony in its different parts, as is attested by the great body of marginal references in any chapter to remote books. We may admit all this decidedly, and yet fall very far short of saying that one part of the Bible is as precious to us as another, or that we would as soon part with the history of our Lord's Passion, as with St. Paul's message to Timothy to bring his cloak and his parchments. *Dr. Goulburn.*

SCRIPTURES—Inexhaustible.

The very idea of such a book, which is for all men, and for all the life of every man, is that it should have treasures which it does not give up at once, secrets which it yields slowly, and only to those that are its intimates; with rich waving harvests on its surface, but with precious veins of metal hidden far below, and to be attained only by search and labour. Nothing would be so fatal to its lasting influence, to the high purposes which it is meant to serve, as for any to be able to feel that he had used it up, that he had worked it through, that henceforth it had no "fresh" or "pastures new" to which to invite him to-morrow. Even where this did not utterly repel him, where he maintained the study of this book as a commanded duty, his chief delight and satisfaction in the handling of it would have departed; he no longer would draw water with joy from these wells of salvation, for they would be to him fresh fountains no more.

Archbishop Trench.

SCRIPTURES—Method in.

This complaint of the want of method in Scripture, what is it in fact but this, that it is not dead, but living? that it is no *herbarium*, no *hortus siccus*, but a garden?—a wilderness, if men choose to call it so; but a wilderness of sweets, with its flowers upon their stalks—its plants freshly growing, the dew upon their leaves, the mould about their roots—with its lowly hyssops and its cedars of God. And when men say, that there is want of *method* in it, they would speak more accurately if they said that there was want of *system*; for the highest method, even the method of the Spirit, may reign where system there is none. Method is divine, is inseparable from the ideas of God and of order; but system is of man, is a help to the weakness of his faculties, is the artificial arrangement by which he brings within his limited ken that which in no other way he would be able to grasp as a whole. That there should be books of systematic theology—books with their plan and scheme thus lying on their very surface and meeting us at once—this is most needful; but most needful, also, that Scripture should not be such a book. The dearest interests of all, of wise men equally as of women and children, demand this. *Archbishop Trench.*

SCRIPTURES (Old Testament)—Christ's Reference to.

Our Lord referred to the Bible as a whole—to the Bible in its grand divisions, to the Bible in its separate books. Considering the small narrative we have, we may suppose that our Lord's references were much greater. But here we have distinct references to Genesis, Exodus, Numbers, Leviticus, Deuteronomy, Samuel, the 1st Kings, the 2nd Kings, the Psalms, the Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Micah, Joel, Zechariah, and Malachi. Our Lord Jesus Christ, to whom I look as the supreme authority in all religious matters—the Divine Saviour, God manifest in the flesh,—used the Bible as we urge all the world to use the Bible. He read it in private, storing it in His memory, used it in His devotions, went to it for comfort in His sorrows, for strength under temptation, and died with its words upon His lips. As a teacher, He referred to it at the beginning of His ministry, throughout His ministry, up to the close of His ministry, after His resurrection. He referred to it as a book peculiar, a book paramount, a book divine. And therefore may I not be encouraged to read it, and trust to it as the guide of my life, for strength in my perils, for comfort in my sorrows? If good enough for the Master, is it not good enough for the servant?

N. Hall.

SCRIPTURES—Personality of the.

The position before us is, that we ourselves, and such as we, are the very persons whom Scripture speaks of, and to whom, as men, in every variety of persuasive form, it makes its condescending, though celestial appeal. The point worthy of observation is, to note how a book of the description, and the compass which we have represented Scripture to be, possesses this versatility of power; *this eye, like that of a portrait,*

uniformly fixed upon us, turn where we will. *Miller.*

SCRIPTURES—Properties of the.

The properties of Scriptures may be summarily enumerated as follows:—1. All of it is clear and intelligible enough to persons who sincerely desire to conform the heart and life accordingly. 2. The Word of God is found to be of special effect upon the heart for conviction, conversion, instruction, and comfort in all ages and nations; and hereby evinces—3. Its Divine authority; whence it follows—4. That it is the standard for determining every controversy in matters of faith. 5. It is perfect, as containing whatever is necessary to be known and believed in order to salvation. 6. It is also profitable, as containing nothing irrelevant or useless. 7. The providence of God has watched over it, so that it retains its purity unsullied, and can be enjoyed now, as it ever could be from the beginning. *Bengel.*

SCRIPTURES—Search the.

The full and thorough knowledge of anything is only got by searching. There is a ship at sea; a heavy fog has come on; there is nothing to be seen all round about, the very stars are shut out of view, and no longer serve to guide the vessel's course; and as the man at the mast-head hoarsely cries out, "Breakers ahead!" and the crew furl the sails, and the helmsman turns the wheel, what is the captain about, old sailor as he is, now poring over his charts, and now glancing at the compass, and now loudly giving his orders? What can he mean by looking so often and so eagerly at that map-looking thing of his? That is his chart by which his course is guided, and he is searching it to find where he is, and how he may steer his ship in safety—to keep clear of a rock here, and a shallow there, and make a good passage through the channel, and save his crew and his cargo, and at length gain the harbour. So says the great teacher, "Search the Scriptures." *J. H. Wilson.*

SCRIPTURES—Silence of the.

It was said by one wise and good man of another—by Baxter of Judge Hale—that more might be learned from his questions than from another man's answers. With yet higher truth might it be said that the silence of Scripture is oftentimes more instructive than the speech of other books; so that it has been likened to a "dial in which the shadow as well as the light informs us." *Archbishop Trench.*

SCRIPTURES—not for the Slothful.

Holy Scripture is not a book for the slothful; it is not a book which can be interpreted without, and apart from, and by the deniers of, that Holy Spirit by whom it came. Rather is it a field, upon the surface of which, if sometimes we gather manna easily and without labour, and given, as it were, freely to our hands, yet of which also, many portions are to be cultivated with pains and toil, ere they will yield food for the use of man. This bread of life also is to be often eaten in the wholesome sweat of our brow.

Archbishop Trench.

SCRIPTURES—Study of the.

God has not made the Scriptures like an artificial garden, wherein the walks are plain and regular, the plants sorted and set in order, the fruits ripe and flowers blown, and all things fully exposed to our view; but rather like an uncultivated field, where, indeed, we have the ground and hidden seeds of all precious things, but nothing can be brought to any great beauty, order, fulness, or maturity, without our industry—nor indeed with it, unless the dew of His grace descend upon it, without whose blessing this spiritual culture will thrive as little as the labour of the husbandman without showers of rain. *Ibid.*

SCRIPTURES—Sublimity of the.

All other sciences are but poor and beggarly elements, if compared with this. What doth the naturalist, but only busy himself in digging a little drossy knowledge out of the entrails of the earth? the astronomer who ascends highest, mounts no higher than the celestial bodies, the stars and planets; which are but the outworks of heaven. But the Scripture pierceth much farther, and lets us into heaven itself: there it discovers the majesty and the glory of God upon His throne, the Eternal Son of God sitting at His right hand making a prevailing and authoritative intercession for us, the glittering train of cherubims and seraphims, an innumerable company of angels, and the spirits of just men made perfect; so that, indeed, when you have this book laid open before you, you have heaven itself, and all the inconceivable glories of it laid open to your view. *Bp. Hopkins.*

SCRIPTURES—Writers of the.

The rhetorical and poetical beauties of Scripture are not merely incidental. Its authors wrote, not for glory or display, not to astonish nor amaze their brethren, but to instruct them, and make them better. They wrote for God's glory, not their own; they wrote for the world's advantage, not to aggrandise themselves. Demosthenes composed his most splendid oration in order to win the crown of eloquence; and

the most elaborate effort of ancient oratory —the panegyric to which Isocrates devoted fifteen years—was just an essay written for a prize. How different the circumstances in which the speech on Mars' Hill was spoken, and the farewell sermon in the upper chamber at Troas. Herodotus and Thucydides composed their histories with a view to popular applause; and Pindar's fiery pulse beat faster in prospect of the great Olympic gathering, and the praises of assembled Greece. How opposite the circumstances in which the seer of Horeb penned his faithful story, and Isaiah and Jeremiah poured forth their fearless denunciations of popular sins. The most superb of modern historians confesses the flutter which he felt when the last line of his task was written, and he thought that perhaps his fame was established. A more important history concludes: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." *Dr. J. Hamilton.*

SECRET—Intrusting a.

You should be careful not to intrust another unnecessarily with a secret which it may be a hard matter for him to keep, and which may expose him to somebody's displeasure when it is hereafter discovered that he was the object of your confidence. Your desire for aid or for sympathy is not to be indulged by dragging other people into your misfortunes. There is as much responsibility in imparting your own secrets, as in keeping those of your neighbour. *Darley.*

Trust not him with your secrets who, when left alone in your room, turns over your papers. *Lavater.*

SECRET—Keeping a.

To those who cannot keep a secret, we commend an anecdote of Charles II of England, which ought to be engraved upon the heart of every man. When importuned to communicate something of a private nature, the subtle monarch said, "Can you keep a secret?" "Most faithfully," returned the nobleman. "So can I," was the laconic and severe answer of the king.
S. G. Goodrich.

Be thou assured, if words be made of breath,
And breath of life, I have no life to breathe
What thou hast said to me.
Shakespeare.

SECRETS—Coveting.

None are so fond of secrets as those who do not mean to keep them; such persons covet secrets, as a spendthrift covets money —for the purpose of circulation. *C. Colton.*

SECRETS—Disclosing.

To disclose a friend's secrets, though it be not treason, it is treachery, it is most unchristian; a word may be spoken in secret, which, when it is trumpeted out, may occasion quarrels or law-suits. He that cannot keep a matter committed to him, is like a vessel that runs out, or a sick stomach that cannot keep meat, but brings it up again. He that publisheth his friend's secrets doth publish his own shame.
T. Watson.

SECULARISTS—Blunder of.

Those persons make a great blunder who, under the name of Secularists, propose, as their distinguishing characteristic, to attend to the present life, and ignore the next. Their philosophy is grievously at fault as well as their religion, when they propound the maxim that our business is with the duties of the condition in which we are, and not with speculations regarding the condition in which we may possibly be. You cannot let the next world alone; it will not let you alone. From within the veil it stretches out its line and grasps us. We are so constituted that we cannot shake off that grasp. You might as well say, we shall live on the fruits of the earth, and have no relations with the air of heaven, as say we shall confine our view to time, and have nothing to do with eternity. In point of fact, as all history declares, false views of a future life exercise a preponderating influence on the present conduct of the majority of mankind. You cannot discharge from the human mind all conceptions and expectations about a future life, and so leave it empty. You might as well propose to make a universal vacuum round the globe by means of an air-pump. Conceptions of the future, practically powerful on the present, there must and will be in the minds of men; the only question open is, whether they shall be true or false. *Arnot.*

SELF.

Flesh is the anagram of *self;* and in Scripture 'tis all one to walk after the flesh and to seek one's self: if, then, men walk after the flesh, they shall die; for every man's perdition is of him*self*. *Venning.*

SELF—Deliverance from.

When that idle *self* is no longer maintained within us at the dear expense of our peace, comfort, safety, and eternal hope—an idol that engrossed the whole substance of our souls, that exhausted and devoured the strength and vigour of our spirits, which it doth not maintain and cannot

repair, which consumes our time, which keeps all our faculties and powers in a continual exercise and hurry, to make a costly, a vain, an unlawful provision for it. How great is the ease and pleasure which we feel in being delivered from that soul-wasting monster, that was fed and sustained at a dearer rate, and with more costly sacrifices and repasts than can be paralleled by either sacred or other history; that hath made more desolation in the souls of men than ever was made in their towns and cities, where idols were served only by human sacrifices, or monstrous creatures satiated with only such refection; or where the lives and safety of the most were to be bought out by the constant successive tribute of the blood of not a few: that hath devoured more, and preyed more cruelly upon human lives, than Moloch or Minotaur. When this monstrous idol is destroyed and trodden down, what a jubilee doth it make! what songs of triumph and praise doth it furnish and supply to the poor soul, now delivered and redeemed from death and bondage!

John Howe.

SELF—God more than.

A saint cares not how ill it goes with him so it go well with Jesus Christ; he saith, as Mephibosheth to David (2 Sam. xix, 30), Yea let him take all; inasmuch as my lord the king is come again in peace unto his house. So it may go well with God's name, Moses cares not though his be blotted out of the book of life; and said John, He must increase, but I must decrease; this my joy, therefore, is fulfilled.

Venning.

SELF—Slaves to.

Alexander could conquer the legions of Persia, but he could not conquer his passions. Cæsar triumphed in a hundred battles, but he fell a victim to the desire of being a king. Bonaparte vanquished nearly the whole of Europe, but he could not vanquish his own ambition. And in humbler life, nearer home, in our own every day affairs, most of us are drawn aside from the path of duty and discretion, because we do not resist some temptation or overcome some prejudice.

S. G. Goodrich.

SELF—Victory over.

A man that is born a conqueror over his own corruptions, and over himself, he is greater than ever was the greatest conqueror; and it is better to be made in this kind a victor over his own passions, than to be universal emperor of all the world. Saith Seneca, there are many men that have subdued principalities, kingdoms, cities, towns, and countries, and brought them under their own mastery; but there are few that have guided themselves, but still there is a tiger within them, that disgraceth and obscureth their outward conquest by reason of foul seethings, and corruption in their own flesh; therefore, for a man to get the victory, and to overcome himself, is to get the victory, and to overcome all the world; for man is a *microcosm*, a little world, as St. Austin saith.

Day.

SELF-COMMAND.

The command of one's self is the greatest empire a man can aspire unto, and, consequently, to be subject to our passions the most grievous slavery; neither is there any triumph more glorious than that of the victory obtained of our selves, where, whilst the conflict is so short, the reward shall ever last. *Drexelius.*

SELF-COMPLACENCE.

Self-complacence, that is, greatly delighting in one's self, or in the goods which he fancieth himself to enjoy, or in the works which he performeth; when men in contemplation of their works and achievements go strutting about, and saying, with that vain prince, "Is not this great Babylon that I have built?" when, reflecting on their possessions, they applaud and bless themselves, like the *rich man* in the Gospel; "Soul," saith he, looking upon his accumulated store, "thou hast much goods laid up for many years." *Dr. Barrow.*

SELF-CONCEIT.

None are so seldom found alone, and are so soon tired of their *own* company as those coxcombs who are on the best terms with themselves. *C. Colton.*

SELF-CONDEMNATION—in Another.

We many times condemn others and therein pass sentence against ourselves: thus Judah said of Tamar, Bring her forth and let her be burnt, not considering that he spake the word against his own soul. Thus David to Nathan, The man that hath done this thing shall die, not considering that he was the man.

Venning.

SELF-CONFIDENCE.

When men, beyond reason, and without regard unto God's providence, do rely upon themselves and their own abilities, imagining that, without God's direction and help, by the contrivances of their own wit and discretion, by the prevalency of their own strength and courage, by their industrious care, resolution and activity, they can compass any design, they can attain any good, they can arrive at the utmost of their desires, and become suf-

ficiently happy—then do they manifest, self-confidence. *Dr. Barrow.*

SELF-CONSEQUENCE.

Beware of too sublime a sense
Of your own worth and consequence.
The man who dreams himself so great,
And his importance of such weight,
That all around in all that's done
Must move and act for him alone,
Will learn in school of tribulation,
The folly of his expectation. *Cowper.*

SELF-CONTROL—Importance of.

If a person mounts a high-spirited horse it is important that he should be able to control him, otherwise he may be dashed in pieces. If an engineer undertakes to conduct a locomotive, it is necessary that he should be able to guide or check the panting engine at his pleasure, else his own life and the lives of others may be sacrificed. But it is still more indispensable that an individual, who is entrusted with the care of himself, should be able to govern himself. *S. G. Goodrich.*

SELF-CULTURE.

A shop-boy with a fixed and genuine aspiration after knowledge will scarcely fail to find *education.* The power to act nobly and effectively may exist with little book knowledge. To know living men, to have sat long under the stern but thorough teaching of experience, to have a sympathy open to the unnumbered influences of exhaustless and ever healthful nature, may set a man above those who have studied all things at second hand, as seen through other eyes and represented by feeble human speech. *P. Bayne.*

SELF-DECEPTION.

Many destroy themselves by false lights, who being wedded to their own opinions, and adoring the *chimeras* of their spirit, think themselves full of knowledge, just, and happy; that the sun riseth only for them, and that all the rest of the world is in darkness; they conceive that they have the fairest stars for conductors; but at the end of their career they find (too late) that this pretended life was but an *ignis fatuus,* which led them to a precipice of eternal flames. *N. Caussin.*

SELF-DENIAL—Christian.

The good Christian is not one who has no inclination to sin (for we have all the seed of sin in us), but one who, being sensible of such inclinations, denieth them continually, and suffereth them not to grow into evil actions. Every day deny yourself some satisfaction — your eyes, objects of mere curiosity; your tongue, everything that may feed vanity, enmity; palate, dainties; the ears, flattery, and whatever corrupts the heart; the body, ease, and luxury, bearing all the inconveniences of life (for the love of God), cold, hunger, restless nights, ill-health, unwelcome news, the fault of servants, contempt, ingratitude of friends, malice of enemies, calumnies, our own failings, lowness of spirit, the struggle in overcoming our corruptions, bearing all these with patience and resignation to the will of God. Do all this, as unto God, with the greatest privacy. All ways are indifferent to one who has heaven in his eye, as a traveller does not choose the pleasantest but the shortest and safest way to his journey's end, and that is the way of the cross, which Jesus Christ made choice of, and sanctified it to all His followers.

Bishop T. Wilson.

SELF-DENIAL—Nature and Reasons of.

But what is self-denial? Wherein are we to deny ourselves? And whence does the necessity of this arise? I answer—the will of God is the supreme, unalterable rule for every intelligent creature; equally binding every angel in heaven, and every man upon earth. Nor can it be otherwise; this is the natural, necessary result of the relation between creatures and their Creator. But if the will of God be our one rule of action, in everything, great and small, it follows, by undeniable consequence, that we are not to do our own will in anything. Here, therefore, we see at once the nature, with the ground and reason, of self-denial. It is the denying or refusing to follow our own will, from a conviction that the will of God is the only rule of action to us. And we see the reason thereof, because we are creatures; because "it is He that hath made us, and not we ourselves."

This reason for self-denial must hold even with regard to the angels of God in heaven; and with regard to man, innocent and holy as he came out of the hands of his Creator. But a farther reason for it arises from the condition in which all men are since the fall. We are all now "shapen in wickedness, and in sin did our mother conceive us." Our nature is altogether corrupt, in every power and faculty. And our will, depraved equally with the rest, is wholly bent to indulge our natural corruption. On the other hand, it is the will of God that we resist and counteract that corruption, not at some times or in some things only, but at all times and in all things. Here, therefore, is a farther ground for constant and universal self-denial.

To illustrate this a little further. The will of God is a path leading straight to God. The will of man, which once ran

parallel with it, is now another path, not only different from it, but in our present state, directly contrary to it: it leads from God. If, therefore, we walk in the one, we must necessarily quit the other. We cannot walk in both. Indeed, a man of faint heart and feeble hands may go in two ways, one after the other. But he cannot walk in two ways at the same time, follow his own will, and follow the will of God: he must choose the one or the other; denying God's will to follow his own; or denying himself to follow the will of God.

Now, it is undoubtedly pleasing for the time to follow our own will, by indulging, in any instance that offers, the corruption of our nature. But by following it in any thing, we so far strengthen the perverseness of our will; and, by indulging it, we continually increase the corruption of our nature. So by the food which is agreeable to the palate, we often increase a bodily disease. It gratifies the taste, but it inflames the disorder. It brings pleasure, but it also brings death.

On the whole, then, to deny ourselves is to deny our own will where it does not fall into the will of God, and that however pleasing it may be. It is to deny ourselves any pleasure which does not spring from, and lead to God: that is, in effect, to refuse going out of our way, though it may be into a pleasant, flowery path; to refuse what we know to be deadly poison, though agreeable to the taste. *J. Wesley.*

SELF-DENIAL—Practice of.

Panting after perfection, he (Dr. Judson) strove to subdue every sinful habit and senseward tendency. Finding that for want of funds the Mission was languishing, he cast into the treasury his patrimonial estate. Finding that his nicety and love of neatness interfered with his labours among the filthy Karens, he sought to vanquish this repugnance by nursing those sick of most loathsome diseases. Finding that his youthful love of fame was not utterly extinguished, he threw into the fire his correspondence, including a letter of thanks he had received from the Governor-General of India, and every document which might contribute to his posthumous renown. And finding that his soul still clave unto the earth, he took temporary leave of all his friends, and retired into a hut on the edge of the jungle, and, subsisting on a little rice, for several weeks he gave himself entirely to communion with God. *Dr. T. Hamilton.*

SELF-DENIAL—for Religion.

A gentleman in Paris, who had been educated in the Roman Catholic faith, became heir to a very large fortune, which was left by an uncle, who also belonged to the Roman church. Soon after this he became a Christian in consequence of reading a New Testament, and considered it his duty to join the Protestant Christians in Paris; but he thought within himself had his uncle known that he would be converted to the Christian faith he would not have left him his money. "Very well," said he, "I must hand over that money again to my uncle's family, and remain the faithful believer of the pure doctrines of Christianity." *F. Martin.*

SELF-DEPENDENCE.

I lately happened to notice, with some surprise, an ivy, which, finding nothing to cling to beyond a certain point, had shot off into a bold elastic stem, with an air of as much independence as any branch of oak in the vicinity. So a human being thrown, whether by cruelty, justice, or accident, from all social support and kindness, if he have any vigour of spirit, and be not in the bodily debility of either childhood or age, will begin to act for himself with a resolution which will appear like a new faculty. *J. Foster.*

SELF-EXAMINATION—Nature of.

Sum up at night what thou hast done by day;
And in the morning, what thou hast to do.
Dress and undress thy soul; mark the decay [too
And growth of it; if with thy watch, that
Be down, then wind up both. Since we shall be
Most surely judged, make thy accounts agree. *Herbert.*

SELF-EXAMINATION—Wisdom of.

'Tis greatly wise to talk with our past hours, [heaven,
And ask them what report they bore to
And how they might have borne more welcome news. *Young.*

SELF-FREEDOM.

In the midst of events which seem to bespeak predestination, man still feels that he is free. The planets wheel through the heavens; the earth revolves on its axis, and performs its vast annual circuit; the seasons come and go; the clouds rise and vanish; the rain, the hail, and the snow descend; and in all this man has no voice. There is a system of government above, beyond, and around him, declaring a sovereignty which takes no counsel of him. But still, in the midst of all this, man possesses a consciousness of freedom. *S. G. Goodrich.*

SELF-GOVERNMENT—Nobility of.

In the little world within the breast

there are stations of rank, dominion, authority, to which we may aspire, or from which we may fall. There is an inward slavery, baser than any bodily servitude; there is an inward rule and governance of a man's spirit, an object of loftier ambition far than the possession of any earthly crown or sceptre. For self-government is indeed the noblest rule on earth. The highest sovereignty is that of the man who can say, "He hath made us kings unto God." The truest conquest is where the soul is "bringing every thought into captivity to the obedience of Christ." The monarch of his own mind is the only real potentate. *Caird.*

SELF-HATER.

None can more truly hate himself than he who loves himself with such a pernicious love, as becoming by it wholly dissolved in voluptuousness, he is neither able to obtain anything of himself, or to deny himself anything. *Drexelius.*

SELF-IGNORANCE.

Man, who busies himself in knowing all things else, is of nothing more ignorant than of himself. The eye, which beholds other things, cannot see its own shape; and, so, the soul of man, whereby he understands other objects, is usually ignorant of its own concernments. Now, as the eye which cannot see itself directly, may see itself reflexively in a glass, so God hath given us His Scripture, which St. James compares to a glass (James i, 23), and holds this before the soul, wherein is represented our true state and idea.

Bp. Hopkins.

SELF-INSPECTION—Overstrained.

By undue and overstrained self-inspection the mind is apt to become morbid and depressed, and to breed scruples, which tease and harass without producing any real fruit. The man becomes a valetudinarian in religion, full of himself, his symptoms, his ailments, the delicacy of his moral health; and valetudinarians are always a plague, not only to themselves, but to everybody connected with them.

Dr. Goulburn.

SELF-JUSTIFICATION.

Some persons no sooner get into a difficulty or quarrel, than they immediately begin to give their version of the affair to other parties, and commence a discourse of self-justification. They may effect their object with the thoughtless and weak-minded; but with all wise and sound-judging persons, they will create strong suspicions of guilt. Innocence can afford to be silent and leave her cause with them that know her most. Guilt cannot be quiet; but must make a great bluster with a view to wipe out its reproaches from conscience, and to allay the fears which it suspects in the minds of others concerning it. *John Bate.*

SELF-KNOWLEDGE—Definition of.

Self-knowledge is that acquaintance with ourselves, which shows us what we are, and do, and ought to be, in order to our living comfortably and usefully here, and happily hereafter. *J. Mason.*

SELF-KNOWLEDGE—Importance of.

Know thyself is one of the most useful and comprehensive precepts in the whole moral system; and it is well known in how great a veneration this maxim was held by the ancients; and in how high esteem the duty of self-examination is necessary to it. Thales, the Milesian, the prince of the philosophers, who flourished about A. M. 3330, and was contemporary with Josiah king of Judah, is said to be the first author of it; who used to say, that "for a man to know himself is the hardest thing in the world" (see Stanley's 'Life of Thales'). It was afterwards adopted by Chylon, the Lacedemonian; and is one of those three precepts which Pliny affirms to have been consecrated at Delphos in golden letters. It was afterwards greatly admired, and frequently adopted by others, till at length it acquired the authority of a divine oracle, and was supposed to have been given originally by Apollo himself. Of which general opinion Cicero gives us this reason; "because it hath such a weight of sense and wisdom in it, as appears too great to be attributed to any man." And this opinion, of its coming originally from Apollo himself, perhaps was the reason that it was written in golden capitals over the door of his temple at Delphos. *Ibid.*

SELF-KNOWLEDGE—Means of.

The means of it is self-examination; the end of it is self-government and self-enjoyment. It principally consists in the knowledge of our souls, which is attained by a particular attention to their various powers, capacities, passions, inclinations, operations, state, happiness, and temper. For a man's soul is properly himself (Matt. xvi, 26, compared with Luke ix, 25). The body is but the house; the soul is the tenant that inhabits it; the body is the instrument; the soul the artist that direct it.

Ibid.

SELF-KNOWLEDGE—Way to.

Learn God, thou shalt know thyself.

Tupper.

SELF-LOVE—Origin of.

By the entrance of sin into the world,

man was deprived of the love of his Creator; and his soul, which was still great, and still capable even of an infinite passion, retaining only the latter, this immediately diffused itself, and overflowed all the mighty space which had been evacuated by the love of God. And thus we came to love only ourselves, and to love ourselves infinitely; that is, to love all things with respect only to ourselves.

Pascal.

SELF-PRAISE—Success of.

Self-praise occasionally succeeds with ignorant and credulous persons; very seldom with those who have much knowledge of the world. He who can make a discerning mind think more highly of him for what he says of himself, must, without doubt, be a person of unusual ability and address. He must deserve all the praise he bestows on himself, for successful self-praise is the last triumph of genius. *G. W. Hervey.*

SELF-RIGHTEOUSNESS—Definition of.

Self-righteousness, that is, no righteousness at all—a righteousness in its own eyes, which can never be a righteousness in the eyes of God—a righteousness in which the impure are to purify the impure, and the unjust to justify the unjust. *Hare.*

SELF-RIGHTEOUSNESS—Unavailing.

What is all righteousness that men devise?
What, but a sordid bargain for the skies?
But Christ as soon would abdicate His own,
As stoop from heaven to sell the proud a throne. *Cowper.*

SELF-RIGHTEOUSNESS—Unsatisfying.

No man can quench his thirst with sand, or with water from the Dead Sea; so no man can find rest from his own character, however good, or from his own acts, however religious. *Dr. Bonar.*

SELF-RIGHTEOUSNESS—Vanity of.

Phidias, the great sculptor, was employed by the Athenians to make a statue of the goddess Diana, and he succeeded so well as to produce a *chef-d'œuvre.* But the artist became enamoured of his own work, and was so anxious that his name should go down to posterity that he secretly engraved his name in one of the folds of the drapery; which, when the Athenians discovered, they indignantly banished the man who had polluted the sanctity of their goddess. So would self-righteous sinners act with the pure, spotless robe of Him who knew no sin. Let them beware.

G. S. Bowes.

SELF-SACRIFICE—Nature of.

Self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is mere self-culture, and self-culture being occupied for ever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it, has in it no moral qualities at all, but to bear it rather than to surrender truth, or in order to save another is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another, in order to shield that other? Do you not know that there was actual pleasure in the keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painfulness? Is not the mystic yearning of love expressed in words most purely thus, Let me suffer for him?

This element of love is that which makes this doctrine an intelligible and blessed truth. So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.

F. W. Robertson.

SELF-SLAVES.

There have been men who could discipline and control armed legions in the most perilous encounters, but who never learnt the art of self-control. They knew nothing of fear in the most deadly strifes, when the slain around them were numbered by thousands, but they have cowardly shrunk from the contest with self. They have manfully fought for the liberties and honour of their country, but they have been the meanest slaves in the inner world of the heart. Hosts of vile passions, like ghastly spectres, peopled their souls, and they have never dared to look them in the face or to take one of them as a prisoner of war. Instead of dragging them to the altar and slaying them like deadly foes before the Lord, they have succumbed to them; nay, more, treacherous to their highest and best interests, they have cherished and fostered them. Bold as they may have been elsewhere, they proved themselves too craven-hearted to assault these internal enemies or to chase them away from the field of the heart. It is a lamentable fact, nevertheless a fact, that some of earth's greatest heroes have been the basest moral cowards. As the reward of their victories they have been adorned with robes of office, their

breasts have been decked with stars, and made to flash with gems. And well they might, for beneath that glittering robe was a heart stained with foulest blots and infamous crimes. The gems, in many cases were all outside. Not a single star of virtue studded the heart or beautified the soul. Within, like their own field of carnage, was full of dead men's bones, moral putrefaction and death.

R. Roberts.

SELF-WILL—Character of.

Self-will is the prince of death and darkness, which is at continual enmity with heaven; and the filthiness and poison of the serpent. This is the seed of the evil spirit which is perpetually at enmity with the seed of God and the heaven-born nature; its design and scope is, with a giant-like pride, to climb up into the throne of the Almighty, and to establish an unbounded tyranny in contradiction to the will of God, which is nothing else but the issue and efflux of His eternal and unbounded goodness. *John Smith.*

SELF-WILL—Fruits of.

It is only when a man *will* not enter into his Father's counsels; *will* not suffer the highest tastes to develop themselves, and the higher appetites to indulge their cravings with the bread of God; *will* grovel when God gives him wings to soar; *will* go on the belly snake-like when God lifts him and his front face to face with heaven; *will* clamour for flesh when the bread of God is in his very hand; it is only then, when the evil becomes deadly, and deepens into spiritual sin of the darkest dye and most incurable malignity, that God stays His hand, and closes His witness, withdraws His guardian angel, and leaves the will to itself. *J. B. Brown.*

SELF-WILL—Idolatry.

He that will not submit himself to, nor comply with, the eternal and uncreated will, but, instead of it, endeavours to set up his own will, makes himself the most real idol in the world, and exalts himself against all that is called God, and ought to be worshipped. To worship a graven image, or to make cakes and burn incense to the queen of heaven, is not a worse idolatry than it is for a man to set up self-will, to devote himself to the serving of it, and to give up himself to a compliance with his own will, as contrary to the Divine and Eternal Will. *John Smith.*

SELF-WILL—Power over.

A true Christian that hath power over his own will, may live nobly and happily, and enjoy a clear heaven within the serenity of his mind perpetually. When the sea of this world is most rough and tempestuous about him, then he can ride safely to anchor within the haven, by a sweet compliance of his will with God's will Like a strong man keeping his house, he preserves his goods in safety; and when God calls for him out of this state of mortality, he finds in himself a power to lay down his own life, neither is it so much taken from him, as quietly and freely surrendered up by him. *John Smith.*

SELF-WILL—Spring of Evil.

This is the true source and spring of all that envy, malice, bitterness of spirit, malcontentedness and impatience, of all those black and dark passions, those inordinate desires and lusts, that reign in the hearts and lives of wicked men.

Ibid.

SELFISH-MAN—Description of the.

Look at the selfish man! see how he locks
Tight in his arms his mortgages and stocks!
While deeds and titles in his hand he grasps, [clasps.
And gold and silver close around him
But not content with this, behind he drags
A cart well laden with the pondrous bags;
The orphans' wailings and the widow's woe,
From mercy's fountain cause no tears to flow:
He pours no cordial in the wounds of pain;
Unlocks no prison, and unclasps no chain;
His heart is like the rock where sun nor dew
Can rear one plant or flower of heavenly hue.
No thought of mercy there may have its birth,
For helpless misery or suffering worth;
The end of all his life is paltry pelf,
And all his thoughts are centred on—himself;
The wretch of both worlds; for so mean a sum,
"First starved in this, then damned in that to come." *W. Holmes.*

SELFISHNESS AND BENEFICENCE.

The ant is a type of selfishness in that it works purely for itself; the bee is a type of beneficence, because it works for the good of others. Christians, like the bee, should direct their labours for the good of the public and the glory of Christ, then shall they be rewarded in themselves with the honey of heaven's blessing, and be the means of giving to others the honey of the Gospel. *John Bate.*

SENSATION—Highest.

The highest pleasure of sensation comes

through the eye. She ranks above all the rest of the senses in dignity. He whose eye is so refined by discipline that he can repose with pleasure upon the serene outline of beautiful form, has reached the purest of the sensational raptures.

F. W. Robertson.

SENSE—Carnal.

I have read of a glass kept in an idol temple in Smyrna, that would make beautiful things appear deformed, and deformed things appear beautiful; carnal sense is such a glass to wicked men, it makes heavenly things which are beautiful to appear deformed, and earthly things which are deformed to appear beautiful.

Venning.

SENSES—Doors for Sin.

The senses are the cinque-ports by which sin is let out and taken in. The ingress and egress of sin is by the senses, and much of our danger lieth there, partly because there are so many objects that suit with our distempers, that do by them insinuate themselves into the soul, and therefore things long since seemingly dead will soon revive again and recover life and strength. *Manton.*

SENSIBILITIES—Developed.

Blackthorn shows its blossoms before its leaves. Analogy: sensibilities developed before reason is sufficiently expanded to protect them. *J. Foster.*

SENSIBILITIES—Fine.

Fine sensibilities are like woodbines, delightful luxuries of beauty to twine round a solid, *upright stem of understanding;* but very poor things, if, unsustained by strength, they are left to creep along the ground.

J. Foster.

SENSUALIST, VOLUPTUARY, EPICURE.

The *sensualist* lives for the indulgence of his senses, the voluptuary, from *voluptas*, pleasure, is devoted to his pleasures, and as far as these pleasures are the pleasures of sense, the voluptuary is a sensualist: the *epicure*, from *epicurus*, is one who makes the pleasures of sense his god, and in this sense he is a sensualist and a voluptuary. In the application of these terms, however, the *sensualist* is one who is a slave to the grossest appetites; the *voluptuary* is one who studies his pleasures so as to make them the most valuable to himself; the *epicure* is a species of *voluptuary* who practices more than ordinary refinement in the choice of his pleasures. *G. Crabb.*

SENSUALITY—Sordid.

Sordid and infamous sensuality, the most dreadful evil that issued from the box of Pandora, corrupts every heart, and eradicates every virtue. Fly! wherefore dost thou linger? Fly, cast not one look behind thee; nor let even thy thought return to the accursed evil for a moment.

Fenelon.

SENTIMENTALISM—Definition of.

What we mean by sentimentalism is that state in which a man speaks deep and true, not because he feels them strongly, but because he perceives that they are beautiful, and that it is touching and fine to say them—things which he fain would feel, and fancies that he does feel.

F. W. Robertson.

SERMON—Best.

He is the best artist that can most livelily and powerfully display Jesus Christ before the people, evidently setting Him forth as crucified among them: and that is the best sermon that is most full of Christ, not of art and language. *J. Flavel.*

SERMON—Well-Studied.

Once, when in Boston, during the latter part of his life, Dr. West was invited by Dr. Clarke, of the first Church, to preach for him. About an hour before the services were to commence, Father West requested his friend to give him a text. At this Dr. Clarke was alarmed, and asked if it were possible that he was going to preach without notes and with no other preparation. "Come, come," said Father West, "it is my way, give me a text." Dr. Clarke selected Romans xiv, 22: "What if God, willing to show His wrath, and make His power known, endured with long-suffering the vessels of wrath fitted to destruction." Dr. West looked over the Bible a few minutes, turning down leaves here and there, and then went into the church, where he preached a cogent, logical discourse, an hour and twenty minutes long, on that perplexing subject. The strong men of the congregation were intensely interested, and Dr. Clarke, on coming from the pulpit, exclaimed, "Why Father West, it would have taken me three months to prepare such a discourse." "Ha, ha, ha," was the reply, "and I have been studying it out twenty years."

Dr. Sprague.

SERMONS—Long.

There is nothing against which a preacher should be more guarded than length. "Nothing," says Lamont, "can justify a long sermon. If it be a good one, it need not be long; and if it be a bad one, it ought not to be long." Luther, in the enumeration of nine qualities of a good preacher, gives as the sixth, "That he should know when to stop." Boyle has an essay on patience under long preaching. This was never more wanted since the

Commonwealth than now, in our own day, especially among our young divines and academics, who seem to think that their performances can never be too much attended to. I never err this way myself but my conviction always laments it; and for many years after I began preaching, I never offended in this way. I never exceeded three quarters of an hour, at most. I saw one excellency was within my reach—it was brevity, and I determined to obtain it. *W. Jay.*

SERMONS—Making.

Whilst Thomas Shepherd, a contemporary of Jonathan Edwards, was on his dying bed, several young ministers came to see him. He looked at them with great interest and solemnity and uttered these weighty words; "Your work is great, and calls for great seriousness. As to myself, I can say three things—that the study of every sermon cost me tears; that before I preached a sermon I got good by it myself; and that I always went up into the pulpit as if I were to give my account to my Master." *J. G. Wilson.*

SERMONS—Preaching Printed.

Bishop Burnet, at one of his visitations, when the name of a very old clergyman was called over (of whom a private complaint had been made that the parish could not endure him, he gave such bad sermons), gravely chided the poor parson: "I am told, Mr. —, that your parish is very well satisfied with you in many respects; but they are much discontented with your sermons. Now, there is no excuse for this; for, instead of preaching extempore, as I am told you sometimes do, or giving them your own compositions, you have only to preach good printed sermons, and they will have no cause to complain." "May it please your lordship," replied the clergyman, "you have been wholly misinformed. I have long been in the habit of preaching printed sermons, and those I have preferred are your lordship's." *Anon.*

SERMONS—Writing.

Henry Melvill is the most popular preacher in London. He prepares and preaches but one sermon in a week, which he always writes twice, very often three times. Professor Park, in his eloquent memoir of the late Mr. Homer, communicates the following facts:—"The editor of Massilon's Lent Sermons regards it as a prodigy that he finished a discourse in so short a time as ten or twelve days. This eminent preacher sometimes rewrote a single sermon fifteen or even twenty times. A distinguished scholar in our own land rewrote the most useful of his sermons thirteen or fourteen times, and laboured in connection with a literary friend two whole days on as many sentences. A living divine, who has been called the prince of our pulpit orators, spent a fortnight on a single discourse, which has already accomplished more good than 4000 which were written by another of our pastors, at the rate of two a week. On the blank leaf of one of Dr. Griffin's manuscripts, it appeared that his discourse had been preached ninety times! Thus it had been touched and retouched, reviewed and re-written, till, so far as the author's power availed, it was perfected. *W. Balkam.*

SERVANT—Good.

A good servant considers himself bound by the laws of God, as well as of man, to be strictly honest, just, and faithful, with regard to everything committed to his charge; he will not content himself with eye service, but is as careful of his master's property as if it were his own, and that equally as much in his absence as when his master is present with him. He obeys all the just and reasonable commands of his master with zeal and pleasure. He does not stand in need of admonitions to the performance of his duty, nor reproaches for the omission of it. He treats his master with respect in his presence, and never slanders him when out of his hearing. He endeavours to promote the same fidelity amongst his fellow servants which he constantly practices himself, and if they will act otherwise he thinks it his duty to acquaint his master with their conduct. If his master is a man of piety, he respects him the more for it, and esteems it a great privilege to attend with him at public worship, and to have the benefit of his precepts and example. *L. M. Stretch.*

SERVANTS—Faithful.

A shepherd had driven part of his flock to a neigbouring fair, leaving his dog to watch the remainder during that day and the next night, expecting to revisit them in the morning. Unfortunately, however, when at the fair, the shepherd forgot both his dog and sheep, and did not return home till the morning of the third day. His first inquiry was, whether his dog had been visited? The answer was, "No." "Then he must be dead," replied the shepherd, with a tone and gesture of anguish; "for I know he was too faithful to desert his charge." He instantly repaired to the heath. The dog had just sufficient strength remaining to crawl to his master's feet and express his joy at his return, and almost immediately after expired.

If this shepherd's dog was so faithful to his master and work, how much more should all servants be faithful to their

Master who is in heaven, and to the work which He has appointed them on earth?

John Bate.

SERVANTS—Treatment of.

I am quite sure that no one would have to complain of servants if they would both bear in mind the sensitiveness which is already produced by the improved education of the class from which they are taken, and, while they carefully avoid the peremptory tone of command which is too common, trust them more. Many a well-intentioned lady, moreover, keeps up a spirit of small but chronic resentment in her household by supervision in those matters which lie outside the covenant between mistress and servant. Servants, for example, should never be compelled to do their shopping and see their friends on the sly. Let them have the privilege of entertaining some of their acquaintances, and going out to do their own inevitable business. Arrange, if possible, for your servants to have a party of their own friends some day when you are away from home yourself. When you are absent for a time, bring back some little present; not an offensively good book, but such a knick-knack as is decorative rather than severely useful. Do not be too censorious about bonnets and hoops. Rather give your maid some article of dress which is dainty, and yet becoming, and thus win her confidence, by assuming the righteousness of a certain amount of personal self-respect. Meet the inevitable weaknesses of youth, good looks and high spirits, half-way, and let your own good taste and better cultivation lead them aright. Do not sniff at them, and send them off at a tangent, thus possibly driving them into defiant and outrageous extremes. Above all, be courteous. Do not claim as a prerogative of gentility to speak sharply to those who are required to answer you with respect. It seems to me that servants are sometimes expected to be the most gentle in the household, and to keep rules of politeness which their betters are exempted from observing. If you treat your equal with courtesy, who is privileged to resent an impertinence, how much more cautious should you be in your tone towards those from whom you demand a respectful demeanour.

Chambers.

SERVICE OF GOD—Activity in the.

This angel (who delivered Peter), like the other angels of God—like the angel that hurried Lot—appears in a kind of solemn haste. "Arise up quickly," he says; "gird thyself." These spirits, when their purpose is effected, do not stand in wonderment at their own exploits—they take no breathing time—they want no leisure to rest from the toil and contemplate the conquest. It is a very ordinary thing to them—it excites no particular surprise or elation in their minds—they do not think of repose. So should it be with the servants of God on earth. They should not stand still, wondering at their own doings, or think they deserve a year's holiday after the labour of one exploit; they also should be in solemn haste—their time is all too short. Not an hour should pass, after their greatest effort, without preparing for some new service.

John Foster.

SERVICE OF GOD—Heart in the.

God marks how I speak, and how you hear, and how we pray in this place; and if it come not from the heart, He repels it as fast as it goes up, like the smoke which climbs towards heaven, but never comes there. Man thinks when he hath the gift, he hath the heart too; but God, when He hath the gift, calls for the heart still. The Pharisee's prayer, the harlot's vow, the traitor's kiss, the sacrifice of Cain, the feast of Jezebel, the oblations of Ananias, the tears of Esau, are nothing to Him, but still He cries, Bring thy heart or bring nothing; like a jealous husband when he hath a wife, yet he is jealous whether he hath her heart; so whatsoever thou do, yet God is jealous still and respects not what thou doest, but whether thou do it from the heart, that is, of mere love toward Him. If Pilate had washed his heart when he washed his hands, he had been cleaner than Naaman when he came out of Jordan; if the Shechemites had circumcised their hearts when they circumcised their flesh, they had saved their souls when they had lost their lives; if Cain had offered his heart when he offered the fruits, his offering had been as acceptable as Abel's. But as swine's flesh was like sheep's flesh, yet was not accepted, because it came from an unclean beast; so Cain's offering, Pilate's washing, the Shechemites' circumcision, the Pharisee's prayer, and fasts, and alms, were as fair as the apostles'; yet they had no reward, but "*woe to you hypocrites,*" because they wanted the heart, which is like the fire that kindleth the sacrifice.

Henry Smith.

SERVICE OF GOD—Reasonable.

Right reason acquiesces in and approves of the dedication and sacrifice of everything we have and are to the honour of our God. It is infinitely right and fit to engage ourselves unto the Lord; it is proportionate to His excellencies, and to our state and wants. The way of obedience approves itself to the mind of man, and is sanctioned by the approbation of his inmost soul. We, then, treat God as He is;

we act agreeably to His nature and our relations to Him. Till we do this, we act most irrationally; we "walk in a lie." Sinners "who conform themselves to this world," and refuse to dedicate their bodies and souls to God, choose a most unreasonable part; so unreasonable, that at the last day they will be condemned out of their own mouths; and conscience will goad them, as "the worm that never dies," with its keen but just reproaches through eternity. *Bp. D. Wilson.*

Whoever entered into the service of God with all his heart, as the Scripture directs, never found his reason rise in rebellion against him, any more than when as a servant he serves his master, or, as a subject, he serves his king; or, as a child, he obeys his parents. The service of God is in such harmony with reason, that it is only when engaged in it that man discovers his reason to occupy its proper place, and to exercise itself in its own legitimate functions. God is a being of infinite perfect reason; and can we imagine Him to require a service from His creatures contrary either to Himself or to them?

John Bate.

SERVICE OF GOD—Selfish.

Many men seek themselves in seeking God; and serve Him that they may serve themselves of Him. *Venning.*

SERVICE OF GOD—Sinister.

Some men are kind to others but for their own ends, and when they have once attained the end for which they were kind, there's an end of their kindness; they will serve you for their needs, and when you have served their needs, you shall observe that they will neither serve nor observe you any longer. Alas, do not men serve God thus! Doth not *rich* Jacob forget to pay what *poor* Jacob did promise.

Venning.

SICK-BED PROMISES.

Some make many fair promises of obedience, but it is on the rack, and in the furnace, or as children under the rod: "O, if I might but recover this sickness, or be eased of this affliction, I would then be a new man, and redeem my misspent time!" And yet many of these, like Pharaoh, when they have any respite, find out ways to shift and delude their own promises, and, like melted metal taken out of the furnace, return again unto their own hardness. So a good divine observes of the people of this land, in the time of the great sweat in King Edward's days (I wish we could find even so much in these days of calamity which we are fallen into), as long as the heat of the plague lasted, there was crying out, "Peccavi, mercy, good Lord, mercy, mercy!" Then lords and ladies, and people of the best sort, cried out to the ministers, "For God's sake tell us what we shall do to avoid the wrath of God; take these bags; pay so much to such an one whom I deceived; so much restore unto another, whom, in bargaining I overreached; give so much to the poor, so much to pious uses," &c. But after the sickness was over, they were just the same men as they were before. Thus, in time of trouble, men are apt to make many prayers and covenants, to cry unto God, "Arise, and save us, deliver us this time;" they inquire early after God, and flatter Him with their lips, and own Him as their God and Rock of Salvation, and presently "start aside like a deceitful bow." As Austin notes, that, in time of calamity, that the very heathens would flock unto the Christian churches, to be safe amongst them. And when the Lord sent lions among the Samaritans, then they sent to inquire after the manner of His worship (2 Kings xvii, 25, 26). Thus many men's covenants are founded only in terrors of conscience. They throw out their sins, as a merchant at sea his rich commodities in a tempest, but in a calm wish for them again. *Bp. Reynolds.*

SICKNESS—Benefit of.

Health and the sun have been always sung and praised; I will now celebrate sickness and shade. I will celebrate thee, bodily sickness, when thou layest thy hand on the head and heart of man, and sayest to the sufferings of his spirit, "Enough!" Thou art called on earth an evil; ah! how often art thou a good, a healing balsam, under whose benign influence the soul rests after its hard struggles, and its wild storms are still! More than once hast thou prevented suicide, and preserved from madness. The terrible, the bitter words which destroy the heart are by degrees obliterated during the feverish dreams of illness; the terrors which lately seemed so near us are drawn away into the distance; we forget—God be thanked!—we forget, and when, at last, we arise with exhausted strength from the sick bed, our souls often awake, as out of a long night, into a new morning. So many things, during the illness of the body, conspire to soften the feelings; the still room—the mild twilight through the window-curtains—the low voices—and then, more than all, the kind words of those who surround us—their attention—their solicitude—perhaps a tear in their eyes—all this does us good—does us essential good; and when the wise Solomon enumerated all the good things which have their time upon earth, he forgot to celebrate sickness among the rest.

Frederika Bremer.

SICKNESSES—Moral.

One is sick of an overflowing of the gall, another of the vertigo of inconstancy, another of the choking squinancy of curses and blasphemies; one of the boulimy of gluttony, another of the pleuritical stitches of envy; one of the contracting cramp of coveteousness, another of the atrophy of unproficiency; one is hide-bound with pride, another is consumed with emulation; another rotten with corrupt desires; and we are so much the sicker, if we feel not these distempers. *Bp. Hall.*

SILENCE—Power in.

In silence mighty things are wrought—
Silently builded, thought on thought,
Truth's temple greets the sky:
And like a citadel with towers,
The soul, with her subservient powers,
Is strengthened silently.

Soundless as chariots on the snow,
The saplings of the forest grow
To trees of mighty growth;
Each nightly star in silence burns,
And every day in silence turns
The axle of the earth.

The silent frost, with mighty hand,
Fetters the rivers and the land
With universal chain;
And, smitten by the silent sun,
The chain is loosed, the rivers run,
The lands are free again.

O, Source unseen, of life and light,
Thy secrecy of silent might
If we in bondage know
Our hearts, like seeds beneath the ground,
By silent force of life unbound,
Move upward from below. *T. T. Lynch.*

SILENCE—Wisdom in.

Most men speak when they do not know how to be silent. Seldom do you see any one silent, when to speak is of no profit. He is wise who knows when to hold his peace. Tie your tongue, lest it be wanton and luxuriate; keep it *within* the banks; a rapidly flowing river soon collects mud. *Ambrose.*

SILENCE OF GOD IN CREATION.

When He spake all things into being, the everlasting silence remained unbroken. No stir was seen, no commotion felt. The starting into life of ten thousand times ten thousand millions of angels from the deep abyss of eternity, created no noise. The creation of millions upon millions of worlds, by the fiat of His matchless power, was done in noiselessness and peace. *Dr. F. W. Faber.*

SIMPLICITY—Difficult.

Some able and excellent men are never able to get down to the level of children. A man of this class, a learned theological professor, was once engaged to address a Sunday School. He read a number of verses from the Bible, and then said, "Children, I intend to give you a summary of the truth taught in this portion of the Scripture." Here the pastor touched him, and suggested that he had better explain to the school what "summary" meant. So he turned round and said to the children, "Your pastor wants me to explain what summary means, and I will do so. Well, children, summary is an *abbreviated synopsis* of a thing." *Anon.*

SIMPLICITY—Mistaking.

There is a great mistake made on the subject of simplicity. There is one simplicity of circumstances; another simplicity of heart. These two must not be confounded. It is common to talk of the humble poor man, and the proud rich man. Let not these ideas be inseparably blended together. There is many a man who sits down to a meal of bread and milk on a wooden table, whose heart is as proud as the proudest whose birth is royal. There is many a one whose voice is heard in the public meeting, loudly descanting on regal tyranny and aristocratic insolence, who, in his own narrow circle, is as much a tyrant as any oppressor who ever disgraced the throne. And there is many a man who sits down to daily pomp, to whom gold and silver are but as brass and tin, and who bears in the midst of it all a meek, simple spirit, and a "heart refrained as a weaned child." Many a man who lives surrounded with homage, and hearing the applause and flattery of men perpetually, on whose heart these things fall flat and dead, without raising one single emotion of fluttered vanity. *F. W. Robertson.*

SIMPLICITY OF HEART.

The man of pure and simple heart
Through life disdains a double part;
He never needs the screen of lies,
His inward bosom to disguise. *Gay.*

SIMPLICITY IN LANGUAGE.

Be simple, be unaffected, be honest in your speaking and writing. Never use a long word where a short one will do. Call a spade a spade, not *a well-known oblong instrument of manual husbandry;* let home be *home*, not a *residence;* a place a *place*, not a *locality;* and so of the rest. Where a short word will do, you always lose by using a long one. You lose in clearness; you lose in honest expression of your meaning; and, in estimation of all men who are qualified to judge, you lose in reputation for ability. The only true way to shine, even in this false world, is to be

modest and unassuming. Falsehood may be a very thick crust, but in the course of time, truth will find a place to break through. Elegance of language may not be in the power of all of us; but simplicity and straightforwardness are. Write much as you would speak; speak as you think. If with your inferiors, speak no coarser than usual; if with your superiors, no finer. Be what you say; and, within the rules of prudence, say what you are.

Dean Alford.

SIN—Besetting.

The bosom sin in grace exactly resembles a strong current in nature, which is setting full upon dangerous shoals and quicksands. If, in your spiritual computation, you do not calculate upon your besetting sin, upon its force, its ceaseless operation, and its artfulness, it will sweep you on noiselessly, and with every appearance of calm, but surely and effectually, to your ruin. So may we see a gallant ship leave the dock, fairly and bravely rigged, and with all her pennons flying; and the high sea, when she has cleft her way into it, is unwrinkled as the brow of childhood, and seems to laugh with many a twinkling smile; and when night falls, the moonbeam dances upon the wave, and the brightness of the day has left a delicious balminess behind it in the air, the ship is anchored negligently and feebly, and all is then still save the gentle drowsy gurgling, which tells that water is the element in which she floats; but in the dead of the night the anchor loses its hold, and then the current, deep and powerful, bears her noiselessly whither it will; and in the morning the wail of desperation rises from her decks, for she has fallen on the shoal, and the disconsolateness of the dreary twilight, as the breeze springs with the daybreak, and with rude impact dashes her planks angrily against the rock, contrasts strangely with the comfort and peacefulness of the past evening. Such was the doom of Judas Iscariot. Blessed with the companionship of our Lord Himself, dignified with the Apostleship, and adorned with all the high graces which that vocation involved, he was blinded to the under-current of his character, which set in the direction of the mammon of unrighteousness, and which eventually ensured for him an irretrievable fall.

Dr. Goulburn.

SIN—Blinding of.

It is among the most potent of the energies of sin, that it leads astray by blinding, and blinds by leading astray; that the soul of man, like the strong champion of Israel, must have its "eyes put out," when it would be "bound with fetters of brass," and condemned "to grind in the prison house" (Judges xvi, 21).

Archer Butler.

SIN—Burden of.

Sin is an intolerable burden (Isa. i, 3); such as presseth down (Heb. xii, 1); a burden it is to God (Amos ii, 13); to Christ it was when it made Him sweat water and blood; to the angels when it break their backs and sunk them into hell; to men, under whom the very earth groaneth, the axletree thereof is ever ready to crack, &c. It could not bear Korah and his company, and spewed out the Canaanites, &c. *John Trapp.*

SIN—as Clouds.

1. Clouds sometimes obstruct the beneficial influences of heaven coming upon the earth; so sin prevents the blessings of the Saviour's Gospel flowing into the hearts of men.

2. Clouds have their origin in the earth; sin in its origin is beneath and not above.

3. Clouds are often charged with evil—the electric fluid—the fearful storm; so is sin filled with the most woeful evils to humanity.

4. Clouds sssume every variety of shape, colour, and duration; so sin has no set form, but varies according to persons, circumstances, times, and places.

5. Clouds cannot be dispersed by any human agency; nor can sin be forgiven by any power less than Divine.

John Bate.

SIN—Covering.

To cover the sin which lies on the conscience with a layer of earnest efforts to do right will not take the sin away; the underlying sin will assimilate all the dead works that may be heaped upon it, and the result will be a greater mass of sin.

Arnot.

SIN—Cunning.

Oh, what authority and show of truth
Can cunning sin cover itself withal!

Shakespeare.

SIN—Curse of.

O sin! how hast thou curst us! Thou hast thrown up a barrier between ourselves and God; with thy chilling breath thou hast extinguished the light of our household joys; thou hast unstrung our harp, and filled the air with discordant cries; thou hast unsheathed the sword, and bathed it in human blood; thou hast dug every grave in the bosom of the fair earth; but for thee we should not have known the name of widow or orphan, tear and sigh, sorrow and death; but for thee our hearts had been untorn by a pang, and our joy pure as the ecstacies of heaven.

Dr. J. Parker.

SIN—Curse on.

Look outward; and behold a curse in the creature, vanity, emptiness, vexation, disappointments; every creature armed with a sting, to revenge its Maker's quarrel.

Look inward; and behold a curse in the conscience, accusing, witnessing, condemning, haling to the tribunal of vengeance; first defiling with the allowance, and after terrifying with the remembrance of sin.

Look upward; and behold a curse in the heavens; the wrath of God revealed from thence upon all unrighteousness.

Look downward; and behold a curse in the earth; death ready to put a period to all the pleasures of sin, and like a trap-door to let down into hell, where nothing of sin will remain but the worm and the fire.

Look into the Scripture, and see the curse there described; an everlasting banishment from the glory of God's presence; an everlasting destruction by the glory of His power. *Bp. Reynolds.*

SIN—Death of.

There is nothing so hard to die as sin. An atom may kill a giant, a word may break the peace of a nation, a spark burn up a city; but it requires earnest and protracted struggles to destroy sin in the soul. *Dr. Thomas.*

SIN—Debasement of.

Reuben by incest lost his dignity; and though he was the first-born, he could not excel (Gen. xlix. 4). God made us in His own image, a little lower than the angels; but sin hath debased us. Before Adam sinned, he was like an herald that hath his coat of arms upon him; all reverence him, because he carries the king's coat-of-arms; but let this coat be pulled off, and he is despised, no man regards him. Sin hath done this; it hath plucked off our coat of innocency, and now it hath debased us, and turned our glory into shame (Dan. xi, 21). "And there shall stand up a vile person." This was spoken of Antiochus Epiphanes, who was a king, and his name signifies illustrious; yet sin had degraded him, he was a vile person. *T. Watson.*

SIN—Deceitfulness of.

When a man sinneth, he thinketh with himself, I will do this no more; after, another sin promiseth as much profit as that, and he saith again, I will do this no more; presently another sin promiseth as much profit as that, and he saith again, I will do this and no more.

This is the property of sin to spur a man forward, until he commit that which he condemneth himself, that he may be tormented of his own conscience. *Henry Smith.*

SIN—Deceitfulness of.

It hath many secret ways of insinuating; it is like a Delilah; it's like Jael to Sisera; sin is a sweet poison, it tickleth while it stabbeth; the first thing that sin doth is to bewitch, then to put out the eyes, then to take away the sense and feeling; to do to a man as Noah's daughter's did to him, make him drunk, and then he doth he knoweth not what. As Joab came with a kind salute to Abner, and thrust him under the fifth rib, while Abner thought of nothing but kindness, so sin comes smiling, comes pleasing and humouring thee, while it giveth thee a deadly stab. *Anthony Burgess.*

Sin is composed of nought but subtle wiles,
It fawns and flatters, and betrays by smiles;
'Tis like the panther, or the crocodile,
It seems to love, and promises no wile,
It hides its sting, seems harmless as a dove;
It hugs the soul, and hates when 't vows most love.
It plays the tyrant most by gilded pills,
It secretly ensnares the souls it kills.
Sin's promises they all deceitful be,
Does promise wealth, but pay us poverty;
Does promise honour, but doth pay us shame;
And quite bereaves a man of his good name;
Does promise pleasure, but doth pay us sorrow;
Does promise life to-day, pays death to-morrow.
No thief so vile, nor treacherous as sin,
Whom fools do hug, and take much pleasure in. *Keach.*

SIN—Definition of.

Sin is a defect, or an inclination, or action repugnant to the law of God, offending God, and making him that sinneth, together with all his posterity, guilty of temporal and eternal punishment, except remission be granted for the Son of God our Mediator. *Archbishop Parker.*

SIN—Destruction by One.

You may be saved *from*, you cannot be saved *in*, your sins. One sin, even one! is the "dead fly, that maketh the apothecary's ointment to stink;"—the fatal leak, which, however small and concealed from the public eye, if not stopped, fills and sinks the ship. Hell enters at the smallest breach of God's law, and the smallest sin is thus an enormous evil. *Dr. Guthrie.*

SIN—Excuses for.

Serpens decepit was Eve's plea, and she pleaded but truth, for the serpent had, indeed, beguiled her; St. Paul hath said it after her twice over. Esau, after he had sold his birthright his own self, yet accused his brother for supplanting him. Aaron for making the calf, and Saul for sparing the cattle, both contrary to God's express command, yet both lay it upon the people. Others have done the like, and still do, and will do to the world's end. But alas! these fig-leaves are too thin to hide our nakedness; all these excuses are insufficient to discharge us from being the authors of our own destruction. *Bp. Sanderson.*

SIN—Faith in.

Were a cup of pleasant wine put into you hands and you knew for certain that a deadly poison was mixed up with the wine, which would rack you with the fiercest pains, and ere long tear soul and body in sunder—who would drink it? who would not dash it from him forthwith? Yet, if we had but faith, we should know and feel that sin is deadlier than the deadliest poison, that it racks us with fiercer pains, and gives us over to a more terrible dissolution. For it cuts us off from God, from Him who is the only source of all blessing and peace. *Archdeacon Hare.*

SIN—as Fire.

1. Sin is like fire in the forms in which it exists—fire exists in two states; the *insensibly latent*, and the *sensibly active*.
2. Sin is like fire in its tendency to spread itself.
3. Sin is like fire in its power of changing everything to its own nature.
4. Sin is like fire in its repelling energy.
5. Sin is like fire in its devouring capability.
6. Sin is like fire in its power to inflict pain.
7. Sin is like fire in its susceptibility of being extinguished. *Dr. Thomas.*

Sin is like fire in that it will never die out while it is supplied with suitable fuel. Unpardoned by grace, it will be its own fuel, and burn for ever. *John Bate.*

SIN—First.

The first sin—that is still running like currents of fire through all the ramifications of humanity; the first sin, that has made the earth heave, surge, groan, and travail together in pain—robbed heaven of some of its brightest ornaments—built the great state prison of hell, kindled its first fires, and awakened groans that never end. *Dr. Beaumont.*

SIN (First)—Effects of the.

There was a time when all the sin which was in the world was enclosed in one sinful wish in the breast of one woman. She had permission to eat of every tree but one, but that one God prohibited, saying, "In the day thou eatest thereof, thou shalt surely die." A transient thought, immediately repressed or disapproved, would not have been sin; for, as Milton says,

"Evil into the mind of God or man
May come and go, so unapproved, and leave
No spot or blame behind;"

but she indulged that wish, and hankered after that fruit; and in that sinful wish all the sin of the earth once lay. That wish became an act; and now let him who would write the sins and woes of earth first count for us the snow flakes of five thousand winters, and tell us the number of drops in all the rivers and oceans. "By one man's disobedience many were made sinners;" and their history is the history of wars, lust, intemperance, violence. O sin! what hast thou done? What canst thou not do? *N. Adams.*

SIN—Fleeing from.

We often say, "Flee from sin as from the face of a serpent." Perhaps very few of you know how a man feels when, for the first time, he finds himself, as I remember finding myself, within a few inches of a serpent—when he sees the cobra di capella rearing its head ready to strike, and knows that one stroke of those fangs is death, certain death. That moment he experiences a varied passion, impossible to describe; fear, hatred, loathing, the desire to escape, the desire to kill, all rush into one moment, making his entire being thrill. Now, take two men, one is in the face of that serpent, the other is in the presence of the old serpent called Satan, the devil. One is in danger of the sting, the other is in danger of committing sin. Which of the two has most reason to flee? O, thou that art tempted to sin this day against God, flee from sin as from the face of a serpent—a far deadlier serpent is that old serpent the devil than the other. Fear every sin—"abhor it." The Apostle's word is not dislike it, disapprove of it, have a distaste for, an aversion to it; it is not even the ordinary word hate, but a word much stronger than any of these—a word which in the original is never used except this once in the whole of the New Testament. The literal meaning of it seems to be, Hate it as you would hate the River Styx; and to the people to whom he wrote the idea conveyed was, Hate it as you would hate the way to hell. So it is the way to hell.

Hate it always as you would hate the way to hell. *W. Arthur.*

SIN—Forgiveness of.

The forgiveness that is with God is such as becomes Him, such as is suitable to His greatness, goodness, and other excellences of His nature, such as that therein He will be known to be God. It is not like that narrow, difficult, halving and manacled forgiveness that is found amongst men, when any such thing is found amongst them; but it is full, free, boundless, bottomless, absolute—such as becomes His nature and excellences. It is, in a word, forgiveness that is with God, and by the exercise whereof He will be known so to be. If there be any pardon with God, it is such as becomes Him to give: when He pardons He will abundantly pardon. Go with your half-forgiveness, limited, conditional pardons with reserves and limitations, unto the sons of men; it may be it may become them—it is like themselves: that of God is absolute and perfect, before which our sins are as a cloud before the east wind and the rising sun. Hence He is said to do this work with His whole heart and His whole soul, freely, bountifully, largely, to indulge and forgive unto us our sins, and to cast them unto the bottom of the sea—unto a bottomless ocean, an emblem of infinite mercy. *Dr. J. Owen.*

SIN—the Greatest Evil.

Saith the judgment of a Christian, "Sin is the greatest evil in all the world, 'tis the only thing that God abhors, and that brought Jesus Christ to the cross, that damns souls, that shuts heaven, and that has laid the foundation of hell. Or, it is the pricking thorn in my eye, the deadly arrow in my side, the two-edged sword that hath wounded my conscience, and slain my comforts, and separated between God and my soul. O, it is that which hath hindered my prayers, and embittered my mercies, and put a sting into all my crosses, and, therefore, I can't but disapprove of it, and disallow of it, and condemn it to death; yea to hell, from whence it came." "I thus preach, and thus think," saith Chrysostom, "that it is more bitter to sin against Christ, than to suffer the torments of hell." *T. Brooks.*

SIN—Given up to.

"Ephraim is joined to idols, let him alone!" is to my mind among the most awful sentences in the word of God. How often does it happen, in the history of these wilful sinners of the flesh, that after a while all things seem to smile upon them and prosper them according to their heart's desires. Are they mad for gold? gold seems to roll in upon them. Are they mad for pleasure? their seductive arts are successful, and victims come readily to their lure. Are they mad for drink? those around them, kindred, friends, cease to strive with them, and give it up as hopeless; shame, too, abandons them, they may wallow in beer or gin, nobody cares. It is very wonderful to see how often, if a man is bent on an end which is not God's end, God gives it him, and it becomes his curse. God does not curse us; He leaves us to ourselves; that is curse enough, and from that curse what arm can save us! We *will* have it, and we shall have it. We leap through all the barriers which He has raised around us to limit us, yea, though they be rings of blazing fire, we will through them and indulge our lust; and in a moment He sweeps them all out of our path—perhaps roses spring to beguile, where flames so lately blazed to warn. "Flesh, give us flesh to eat! This manna does not tickle the palate nor fire the blood. We will have flesh!" "Yes! here is flesh. You shall have it; see here, in this blank wilderness, the flesh is falling round you in showers. Kill and eat; there is nothing to hinder you; gorge yourselves, here is plenty; and then lie down to sleep—the sleep of sated lust shall be your grave."
J. B. Brown.

SIN—Growth of.

Just as the sinner does not note the lines of deformity settling day by day over his countenance, so neither does he discern the lineaments of moral repulsiveness daily deepening into his soul. *Anon.*

SIN—Hateful Nature of.

From the scheme of man's redemption we learn that sin must be something far more hateful in its nature, something of a deeper malignity, than is generally understood. It could be no inconsiderable evil that could require such a remedy as the humiliation of the second person in the Godhead. It is not to be supposed that any light cause would move the merciful Father of the universe to expose even an innocent man to unmerited sufferings. What must be the enormity of that guilt, which God's mercy could not pardon till the only begotten Son of God had undergone its punishment? How great must be the load of crime, which could find no adequate atonement till the Son of God descended from the bosom of the Father, clothed Himself with flesh, and being found in fashion as a man, submitted to a life of hardship and contempt, to a death of ignominy and pain!

From this scheme we learn further, that the good or ill conduct of a man is a thing of far more importance and concern in the

moral system than is generally imagined. Man's deviation from his duty was a disorder, it seems, in the moral system of the universe, for which nothing less than Divine wisdom could devise a remedy—the remedy devised nothing less than Divine wisdom and power could apply. Man's disobedience was, in the moral world, what it would be in the natural, if a planet were to wander from its orbit, or the constellations to start from their appointed seats. It was an evil for which the regular constitution of the world had no cure, which nothing but the immediate interposition of Providence could repair.

Bp. Horsley.

SIN—Hatred of.

We never so truly hate sin, as when we hate it for its own ugliness and deformity; as we never love God so truly, as when we love Him for His own beauty and excellency. If we calculate aright, as we shall find nothing better than God Himself, for which we should love Him; so neither shall we find anything worse than sin itself, for which we should hate it.

John Smith.

It is a saying of Anselm, "If hell were on one side, and sin on the other, I would rather leap into hell, than willingly sin against my God." *T. Watson.*

SIN—Indestructibility of.

If you cut a gash in a man's head you may heal it, but you can never rub out, nor wash out, nor cut out the scar. It may be a witness against you in his corpse; still it may be covered by the coffin or hidden in the grave; but then it is not till decomposition shall take place, that it shall *entirely* disappear. But if you smite a soul, the scar remains; no coffin or grave shall hide it; no revolution, not even the upturning of the physical universe, shall obliterate it; no fire, not even the eternal furnaces of hell shall burn it out.

Dr. Thomson.

SIN—Indulgence in.

He that allows himself in any sin, or useth any unnatural dalliance with any vice, does nothing else, in reality, than entertain an *incubus* dæmon; he prostitutes a wanton soul, and forces it to commit lewdness with the devil itself.

John Smith.

SIN—without Infancy.

Sin is the only thing in the world which never had an infancy, that knew no minority.

Dr. South.

SIN—Influence of a Single.

During the summer of 1853, I was an invalid, writes a gentleman, and was induced, on the recommendation of my physician, to go to the Hydropathic Establishment at Sudbrook Park, near Richmond, in Surrey. During my sojourn there, I was one day walking through the romantic grounds and park with some friends and the proprietor, Dr. Ellis, when the doctor drew our attention to a large sycamore tree, decayed to the core.

"That fine tree," said he, "was killed by a single worm."

In answer to our inquiries, we found that about two years previously, the tree was as healthy as any in the park, when a wood-worm, about three inches long, was observed to be forcing its way under the bark of the trunk. It caught the eye of a naturalist who was staying at the establishment. He remarked, "Let that worm alone, Doctor, and it will kill the tree." This seemed very improbable, but it was agreed that the black-headed worm should not be disturbed.

After a time, it was found that the worm had tunnelled its way a considerable distance under the bark. The next summer the leaves of the tree dropped off very early, and in the succeeding year it was a dead, rotten thing; and the hole made by the worm might be seen in the very heart of the once noble trunk.

"Ah," said one who was present, "let us learn a lesson from that dead tree. How many, who once promised fair for usefulness in the world and the Church, have been ruined *by a single sin!*"

Anon.

SIN—as Leprosy.

I. The leprosy was small in its beginning and spreading in its tendency; so is sin.

II. The leprosy was loathsome and defiling in its nature; so is sin.

III. The leprosy was incurable by human agency; the priest could teach the law concerning a cure; the leper could observe the law; but only the invisible power of God could effect a cure; so is sin.

IV. The leprosy was fatal in its consequences, if uncured by God; so is sin.

John Bate.

SIN—Lethargy of.

Sin, by its deadly infusions into the soul of man, wastes and eats out the innate vigour of the soul, and casts it into such a deep lethargy, as that it is not able to recover itself. *John Smith.*

SIN—Love of.

It is worse to love sin than to commit it. A man may commit sin through a temptation, or out of ignorance; and when he knows it to be sin, he is sorry for it; but he that loves sin, his will is in the sin,

and that aggravates it, and is like the dye which makes the wool of a crimson colour.
T. Watson.

St. Austin in his youth was in the habit of praying against lust and uncleanness, and secretly desired that God would not hear him. How many now-a-days, like him pray against sin, but desire not to be heard, because of the inward secret love which they have to some particular habituated sins!
Anon.

SIN—Memory of.

A rich landlord once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterwards became a painter, and painted a life-likeness of the dark scene. Years afterwards he placed it where the man saw it, he turned pale, trembled in every joint, and offered any sum to purchase it that he might put it out of sight. Thus there is an invisible painter drawing on the canvass of the soul a life-likeness reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them to every man. We must meet our earth-life again.
Anon.

SIN—Misery of the Bondage of.

Of all miseries the bondage of sin is the most miserable. It is worse than sorrow, worse than pain. It is a ruin that no other ruin is like unto. It troubles all the peace of life. It turns sunshine into darkness. It embitters all pleasant fountains, and poisons the very blessings of God which should have been for our healing. It doubles the burdens of life, which are heavy enough already. It makes death a terror and a torture, and the eternity beyond the grave an infinite and intolerable blackness. Alas! we have felt the weightiness of sin, and know that there is nothing like it. Life has brought many sorrows to us, and many fears. Our hearts have ached a thousand times. Tears have flowed. Sleep has fled. Food has been nauseous to us, even when our weakness craved for it. But never have we felt anything like the dead weight of sin. What, then, must a life of such sins be? What must be a death in sin? What the irrevocable eternity of unrepented sin?
Dr. F. W. Faber.

SIN—Multiplication of.

Ambition leads Absolom to conspiracy, conspiracy to open rebellion, rebellion to his father's concubines; at last to the oak, where he hung with three darts in his side. For sin, says *Basil*, like unto a stone that is cast into the water, multiplies itself by infinite circles. The sins of our youth hasten us to the sins of our age; and the sins of our age look back upon the follies of our youth; pride feathers my ambition, and ambition swells my pride; gluttony is a pander to my lust, and my lust a steward to my gluttony. Sins seldom end where they begin, but run on, till they be infinite and innumerable.
Anthony Farindon.

SIN—Obstacle to.

The Almighty placed cherubims and a flaming sword to keep man from returning to Paradise, to the tree of life; but He has placed HIMSELF in all the terror, grandeur, loveliness, and majesty of His character between sin and man, to prevent him touching the accursed thing.
John Bate.

SIN—Odiousness of.

Sin is an odious thing; the devil's *drivell* or *vomit;* the corruption of a dead soul; *the filthiness of flesh and spirit.*
J. Trapp.

SIN—One.

If but one sin be unsold, the man continue still a bondslave of hell. By one little hole a ship will sink into the bottom of the sea. The stab of a penknife to the heart will as well destroy a man as all the daggers that killed Cæsar in the senate house. The soul will be strangled with one cord of vanity, as well as with all the cart-ropes of iniquity; only the more sins, the more plagues and fiercer flames in hell; but he that lives and dies impenitent in one, it will be his destruction. One dram of poison will dispatch a man, and one reigning sin will bring him to endless misery.
R. Bolton.

SIN—of One Nature.

Sin is of one nature all the world over; for though a liar is not a drunkard, nor a swearer a whoremonger, nor either properly a murderer, yet they are all of a church, all branches of the one wicked root, all of kin; they have but one father, the devil, as Christ said to the professing Jews, the visible Church of that age; He slighted their claims to Abraham and Moses, and plainly told them, "That he that committeth sin, was the servant of sin."
W. Penn.

SIN—Permission of.

The efforts of men to explain this throws no more light upon it than a candle upon a widely extended landscape veiled in mists and wrapped in midnight darkness.
Dr. Guthrie.

SIN—Pleasures of.

The Persian king gave Themistocles a goodly pension, assigning Magnesia, with the revenue of fifty talents for his bread, Lampsacum for his wine, and Myos for his

meat; but all the while he fed high and drunk deep, he was infinitely afflicted and everything went cross to his undertaking, and he could not bring his ends about to betray his country; and at last he mingled poison with his wine and drank it off, having first entreated his friends to steal for him a private grave in his own country. Such are the pleasures of the most pompous and flattering of sins; their meat and drink are good and pleasant at first, and it is plenteous and criminal; but its employment is base, it is so against a man's interest, and against what is, and ought to be, dearest to him, that he cannot persuade his better parts to consent, but must fight against them and all their arguments.

Bp. Taylor.

The pleasures of sin say unto us as Jael said to Sisera, Turn in my lord, turn in to me, fear not; and if we ask water, they will give us milk, and bring butter in a lordly dish; but when we are turned in, they (as she did Sisera) cover us with a mantle, and finding us (by their lullings) to fall fast asleep, they put their hand to the nails, and their right hand to the workman's hammer, and with this hammer they smite us, piercing and striking through our temples; at their feet we bow, we fall; where we bow, there we fall down dead (Judges iv, 18, 19; v, 25, 26, 27). Their lips indeed drop like the honeycomb, and their mouth is smoother than oil; but their end is bitter as wormwood, sharp as a two-edged sword, their feet go down to death, and their steps take hold on hell (Prov. v, 3—5). With much fair speech they cause us to yield, with the flattering of their lips they force us, and little think we, that we go as an ox to the slaughter, and as a fool to the stocks, till a dart strike through our liver, as a bird hasteth to the snare, and knoweth not that it is for his life (Prov. vii, 21—23).

Venning.

SIN—Poison of.

Sin is a basilisk whose eyes are full of venom; if the eye of thy soul see her first, it reflects her own poison and kills her; if she see thy soul, unseen, or seen too late, with her poison she kills thee; since, therefore, thou canst not escape thy sin, let not thy sin escape thy observation.

Quarles.

SIN—Profitlessness of.

Walking in the country, I went into a barn, where I found a thresher at his work. I addressed him in the words of Solomon, "My friend, in all labour there is profit!" But what was my surprise, when, leaning on his flail, he answered, and with much energy, "No, Sir; that is the truth, but there is one exception to it: I have long laboured in the service of sin, but I got no profit by my labour." "Then," answered I, "you know somewhat of the Apostle's meaning when he asked, *What fruit had ye in those things whereof ye are now ashamed?*" "Thank God," he replied, "I do; and I also know, that now, being freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life." *W. Jay.*

SIN—Providence in regard to.

If you ask, how far God's providence is concerned about sin: we reply, that it is concerned about it four ways: First, in morally hindering the internal commission of it before it is committed. Secondly, in providentially hindering (at times) the external commission of it, when it has been intentionally committed. Thirdly, in marking, bounding, and overruling it, while it is committed. And, fourthly, in bringing about means of properly pardoning or exemplarily punishing it, after it has been committed. *J. Fletcher.*

SIN—Punishment of.

It is not only justice to the law that requires punishment of its transgression by the monarch, but love to the peace, purity, and honour of the subjects of his kingdom. It is not only justice to the father's authority that requires and leads him to chastise his son for disobedience, but love to the rest of the family, that they may not imitate his sin nor be corrupted by it. So with God. He punishes sin, not only upon principles of justice, but upon the ground of love. *John Bate.*

SIN—Remorse of.

It is said that on the wall of one of the Egyptian pyramids is written, "The impious shall commit iniquity without recompense, but not without remorse." Does not this ancient inscription of heathenism receive its corroboration from the Scriptures, and the experience of every sinner in the present day? *Ibid.*

SIN—Repulsiveness of.

To one capable of appreciating moral beauty, sin is discord, disorder, deformity; horrible is a boy growing into a villain, or a full-grown villain maturing into a devil; beautiful, a youth rising up to virtuous manhood, or a man ripening into an angel of God. As a mansion forsaken of man and occupied with serpents and wild beasts, so, to a pure eye, is a sinful soul.

Dr. Thomson.

SIN—the Same Everywhere.

There is a plague, we will say, in London,

which is cutting down a thousand in a day. Men think and speak of it as an awful scourge. But you are at Bath, or Carlisle, sick with the plague, alone, and you are ready to die. There is no difference between your plague and the plague in London. All the symptoms which the thousand victims in London have, you exhibit; but you are not in a community where the disease is triumphant. But it is killing you; it does no more in London, only that it has gained the upper hand, and puts the inhabitants to flight.

In like manner, sin, disobedience to God, and the dislike of Him from which it springs, is the same in substance everywhere. If we dislike God, His attributes, His requirements, His prohibitions, and if infinite mischief is not the consequence, it is because our influence is hemmed in and overruled; just as we might have a contagious disorder, and yet such preventives be employed as would keep it from doing much harm. *N. Adams.*

SIN—Striving against.

Where are the heroes "who resist unto blood *striving against sin?*" Should we weep or laugh at the foolishness of mankind, childishly spending their indignation and force against petty evils, and maintaining a friendly peace with the fell and mighty principle of destruction. It is just as if men of professed courage, employed to go and find and destroy a tiger or a crocodile that has spread alarm or havoc, on being asked at their return, "Have you done the deed?" should reply, "We have not indeed destroyed the tiger or crocodile, but yet we have acted heroically; we have achieved something great, we have killed a wasp." Or, like men engaged to exterminate a den of murderers, who being asked at their return, "Have you accomplished the vengeance?" should say, "We have not destroyed any of the murderers; we did not deem it worth while to attempt it; but, *we have lamed one of their dogs.*"

J. Foster.

SIN—Temporal Evils of.

It is the Trojan-horse, it hath sword and famine, and pestilence in the belly of it. Sin is a coal, that not only blacks but burns. Sin creates all our troubles; it puts gravel into our bread, wormwood in our cup. Sin rots the name, consumes the estate, buries relations. Sin shoots the flying roll of God's curses into a family and kingdom (Zech. v, 4). It is reported of Phocas, having built a wall of mighty strength about his city, there was a voice heard, "Sin is in the city, and that will throw down the wall." *T. Watson.*

SIN—Tendency of.

As they say of true holiness and Christianity, *Christi sarcina pennas habet*—Christ's burden, which is nothing else but true godliness, is a winged thing, and bravely bears itself upwards upon its own wings, soaring aloft towards God; so we may say of all impiety, *diaboli sarcina pondus habet*—the devilish nature is always within the central attractions of hell, and its own weight instigates and accelerates its motion thither. *John Smith.*

SIN—Training of.

The evil spirit called sin may be trained up to politeness, and made to be genteel sin; it may be elegant, cultivated sin; it may be very exclusive and fashionable sin; it may be industrious, thrifty sin; it may be a great political manager, a great commercial operator, a great inventor; it may be learned, scientific, eloquent, highly poetic sin! still it is sin, and, being that, has, in fact, the same radical or fundamental quality that, in its ranker and less restrained conditions, produces all the most hideous and revolting crimes of the world. *Dr. Bushnell.*

SIN—Tyranny of.

When sin is let in as a suppliant, it remains as a tyrant. The Arabs have a fable of a miller who was one day startled by a camel's nose thrust in the window of the room where he was sleeping. "It is very cold outside," said the camel, "I only want to get my nose in." The nose was let in, then the neck, and finally the whole body. Presently the miller began to be extremely inconvenienced at the ungainly companion he had obtained in a room certainly not large enough to hold both. "If you are inconvenienced, you may leave," said the camel; "as for myself, I shall stay where I am." *John Bate.*

Tyranny is always obnoxious to its victim. But you would feel it to be the worst of all tyranny, to be all but intolerable, if your tyrant resided constantly in your own family circle, obtruding his hateful surveillance, his despotic interference, into your most secret hours of retirement. But here, surely, is a worse tyranny still; when the tyrant follows you, not merely to your home, to the domestic circle, to the closet, but penetrates your own breast, and resides perpetually within your own bosom. And yet how certain is it that a pampered appetite, an ungovernable passion, does wield such a tyrannous sway over the soul! Is it not the case, may we not say to such an one, that Conscience, Duty, Sense of Right, that in you which ought to rule your being, has been enervated and enfeebled, and bereft of all

power to govern your conduct? Have not a fierce democracy of lusts and passions driven conscience from its throne within your breast? Do you not feel that they, and not you, are the masters? That when temptation comes in its strength, though you see what is right, you cannot resist it? Over your own thoughts and desires, your own will and working, is it not so that often you have no more command than the sea over its waters, or forest trees over their motions, as they bend to the blast? *Caird.*

SIN—Universal.

The existence of sin; of sin, as an acknowledged fact—of sin as an acknowledged evil which has not only tainted the nature, but which has poured its corruption upon every part of every man; found everywhere, alike in the crowded city streets, and among the scantier tribes of the Savannah; alike where refinement and civilisation gild and soften crime, and where in the swarthy bearded Druse it reigns tameless as the pennon that flutters upon the lance of his djeereed; alike in sordid man and lost woman, in generous youth and smiling babe—in all circumstances, in all countries, in all parallels of latitude, in all diversities of language, there is no escape, and there is no exception from this disastrous uniformity of evil. The fountain has been corrupted, and the streams of necessity must flow polluted and impure. Every mouth must be stopped, for all the world is guilty before God.
W. M. Punshon.

SIN—Unpardonable.

We would have you observe most carefully that it cannot be the greatness of the sin which strikes out its perpetrator from pardon. If you would not limit or deny the virtues of Christ's sacrifice, you must hold that the sin cannot be committed which in itself is too great to be pardoned. It were to shake the whole fabric of the atonement to suppose that a man's guilt may exceed the efficacy of the one great propitiation. Find me an offence too great to be pardoned, and you find me an argument with which to undermine the whole Christian system. And yet it is certain that Scripture speaks of an unpardonable sin, so that some kind or degree of offence excludes from forgiveness. Let us see how these statements may be reconciled. Christ Jesus, by His death, made all sin capable of forgiveness, provided the sinner put faith in His sacrifice. Hence there is no sin for which the Gospel does not proffer pardon, if he who have committed it repent and believe in Christ. But if the sin consist in rejection of the Gospel, there has been no provision for this—this from the very nature of the case, is not included in what shall be forgiven, because it is the refusal of the alone mode of forgiveness. For, if the Bible be true, there is but one way in which sin can be pardoned, and no sin the pardon of which, if sought in that way, can fail to be obtained. This one way, as you are aware, is by the virtues of Christ's death, appropriated by repentance and faith. But let this one way be rejected; let, that is, the sin consist in putting deliberately from us the alone provided remedy, and of course it is unpardonable; not because too aggravated to be pardoned, but because its very essence is the rejection of the only method of pardon. The disease is incurable, not because too inveterate for a remedy, but because it consists in throwing the remedy away. And thus we believe, that deliberate and determined rejection of the Christian religion, such as was that of the men who, when the last crowning evidence was given, refused to be convinced by the manifestations of the Spirit, is the single sin for which no pardon is provided or promised. Ay, and we believe that even this sin is unpardonable only through its own nature—only through its consisting in a rejection of pardon. *H. Melvill.*

SIN (Unpardonable)—Pardonable.

If we may assert what will sound like contradiction, the very man who has committed the unpardonable sin may yet be pardoned. There is no impossibility against his pardon, for whilst he lives we have no right to pronounce it impossible that he should repent and acknowledge Christ; and if he repent and acknowledge Christ, the whole Bible is our warrant that he will be forgiven, that he will be saved. It is not that there is not virtue in the oblation of the Lamb of God to take away the guiltiness of infidelity, or, what is a vast deal more aggravated, the guiltiness of apostacy. It is only that infidelity and apostacy by their very nature place the deepest of all gulfs between the sinner and the Redeemer, so separating the two that, upon all human calculation, it seems impossible that they should come into union. We know that no man can turn unto Christ except through the influence of the Spirit of God. If, then, a man hath so withstood this Divine agent as to provoke the being left to himself; if he have blasphemed and vilified the Spirit so as to have quenched it, we may fairly declare of this man that he has committed the unpardonable sin; and yet not because his sin is too heinous for the provided expiation, but only because it consists in wearing out and alienating that Celestial Being who alone can enable us to appropriate the expiation. We do not pronounce it im-

possible that this man should be forgiven; not, at least, in one sense, if it be in another. He is still a living thing—a thing with a heart—a thing with a conscience; the sun yet rises upon him; the earth yet yields him its fruits; the ministrations of the Gospel are yet going forward around him; and therefore we do not pronounce his pardon impossible. We know that a man's sentence is never indelibly written before his death. I must know that the last sun has risen upon an individual, or rather that the pulse is at its last beat; and yet that the heart retains all its obduracy and callousness, ere I can feel in regard of this individual that he has hopelessly departed, and that there is no possibility of bringing him within the border line of mercy. *H. Melvill.*

SIN—Wages of.

"THE WAGES OF SIN IS DEATH." Some say, The wages of sin is conscience; some The wages of sin is discipline; some, The wages of sin is imprisonment for a great indefinite period for the purpose of punishment and restoration. Let us adhere to the Bible: "The wages of sin is death." If you call it figurative, the laws of rhetoric teach us that a meaning totally opposite to the nature of a figure cannot be true. The ruling idea conveyed by the word *death* is *termination*. If you search the Bible for instances in which *death* means a limited infliction, and so reduce one side of the equation in the passage from which the text is taken, you must, by necessity, reduce the other side, and thus, so much as you diminish *death*, you must diminish *life*, for if death be not death, neither is life eternal life.

Notice also the two contrasted words in the verse from which the text is taken; "The *wages* of sin is death; but the *gift* of God is eternal life, through Jesus Christ our Lord." Death for sin is "wages"—something earned or merited. Eternal life is not "wages" to us; it is to angels. The law is the angels' gospel. They stand by obedience. But to us eternal life, if we have it, is without works—a gift, unmerited, free. Having forfeited heaven by sin, God stands ready to give it to us on certain terms; the terms and method themselves being no less wonderful than the gift. *N. Adams.*

SIN—Work of.

Sin wastes and wears out the vigour of soul and body; feeds upon all our time and strength, and exhausts it into the services of lust. Sickness is a chargeable thing; a consumption at once to the person and to the estate. The poor woman in the Gospel, which had an issue of blood, "spent all that she had on physicians, and was never the better;"—so poor sinners empty all the powers of soul, of body, of time, of estate, everything within their reach, upon their lusts; and are as unsatisfied at last as at the first (Eccles. i, 8). Like a silkworm, which works out his own bowels into such a mass wherein himself is buried, it weareth them out, and sucketh away the radical strength in the service of it, and yet never giveth them over; but as Pharaoh's taskmasters exacted the brick when they had taken away the straw, so lust doth consume and weaken natural strength, in the obedience of it; and yet when nature is exhausted, the strength of lust is as great, and the commands as tyrannous as ever before (Isai. lvii, 10; Jer. ii, 25). We are to distinguish between the vital force of the faculties, and the activity of lust which sets them on work, that decays and hastens to death; but sin retains its strength and vigour still; nothing kills that but the blood of Christ, and the decay of nature ariseth out of the strength of sin. The more any man, in any lust whatsoever, makes himself a servant of sin, and the more busy and active he is in that service, the more will it eat into him and consume him; as the hotter the fever is, the sooner is the body wasted and dried up by it. *Bp. Reynolds.*

SIN AND AFFLICTION.

The Ermyn rather chooseth to die than defile her beautiful skin. There is more evil in a drop of sin than in a sea of affliction; affliction is but like a rent in a coat, sin a prick at the heart. In affliction there is some good; in this lion there is some honey to be found. "It is good for me that I was afflicted" (Psa. cxix, 71). St. Augustine saith, "Affliction is God's flail to thresh off our husks; not to consume but refine." There is no good in sin, it is the spirit and quintessence of evil. Sin is worse than hell; for the pains of hell only are a burden to the creature; but sin is a burden to God. "I am pressed under your iniquities, as a cart is pressed under the sheaves" (Amos ii, 13).

T. Watson.

SIN AND HELL.

Sin and hell are so twined and twisted up together, that if the power of sin be once dissolved, the bonds of death and hell will also fall asunder. Sin and hell are of the same kind, of the same lineage and descent; as, on the other side, true holiness or religion, and true happiness, are but two several notions of one thing, rather than distinct in themselves. Religion delivers us from hell, by instating us in a possession of true life and bliss. Hell is rather a nature than a place; and heaven cannot be so truly defined by anything

without us, as by something that is within us. *John Smith.*

SIN AND REMORSE.

Sin and hedgehogs are born without spikes, but how they prick and wound after their birth we all know. *Richter.*

SINNER—Desperate.

Like the gambler who hath lost at one venture nearly all his property, and thinks he may risk the remainder, being so small; the desperate sinner, feeling that he hath lost his peace of conscience, acts as if the commission of farther crimes would make him no worse than he really is.

Dr. McCosh.

SINNER—Divine Drawing of the.

He on the rock may bid us stand, and see
The outskirts of His march of mystery,
His endless warfare with man's wilful heart; [shows;
First, His great power He to the sinner
Lo! at His angry blast the rocks unclose,
And to their base the trembling mountains part.

Yet the Lord is not here: 'tis not by power
He will be known—but darker tempests lower; [ground:
Still, sullen heavings vex the labouring
Perhaps His Presence thro' all depth and height, [light,
Best of all gems, that deck His crown of
The haughty eye may dazzle and confound.

God is not in the earthquake; but behold
From Sinai's caves are bursting, as of old,
The flames of His consuming jealous ire.
Woe to the sinner, should stern Justice prove
His chosen attribute;—but He in love
Hastes to proclaim, "God is not in the fire."

The storm is o'er—and hark! a still small voice.
Steals on the ear, to say, Jehovah's choice
Is ever with the soft, meek, tender soul;
By soft, meek, tender ways He loves to draw
The sinner, startled by His ways of awe:
Here is our Lord, and not where thunders roll. *Keble.*

SINNER—Folly of the.

Sin is the greatest folly, and the sinner the greatest fool in the world. There is no such madness in the most pitiful lunacy. Think of a man risking eternity, and his everlasting happiness, on the uncertain chance of surviving another year. Think of a man purchasing a momentary pleasure at the cost of endless pain. Think of a dying man scorning a Saviour's love. Think of a man braving the wrath of God. Think of a man rejecting an immortal crown. What convert to God can review his life, and look back upon his unconverted state, without saying with David, "Lord, I was as a beast before Thee."

Dr. Guthrie.

SINNER—in a Holy Church.

As a wen looks worse on a face of beauty, and a skull on a bank of snow, so a sinner in a holy church, most uncomely and loathsome. *Ibid.*

SINNER—Position of a.

How *critical the position of a serious reflecting sinner!* He stands upon the summit of a hill, pondering which side he will descend. It is said that the waters of the Missouri and Columbia rivers originate within a few yards of each other, upon the top of the Rocky mountains. As the rain descends upon that lofty point, how slight a breath of air from east to west will waft the drops to one side or the other; but when they have commenced their downward course upon the mountain side, how hard to arrest their progress. They mingle with other streams, dashing and foaming over precipices, and through dark ravines, till they are merged in the deep current of a mighty river, rolling with resistless power towards the ocean. Those upon the west side are borne out to be rocked upon the ever-heaving bosom of the broad and calm Pacific. Those upon the east, are hurled into the raging billows of the stormy Atlantic, to be made the sport of a thousand tempests. At their commencement, how near and how much alike; but in their end how widely separated!

Impenitent friend, in whose bosom a faithful monitor is *now* heard, saying, "Listen to the voice of wisdom; enter, while you may, the gate of life," it may be that you now stand upon the top of that mountain. On the one side of you, far out of sight, lies the ocean of God's love, with which the river of life is connected—an ocean shoreless, cloudless, pacific; on the other side, the foaming billows of His wrath, equally shoreless, sunless, tempestuous; and a muddy stream rushes from your feet into that bottomless abyss. A breath may convey you now to one of these streams or the other. A heedless word, a look, a laugh, a sneer, an amusement, a trifling book, a business call, may waft you to the declivity towards that boisterous ocean. A tear, a sigh, a kind word, a pressure of the hand of Christian sympathy, a verse of the Bible, a page of pious reading, under the blessing of the Spirit, may bear you to the other side. O, beware, for your soul's sake beware, to what influences you yield at this moment.

Decide for God and heaven while you may. Embark upon that river of life, and drink of its soul-refreshing waters. Linger not on that fearful summit, where one step may plunge you into that tide whose dark waters will bear you to a hopeless, returnless distance from God, from peace, from heaven! *Anon.*

SINNER—Sleepy.

Two or three miles above the falls of Niagara, an Indian canoe was one day observed floating quietly along, with its paddle upon its side. At first it was supposed to be empty; no one could imagine that a man would expose himself to such well known and imminent danger. But a turn in the current soon gave the travellers a sight of an Indian lying idly asleep at the bottom. They were shocked, and called aloud, but he did not hear; they shouted in an agony of pity and alarm; but he was deaf to their saving cry. It chanced that the current, which was now hurrying along with increased speed as it neared the fatal precipice, drove the little boat against a point of rock with such violence, that it was whirled round and round several times. He's safe! He's safe! cried the spectators, joyfully; the man is safe; that shock must wake him. But, alas! no. Fatigue, or drunkenness (to which savages are particularly addicted), had so oppressed his senses, that it seemed more like death than sleep which held him; it was indeed the sleep of death. All hope was gone, and they hurried along the shore in alarm to see the end. It soon came, for the torrent was now rolling so rapidly, that they could scarcely keep pace with the object of their interest. At length the roar of the water, which had been hitherto almost buried within the high banks below, by a sudden change of the wind broke upon them with double violence. This dreadful noise, with which the Indian ear was so familiar, did at last arouse him. He was seen to start up and snatch his paddle. But it was too late; the same dunning sound which had roused him from insensibility, told him at the same time, that it was in vain to seek for safety now by rowing; nor, indeed, had he time to try; upright as he stood, he went over the awful precipice, and the boat and its occupant were seen no more.

J. Whitecross.

SINNER COMING TO CHRIST.

He who would know in His own soul Christ's ability to save must come to Him; of course not actually, but spiritually—come unto Him in one of those wonderful translations of human spirits which faith accomplishes, as it takes them within the veil, and gives substance to what is hoped for, and evidence of what is unseen—translations which make a man, as Paul says, to "see Him who is invisible;" come to Him as the needle to the magnet, drawn by the attraction of His mercy; come to Him as the disciple to the teacher, learning under His secret teaching; come to Him as a patient to the physician, to tell of agony, and entreat aid; come to Him as a sinner to his Saviour, yearning for salvation; come to Him as an angel to his God, reverencing, loving, adoring, serving; yes, come to Him spiritually, as Mary did personally, sitting at His feet on choice of the good part; come to Him spiritually, as Nicodemus did personally, seeking light upon the inner darkness; come to Him spiritually, as the penitent woman did personally, loving, weeping much, because much had been forgiven her; come to Him spiritually, as John did personally, leaning with the repose of trust upon His bosom, and feeding upon His living bread which He gives. *C. J. P. Eyre.*

SINNERS—Carelessness of.

Sinners are like idle swimmers, that go carelessly floating down the stream, rather than exert themselves to swim against the current and gain the bank. They must reach the sea at last, and when they hear the breakers, and see the foaming crests of the waves, they become alarmed, but it is too late; the stream is now too strong for them, their limbs are benumbed and enervated from want of exertion; and unfitted and unprepared, they are hurried into the ocean of eternity. *Anon.*

Socrates in his time wondered when he observed statuaries, how careful they were, and how industrious to make stones like men, and men in the mean time turning themselves into very blocks and stones. The case is ours; men walk not as men that have souls to be saved, many walk as if they had nothing but bellies to fill, and backs to clothe, fancies to be tickled with vanity, eyes and ears to look after pleasure, brains to entertain empty notions, and tongues to utter them; as for their souls they serve them to little other purpose, than as salt to keep their bodies from stinking. *Spencer.*

SINNERS—Comparisons of.

The following are some of the phrases which the Scriptures use to set forth the state and character of sinners. They are compared to—"Abominable branches; Ashes under the feet; Bad fishes; Beasts; the Blind; Brass and iron; Briars and thorns; Bulls of Bashan; Carcasses trodden under feet; Chaff; Clouds without water; Corn blasted; Corrupt trees; Deaf adders; Dogs; Dross; Early dew that

passeth away; Evil figs; Fading oaks; Fiery oven; Fire of thorns; Fools building upon sand; Fuel of fire; Garden without water; Goats; Grass; Grass on the house-tops; Green bay-trees; Green herbs; Heath in the desert; Horses rushing into the battle; Idols; Lions greedy of prey; Melting wax; Morning clouds; Moth-eaten garments; Passing whirlwinds; Potsherds; Raging waves of the sea; Reprobate silver; Scorpions; Serpents; Smoke; Stony ground; Stubble; Swine; Tares; Troubled sea; Visions of the night; Wandering stars; Wayward children; Wells without water; Whited sepulchres; Wild ass's colts." *John Bate.*

SINNERS—Influence of Mercy on.

We become worse for God's mercy, and think it will be always holiday, and are like the crystal of Arabia, hardened not by cold, but made crusty and stubborn by the warmth of the Divine fire, by its refreshments and mercies. *Bp. Taylor.*

SINNERS—Names of.

The Scriptures employ a variety of terms and phrases by which to designate sinners. Of these the following is a selection:—"Children of transgression; Children in whom is no faith; Children of this world; Children of pride; Children of fools; Children of the wicked one; Children of Belial; Children of the devil; Children that will not hear the law of the Lord; Children that are corrupters; Cursed children; Impudent children; Lying children; Men of the world; Haters of God; Generation of vipers; Evil generation; Evil men; Enemies of all righteousness; Evil doers; People laden with iniquity; Rebellious people; Rebellions house; Rebellious children; Seed of falsehood; Seed of evil doers; the Scornful; Reprobates; Perverse and crooked generation; Serpents; Servants of sin; Servants of corruption; Sinful generation; Sons of Belial; Sottish children; Wicked of the earth; Vessels of wrath; the Ungodly; Unprofitable servants; Wicked servants; Wicked does; Workers of iniquity; Stubborn and rebellious generation," &c. *John Bate.*

SINNERS—Power of God to punish.

He is not only able to cast wicked men into hell, but he can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel, that has found means to fortify himself, and has made himself strong by the numbers of his followers. But it is not so with God. There is no fortress that is any defence from the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces; they are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that anything hangs by; thus easy is it for God, when He pleases, to cast His enemies down to hell. What are we, that we should think to stand before Him at whose rebuke the earth trembles, and before whom the rocks are thrown down? *Jonathan Edwards.*

SINNERS—Secure.

There are two sorts of secure sinners; those who vaunt it in the confidence of their own righteousness; and those who are secure through an insensibility of their own wickedness. *Bp. Hopkins.*

SINNERS—Solitude of.

Their closet is empty, and they are unable to say anything to us of the "Friend of solitude," nothing of His open ear for their complaints, nor of His open bosom for their cares. Empty as their closet is likewise their heart. Ah, it is only a gloomy world, unvisited by Divine communications, bare of all experience of Divine influence, and a wild thoroughfare of the gloomy spirits of carnal thoughts and passions! Their whole existence is void and desolate. They see no Jacob's ladder reaching up to heaven; they experience no scenes like those on Horeb and Tabor; they hear no steps of an invisible Deity at their side; and guidance, visitation, and answers to prayer, are words to them without marrow and substance. *Dr. Krummacher.*

SINNERS—Subterfuges of.

There are persons who have no other ground for regarding themselves as morally right, except the absence of certain vices. Thus the miser congratulates himself on his not having run into debt by extravagance, while the thoughtless spendthrift rejoices that he is not so narrow-minded and contracted in his feelings and disposition as the miser. The drunkard boasts that he is not dishonest, and the cunning deceitful man tells you with an air of triumph, that he is not intemperate. The man of dull temperament, whose soul resembles a day of mists, without torrents of rain, indeed, but permanently cold; not absolutely dark, indeed, but disclosing none of the distant landscapes on which the eye of faith delights to repose; never brightened by the sunshine of hope, or warmed by the ardour of fervent charity; such an one assumes superiority, because he keeps free from violent excitement, and extricates himself from difficulties into which others,

by their impetuosity, contrive to plunge. Thus every man would infer, from the absence of some one sin, the presence of a positive virtue. But the conclusion is evidently an unsound one. The poet Milton paints the fallen angels as each possessing a distinctive character—one swayed by a love of gold, another by a love of splendour, and a third by fraud, and another by force; yet this difference of characteristic has never been reckoned as excusing the rebellion of any, and just as little can the diversity of man's character be held as excusing the sin of any given individual. That soil would be described as polluted which produced only weeds, and this, though it did not produce every kind of weed, though the soil at the tropics did not yield the same species as the soil in the arctic regions. We hold that every man's nature is really sinful, even when it can be shown that the man of cold temperament is not guilty of every sin into which the man of more fervent spirit is apt to fall. *Dr. McCosh.*

SINCERITY—Ease of.

He who is sincere hath the easiest task in the world, for truth being always consistent with itself, he is put to no trouble about his words and actions; it is like travelling in a plain road, which is sure to bring you to your journey's end better than by-ways in which many lose themselves. *J. Beaumont.*

SINCERITY—Excellency of.

The plainer the diamond, the more it sparkles; the plainer the heart is, the more it sparkles in God's eye. What a commendation did Christ give Nathaniel—"Behold an Israelite indeed, in whom is no guile!" *T. Watson.*

SINCERITY—Nature of.

Sincerity is to speak as we think, to do as we pretend and profess, to perform and make good what we promise, and really to be what we would seem and appear to be. It creates confidence in those we have to deal with, and saves the labour of many inquiries. *Archbishop Tillotson.*

SINCERITY—Pre-eminence of.

Sincerity!
Thou first of virtues, let no mortal leave
Thy onward path, although the earth should gape,
And from the gulf of hell destruction cry,
To take dissimulations winding way.
Home.

SINCERITY—in Religion.

Sincerity is an essential attribute of personal religion; it consists in acting from good motives, and with uniform integrity in our commerce with the world; it is produced by faith in Christ, supported by Divine love and filial fear, and generally distinguished by an amiable self-diffidence, and a firm reliance on the free grace of God; all other virtues derive not only their lustre, but their very existence, from this excellent principle. *J. Beaumont.*

All who profess the Gospel and have not sincerity, are as clouds without water, trees without fruit, or lamps without oil; but those who love God with undivided hearts, participate a constant succession of pleasures in His approbation and in their own minds. *Ibid.*

SINS—Classes of.

There are two classes of sins. There are some sins by which man crushes, wounds, malevolently injures his brother; those sins which speak of a bad, tyrannical, and selfish heart. There are other sins by which a man injures himself. There is a life of reckless indulgence; there is a career of yielding to ungovernable propensities, which most surely conducts to wretchedness and ruin, but makes a man an object of compassion rather than of condemnation. *F. W. Robertson.*

SINS—Increasing.

Sins are like circles in the water when a stone is thrown into it, one produces another. When anger was in Cain's heart, murder was not far off. *M. Henry.*

SINS—Small.

The eye is so delicately fine in its construction, and so exceeding tender in its susceptibilities, that the minutest particle of dust occasions the greatest pain; so it is with the soul of the man which has been born again of the Spirit. The least commission of sin or neglect of duty gives it instant pain and discomfort. *John Bate.*

The pores of the skin are so very numerous and fine that the sharper the needle the more quickly the sensation; that the imperceptible spikes of the nettle coming in contact with the hand creates considerable pain. So with the soul and the small sins of life. *Ibid.*

SINS OF CHILDREN.

Many mourn at the death of, and for the death of their children, who never mourn for the sins of their children, but truly noble was that queen's speech, who said, I had rather see my son die than sin. *Venning.*

SINS OF OMISSION.

The whole of the twenty-fifth chapter of St. Matthew is employed to teach us that sins of omission will constitute the principle cause of a sinner's condemnation at

the last day. The foolish virgins were excluded from the marriage feast, not for having betrayed the bridegroom, but because they were unprepared to receive him. The slothful servant is cast into outer darkness, not for having robbed another of his talent, but for the non-improvement of his own. *J. Crouch.*

SITUATIONS.

It is not the situation which makes the man, but the man who makes the situation. The slave may be a freeman. The monarch may be a slave. Situations are noble or ignoble as we make them.
F. W. Robertson.

SLANDER—Description of.

The tongue of the slanderer is a devouring fire, which tarnishes whatever it touches; which exercises its fury on the good grain, equally as on the chaff; on the profane as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys. *Massillon.*

'Tis slander
Whose edge is sharper than the sword, whose tongue [breath
Outvenoms all the worms of Nile; whose
Rides on the posting winds, and doth belie
All corners of the world, kings, queens, and states, [grave
Maids, matrons; nay, the secrets of the
This viprous slander enters. *Shakespeare.*

SLANDER—Not Heeding.

When the senate informed Augustus of what some had said of him, "Tush," said he, "we are not at leisure to listen to every slander that's raised of us." A Christian should be (as is said of Severus the emperor) careful of what is to be done by him, but careless of what is said of him. *Venning.*

SLANDER—Mischief of.

And over the laurels of full-blown Fame,
And the tender shoots of the young Good Name, [flame,
He stamped with his merciless hoof of
And he left its print on each.
And backwards and forwards he wriggled his tail,
Through rose-trimmed garden, and lily-strewn vale,
Marking his course by a loathsome trail,
Like a snail track over a peach. *Anon.*

SLANDER—Poisonous.

This slander is compared to poison—"the tongue is an unruly evil, full of deadly poison." The deadliest poisons are those for which no test is known; there are poisons so destructive that a single drop insinuated into the veins produces death in three seconds, and yet no chemical science can separate that virus from the contaminated blood, and show the metallic particles of poison glittering palpably, and say. "Behold it is there." *F. W. Robertson,*

SLANDER—Prevalence of.

The world with calumny abounds,
The whitest virtue slander wounds;
There are whose joy is, night and day,
To talk a character away:
Eager from rout to rout they haste,
To blast the generous and the chaste,
And hunting reputation down,
Proclaim their triumphs through the town.
Pope.

SLANDER—Subjects of.

That thou art blamed shall not be thy defect;
For slander's mark was ever yet the fair;
So thou be good, slander doth not approve
Thy worth the greater. *Shakespeare.*

SLANDERER—Description of the.

Slander, the foulest whelp of Sin. The man
In whom this spirit entered was undone;
His tongue was set on fire of hell; his heart
Was black as death; his legs were faint with haste
To propagate the lie his soul had framed;
His pillow was the peace of families
Destroyed, the sigh of innocence reproached,
Broken friendships, and the strife of brotherhoods, [clock
Yet did he spare his sleep, and hear the
Number the midnight watches, on his bed
Devising mischief more; and early rose.
And made most hellish meals of good men's names.
From door to door you might have seen him speed,
Or placed amidst a group of gaping fools,
And whispering in their ears with his foul lips. [made
Peace fled the neighbourhood in which he
His haunts; and, like a moral pestilence,
Before his breath the healthy shoots and blooms
Of social joy and happiness decayed.
Fools only in his company were seen,
And those forsaken of God, and to themselves
Given up. The prudent shunned him and his house
As one who had a deadly moral plague.
Pollock.

SLANDERER—Words of the.

In the drop of venom which distils from the sting of the smallest insect, or the spikes of the nettle-leaf, there is concentrated the quintessence of a poison so subtle that the microscope cannot distinguish it, and yet so virulent that it can inflame the blood, irritate the whole constitution and convert day and night into restless misery; so it is sometimes with the words of the slanderer. *F. W. Robertson.*

SLAVERY—Mental.

Slavery is that which cramps powers. The worst slavery is that which cramps the noblest powers. Worse, therefore, than he who manacles the hands and feet is he who puts fetters on the mind, and pretends to demand that men shall think and believe and feel thus and thus, because others so believed, and thought, and felt before. *Ibid.*

SLAVERY—Moral.

Go to the intemperate man in the morning, when his head aches, his hand trembles, his throat burns, and his whole frame is relaxed and unstrung; he is ashamed, hates his sin, would not do it. Go to him at night, when the power of habit is on him like a spell, and he obeys the mastery of his craving. He can use the language of Rom. vii, "That which he would, he does not; but the evil that he hates, that he does." Observe, he is not in the possession of a true self. It is not he, but sin which dwelleth in him, that does it. A power which is not his commands him against himself. And that is slavery. *Ibid.*

Is a man free, just because there are no fetters on his limbs, and he is not the inmate of a prison? Call you a despot necessarily free, because his will is law, and there is none to control him in a single purpose or a single desire? You know better than this. You know that there is often immeasurably more of freedom with the slave than with the tyrant, with the captive than with the jailer. There are fetters of the spirit, there are mental chains, forged of such material, and fastened with such strength, that he who wears them may sit upon a throne, and be unspeakably more a bondsman than many a wretched thing that is bound in a dungeon. An exiled king had learned this truth; for James II on his death-bed thus addressed his son—"There is no slavery like sin, and no liberty like God's service." Was not the dethroned monarch right? What think you of the fetters of bad habits? What think you of the chains of indulged lust? The drunkard who cannot resist the craving for the wine, know you a more thorough captive? The covetous man, who toils night and day for wealth, what is he but a slave? The sensual man, the ambitious man, the worldly man—those who, in spite of the remonstrances of conscience, cannot break away from enthralment—what are they, if not the subjects of a tyranny than which there is none sterner, and none more degrading? *H. Melvill.*

SLAVERY (Moral)—the Greatest.

There can be no greater slavery than that of the individual over whom his own passions and his own habits domineer. Can he be called his own master, who is always at the bidding of an imperious lust, and must yield to an appetite whenever it solicits gratification? Is it the fine form of civil government beneath which that man lives, or is it the total absence of external restraint, which will induce you to pronounce that man free who is governed by his own inward corruption, so that he cannot withstand the desires of the flesh? Is the ambitious man a free man, who cannot refuse to follow the phantom which beckons him? Is the covetous man a free man, whom money compels to drudge for it, and yet forbids to use it? Is the sensual man a free man, who has so little power over himself that he cannot abstain from his pleasures even when sure of their proving his tormentors? It is idle to talk of liberty, whilst you are the servants of sin. I may cross seas and mountains to reach a land of freedom; but if I am myself a tyrant, the prison is everywhere, and nothing but the Gospel of Christ, practically applied, will enable a man to throw off the shackles by which he is naturally bound. *Ibid.*

SLAVERY—Moral and Physical.

What slavery is like the slavery of sin? In every other case there is hope; there are lulls, at least, and intervals of anguish; there are alleviations, though perhaps they may be few and rare; there is patience, there is prayer; there may be the comfort of the cherished Spirit of God in the inner heart; there is *death*, in which the consummation of earthly tyranny works its own cure, and the slave is free for ever; but in the slavery of sin, there is no hope, no lull, no check, no flight, no patience, no prayer, no inward peace of a religious spirit counterbalancing the outward misery of the fettered limbs; and death, the limit of the one slavery, is but the terrible "beginning of the end" of the other; when Sin, which has been allowed to rule in the heart and members during life, declares itself visibly and unmistakably, to be the very tyrant of souls himself, the Prince of Darkness, to

whose sway his slave is consigned to all eternity. *Dr. Moberly.*

SLAVERY—Opinions on.

American slavery, the vilest that ever saw the sun. The sum of all villanies.—*John Wesley.*

Slavery is inconsistent with the genius of republicanism—it lessens the sense of the equal rights of mankind and habituates us to tyranny and oppression.—*Luther Martin, of Md.*

It [slavery] is so odious that nothing can be sufficient to support it but positive law.—*Lord Mansfield.*

It is injustice to permit slavery to remain for a single hour.—*William Pitt.*

Slavery is contrary to the fundamental law of all societies.—*Montesquieu.*

Slavery, in all its forms, in all its degrees, is a violation of Divine law, and a degradation of human nature.—*Brissot.*

Those are men-stealers who abduct, keep, sell, or buy slaves or freemen.—*Grotius.*

Slavery is detrimental to virtue and industry.—*Beattie.*

Slavery is a system of outrage and robbery.—*Socrates.*

Slavery is a system of the most complete injustice.—*Plato.*

While men despise fraud, and loathe rapine, and abhor blood, they will reject with indignation the wild and guilty phantasy that man can hold property in man.—*Brougham.*

Slavery is a state so improper, so degrading, so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist.—*Burke.*

No man is by nature the property of another.—*Dr. Johnson.*

A system [slavery] which is not only opposed to all the principles of morality, but, as it appears to me, is pregnant with appalling and incvitable danger to the Republic.—*Baron Humboldt.*

Every man has a property in his own person; this nobody has a right to but himself.—*Locke.*

It perverts human reason, and induces men endowed with logical powers to maintain that slavery is sanctioned by the Christian religion.—*John Q. Adams.*

Natural liberty is the gift of the beneficent Creator of the whole human race.—*Alexander Hamilton.*

Slavery is an atrocious debasement of human nature.—*Franklin.*

It [slavery] impairs our strength as a community, and poisons our morals at the fountain head.—*Judge Gaston, of N. C.*

The evils of this system [slavery] cannot be enumerated.—*Geo. W. Summers, of Va.*

Sir, I envy neither the heart nor the head of that man from the North, who rises here [in congress] to defend slavery from principle.—*John Randolph.*

We have found that this evil [slavery] has preyed upon the very vitals of the Union, and has been prejudicial to all the States in which it has existed.—*James Monroe.*

The abolition of domestic slavery is the greatest object of desire in these colonies, where it was unhappily introduced in their infant state.—*Thos. Jefferson.*

I can only say that there is not a man living who wishes more sincerely than I do to see a plan adopted for the abolition of it [slavery].—*George Washington.*

Not only does the Christian religion, but nature herself, cry out against the state of Slavery.—*Pope Leo X.*

We further reprobate by our Apostolic authority, all the above offences [traffic in slaves and holding them in slavery] as utterly unworthy of the Christian name.—*Pope Gregory XVI.*

SLEEP—Caprice of.

Sleep is no servant of the will;
It has caprices of its own:
When courted most it lingers still,
When most pursued 'tis swiftly gone.
Bowring

SLEEP—Comfort of.

Oh! thou best comforter of the sad heart,
When fortune's spite assails—come, gentle sleep,
The weary mourner soothe! For well thou art
Thou know'st in soft forgetfulness to steep
The eyes which sorrow taught to watch and weep. *Mrs. Tighe.*

SLEEP—Description of.

Sleep, death's beautiful brother—fairest phenomenon—poetical reality—thou sweet collapsing of the weary spirit; thou mystery that everyone knows; thou remnant of primeval innocence and bliss, for Adam *slept* in Paradise. To sleep—there's a drowsy mellifluence in the very word that would almost serve to interpret its meaning—to shut up the senses and hoodwink the soul; to dismiss the world; to escape from one's self; to be in ignorance of our own existence; to stagnate upon the earth, just breathing out the hours, not living them—"Doing no mischief, only dreaming of it;" neither merry nor melancholy, something between both, and better than either. Best friend of frail humanity, and, like all other friends, it is best estimated in its loss. *Longfellow.*

SLEEP—Equality in.

What is the difference between the rich and poor during the hours of sleep? Whatever inequalities there may be in the

wakeful hours, in the hours of slumber they are alike. If, however, there is a difference, it is mostly in favour of the poor, their sleep being sounder and sweeter than the rich. And how much of human life passes away in sleep. *John Bate.*

SLEEP—Peace of.

Come sleep, O sleep! the certain knot of peace,
The baiting place of wit, the balm of woe;
The poor man's wealth, the prisoner's release,
The impartial judge between the high and low. *Sir Philip Sydney.*

Kind sleep affords
The only boon the wretched mind can feel;
A momentary respite from despair.
Murphy.

SLEEP—Pleasures of.

May Morpheus shed his benignant influence upon your eyelids, that are now heavy with watching, and diffuse a pleasing languor through your limbs, that are fatigued by labour! May he cause the most delightful dreams to sport around you; fill your imagination with gay ideas; and keep far from you whatever might chase them away too soon! *Fenelon.*

SLEEP—Relation to Death.

Sleep is Death's younger brother, and so like him that I never dare trust him without my prayers. *Sir T. Brown.*

SLEEP—Rest of.

Tired nature's sweet restorer, balmy sleep!
He, like the world, his ready visit pays,
Where fortune smiles—the wretched he forsakes. *Young.*

When tir'd with vain rotations of the day,
Sleep winds us up for the succeeding dawn.
Ibid.

SLEEP—Security in.

When one asked Alexander how he could sleep so soundly and securely in the midst of danger, he told them that *Parmenio* watched; he might well sleep when Parmenio watched. Oh how securely may they sleep, over whom He watches, that never slumbers nor sleeps? "I will," said David, "lay me down and sleep, for Thou Lord makest me to dwell in safety." *Venning.*

SLEEP—Visions of.

O magic sleep! O comfortable bird,
That broodest o'er the troubled sea of the mind
Till it is hush'd and smooth! O unconfined
Restraint! imprison'd liberty! great key
To golden palaces, strange minstrelsy,
Fountains grotesque, new trees, bespangled caves:
Echoing grottoes full of tumbling waves,
And moonlight; ay, to all the mazy world
Of silvery enchantment! who, unfurl'd
Beneath thy drowsy wing a triple hour,
But renovates and lives. *Keats.*

SLEEP—to the Wicked.

God gives sleep to the bad, in order that the good may be undisturbed. *Sadi.*

SLOTH—Description of.

Sloth lay till mid-day, turning on his couch,
Like ponderous door upon its weary hinge;
And having rolled him out, with much ado,
And many a dismal sigh, and vain attempt,
He sauntered out, accoutred carelessly—
With half-oped, misty, unobservant eye,
Somniferous, that weighed the object down
On which its burden fell—an hour or two;
Then with a groan retired to rest again.
Pollock.

SLOTH—Evils of.

Sloth is an inlet to disorder, and makes way for licentiousness. People that have nothing to do are quickly tired of their own company. *Collier.*

SLOTH—Issue of.

See the issue of your sloth;
Of sloth comes pleasure, of pleasure comes riot,
Of riot comes disease, of disease comes spending,
Of spending comes want, of want comes theft,
And of theft comes hanging.
Ben Jonson.

SMALL THINGS—Attention of God to.

He upholds the sparrow's wing, clothes the lily with His own beautifying hand, and numbers the hairs of His children. He holds the balancings of the clouds. He maketh the small drops of rain. [He numbers every blade of grass in the fields, and atom of sand on the ocean's shores.] He descends to an infinite detail, and builds a little universe in the smallest things. He carries on a process of growth in every tree and flower, and living thing; accomplishes in each an internal organization, and works the functions of an internal laboratory, too delicate for eye or instrument to trace. He articulates the members and impels the instincts of every living mote that shines in the sunbeam. God is as careful to finish the mote as the planet, both because it consists only with His perfection to finish everything, and because the perfection of His greatest structures is the result of perfection in their smallest parts or particles. On this patience of detail rests all the

glory and order of the created universe, spiritual and material. God could thunder the year round; He could shake the ribs of the world with perpetual earthquakes; He could blaze on the air, and brush the affrighted mountains each day with His comets. But if He could not feed the grass with His dew, and breathe into the little lungs of his insect family—if He could not expend His care on small things, and descend to an interest in their perfection, His works would be only crude and disjointed machines, compounded of mistakes and malformations, without beauty and order, and fitted to no perfect end.

Dr. Bushnell.

It has been ascertained beyond doubt, that in perceiving the tint of the scarlet geranium our eyes are affected by undulations, recurring 482 millions of times in a second; that before we can appreciate the tint of the yellow blossoms of the gorse or laburnum, 542 millions of millions of vibrations must have taken place; and that to discriminate the colour of the violet, not less than 707 millions of millions of movements must have been communicated to the fibrilla of our retina! *Todd.*

SMALL THINGS—Great Effects of.

The great effects produced by the co-operation of small causes is in nothing better illustrated than in the productions of that form of life which we commonly call microscopic. The great bars which are impediments to commerce at the mouths of our principal rivers and at the entrances to the great harbours of the world, are many of them formed almost wholly by the labours of animalcules, who have deposited their small skeletons and shells in a form that we call sand, but which is wholly distinct from the ordinary sand of the shores or river sides. In the geological investigations of the last few years, it has been abundantly demonstrated that vast rocky formations in various parts of the world are in fact animalcule formations. The Pyramid of Cheops is built of a white stone composed largely of animal concretions, commonly known as nummulites, from their resemblance to small coins. The Mokattam hills of Egypt, from which the stone of the pyramid was obtained, show not only the remains of trees and even of forests, but every variety of shell from the sea-water, and the masses of rock are held together by dense agglomerations of these small nummulites. These, however, are large animals compared with those which form bars at river mouths. The latter are usually of microscopic smallness, invisible to the naked eye, yet in their great number doing work equal to the work of men for ages. For he woul be an adventurous man that would undertake to dam up the mouth of New York harbour, as these infinitesimally small animals seem determined to do, and have already largely succeeded in doing. *Dr. Haven.*

SMALL THINGS—Great Things in.

Wisdom sees the great in the small. What could be more trivial than the heaving of the lid of a tea-kettle? Yet, in that motion lay the germ of ocean steamers, railways and mills.

Development dilates the small into the great. By that law sparks flame into conflagrations, fountains flow into streams, and the minute swells into the magnificent. The seeds of many a world-famed change were dropped in silence,—night dews watered them when no eyes looked on; but at length they bore fruit in the hearts of millions; and the harvest of them waved over all the breadth of a continent.

S. Coley.

SMALL THINGS—Importance of.

An on-looker observing the slight taps given to a statue by Canova, spoke as if he thought the artist to be trifling; but was rebuked by this reply—"The touches which you ignorantly hold in such small esteem are the very things which make the difference between the failure of a bungler and the *chef d'œuvre* of a master. *Ibid.*

SMALL THINGS—Influence of.

It is hard to say what is really little: many things which appear so, turn out to be possessed of an importance beyond our foresight, and run on to issues over which we have no control. The difference of an inch in the fall of a rain-drop on a roof may determine, according to the slope it hits, the whole course of its percolations, and decide which of two seas it shall finally reach, though their waters are wide of each other as the opposite shores of a kingdom. If we did not believe in the reign of a God, it would be terrible to think that life has in it turns equally decisive.

For instance, Cromwell was actually on board a ship in the Thames, one of a company set upon emigrating from the country which afterwards he ruled; when, lo, before she could get off, down came an "order in council" forbidding them to sail. Had the monarch been prescient, how gladly would he have let them go! Cromwell turned back to his fens, to become thereafter the victor of Marston Moor, and Naseby, and Worcester fights; and to give that sharp Whitehall lesson to Royalists which a wit of the last age said has made kings ever since awake with a crick in their necks on Charles the Martyr's day.

Take another case; money freely offered by an actor, cheered, aided, and held back

Bonaparte from suicide. Had the generosity of Talma been wanting to that nameless, unpatronised, needy adventurer, who can tell what the history of the nineteenth century would have been? We only know that, following that loan, came thrones emptied, kingdoms redistributed, millions slain, Wellington a duke, and the third Napoleon an Emperor. *S. Coley.*

SMALL THINGS—Make all Things.

The principal of all things entrails made
Of smallest entrails; bone of smallest bone;
Blood, of small sanguine drops reduced to one;
Gold, of small grains; earth, of small sands compacted;
Small drops to water, sparks to fire contracted. *Lucretius.*

SMALL THINGS OF LIFE.

It is to be observed that, even as the world judges, small things constitute almost the whole of life. The great days of the year, for example, are few, and when they come they seldom bring anything great to us. And the matter of all common days is made up of little things, or ordinary and state transactions. Scarcely once in a year does anything really remarkable befall us. If I were to begin and give an inventory of the things you do in a single day, your muscular motions, each of which is accomplished by a separate act of will, the objects you see, the words you utter, the contrivances you frame, your thoughts, passions, gratifications, and trials, many of you would not be able to hear it recited with sobriety. But three hundred and sixty five such days make up a year, and a year is a twentieth, fiftieth, or seventieth part of your life. And thus, with the exception of some few striking passages, or great and critical occasions, perhaps not more than five or six in all, your life is made up of common, and, as men are wont to judge, unimportant things. But yet, at the end, you have done an amazing work, and fixed an amazing result. You stand at the bar of God, and look back on a life made up of small things—but yet a life how momentous for good or evil!

Dr. Bushnell.

SMALL AND GREAT THINGS—Law of.

In Ethics as in Physics, the same principles operate in things mighty and minute alike.

"The self-same law that moulds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere,
And moves the planets in their course."

S. Coley.

SMILE—Beautiful.

A beautiful smile is to the female countenance what the sunbeam is to the landscape: it embellishes an inferior face, and redeems an ugly one. *Lavater.*

SMILE—Definitions of a.

It is the colour which love wears, and cheerfulness, and joy—these three. It is the light in the window of the face, by which the heart signifies to father, husband, or friend, that it is at home and waiting.

H. W. Beecher.

Laughter is day, and sobriety is night; and a smile is the twilight that hovers gently between both, more bewitching than either. *Ibid.*

SMILE—Face without a.

A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. *Ibid.*

SMILES—Kinds of.

There are many kinds of smiles, each having a distinct character. Some announce goodness and sweetness; others betray sarcasm, bitterness, and pride; some soften the countenance by their languishing tenderness; others brighten by their spiritual vivacity. *Lavater.*

A disagreeable smile distorts the lines of beauty, and is more repulsive than a frown. *Ibid.*

All smiles are not alike. The cheerfulness of vanity is not like the cheerfulness of love; the smile of gratified pride is not like the radiance of goodness and truth. The rains of summer fall alike upon all trees and shrubs; but when the storm passes, and every leaf hangs a drip, each gentle puff of wind brings down the petty shower, and every drop brings with it something of the nature of the leaf or blossom on which it hung; the roadside leaf yields dust, the walnut leaf bitterness; some flowers poison, while the grape-blossom, the rose, the sweet briar, lend their aroma to the twinkling dew, and send them down in perfumed drops. And so it is with smiles, which every heart perfumes according to its nature—selfishness is acrid; pride, bitter; goodwill, sweet and fragrant. *H. W. Beecher.*

What a sight there is in that word smile—it changes like a chameleon. There is a vacant smile, a cold smile, a smile of hate, a satiric smile, an affected smile; but, above all, a smile of love. *Haliburton.*

SMILE—Peculiar to Mankind.

A smile! Nothing on earth can smile but man. Gems may flash reflected light;

but what is a diamond-flash compared with an eye-flash and mirth-flash? Flowers cannot smile: this is a charm that even they cannot claim. It is the prerogative of man. *H. W. Beecher.*

SMILES—Villain.

A picture of a precipice reflected in a deep pit, transcendently beautiful! A small cascade from the top falling and fretting on point after point of the rocky precipice. Most beautiful aquatic green, in many recesses of the precipice nourished by this water. I wandered and gazed here five years since. Dismal sombre look of the farthest point of the shelving rock, visible down through the dark water of the pit. Pretty innocent dimples on the surface of this pit, caused by a gentle breath of air. Analogy—Deep villain smiles. *J. Foster.*

SMOKER—Description of the.

The pipe, with solemn interposing puff,
Makes half a sentence at a time enough;
The dozing sages drop the drowsy strain,
Then pause, and puff—then speak, and pause again.
Such often, like the tube they so admire,
Important triflers! have more smoke than fire.
Pernicious weed! whose scent the fair annoys
Unfriendly to society's chief joys,
The worst effect is banishing for hours
The sex whose presence civilises ours.
Thou art indeed the drug a gardener wants,
To poison vermin that infest his plants;
But are we so to wit and beauty blind,
As to despise the glory of our kind,
And show the softest minds, and fairest forms
As little mercy as the grubs and worms?
They dare not wait the riotous abuse
Thy thirst-creating steams at length produce,
When wine has given indecent language birth
And forced the flood-gates of licentious mirth;
For sea-born Venus her attachment shows
Still to that element from which she rose,
And with a quiet which no fumes disturb,
Sips meek infusions of a milder herb.
Cowper.

SNEERS OF MEN.

What would the nightingale care if the toad despised her singing? She would still sing on, and leave the cold toad to his dark shadows. And what care I for the sneers of men who grovel upon earth? I will still sing on in the ear and bosom of God. *H. W. Beecher.*

SOBRIETY—Definition of.

Sobriety is that virtue which keeps a *medium* in the pleasures that arise from eating and drinking, with respect both to the quantity and quality thereof.
Limborch.

SOCIETY—a Household.

Society is a great household, of which God is the Master. Distribution of labour, varieties of secular employment, are according to His will. Professions and trades are all spheres of Divine service, in which the Sovereign Proprietor employs mortals as His workmen. He who gives angels in heaven their work to do, gives the children of Adam their work to do.
J. Stoughton.

SOCIETY—Selection of.

Reject the society of the vicious; shun the agreeable infidel and the accomplished profligate. Lay it down as a fixed rule, that no brilliancy of connection, no allurement of rank or fashion, no agreeableness, no wit or flattery, shall tempt you to associate with profligate or openly irreligious men. Make this an absolute rule. It is impossible not to suffer by its neglect. If you do not fall into their vices, still your heart will be estranged from the love of God. *Gresley.*

SOLILOQUIES—Vain.

Such vain soliloquies do men ordinarily make:—Thou hast (saith a man to himself) rare endowments of soul, and wonderful skill and ability in this and that matter; thou art master of excellent things; thou hast managed very important business, hast accomplished hard designs, hast achieved brave feats, with great wit and industry; thou hast framed and vented very curious orations, very facetious speeches, very nervous and pithy discourses; thou hast put obligations upon this man and that; thou hast got much credit and interest among men; the world much looketh on thee, loveth and prizeth thee hugely, resoundeth with thy fame and praise; surely thy worth is notable, thy deserts are egregious; how happy art thou in being such a person, in performing such things, in enjoying such advantages!
Dr. Barrow.

SOLITUDE—Company in.

Let us march, therefore, intrepidly wherever we are led by the course of human accidents. Wherever they lead us, on what coast soever we are thrown by them, we shall not find ourselves absolutely strangers. We shall meet with men and women, creatures of the same figure, endowed with the same faculties, and born under the same

laws of nature. We shall see the same virtues and vices, flowing from the same general principles, but varied in a thousand different and contrary modes, according to that infinite variety of laws and customs which are established for the same universal end, the preservation of society. We shall feel the same revolution of seasons, and the same sun and moon will guide the course of our year. The same azure vault, bespangled with stars, will be everywhere spread over our heads. There is no part of the world from whence we may not admire those planets, which roll, like ours, in different orbits round the same central sun; from whence we may not discover an object still more stupendous, that army of fixed stars, hung up in the immense space of the universe, innumerable suns, whose beams enlighten and cherish the unknown worlds which roll around them; and whilst I am ravished by such contemplations as these, whilst my soul is thus raised up to heaven, it imports me little what ground I tread upon.

Lord Bolingbroke.

SOLITUDE—Description of.

There are two kinds of solitude; the first consisting of insulation in space; the other of isolation of the spirit. The first is simply separation by distance. When we are seen, touched, heard by none, we are said to be alone. And all hearts respond to the truth of that saying, This is not solitude: for sympathy can people our solitude with a crowd. The fisherman on the ocean alone at night is not alone when he remembers the earnest longings which are arising up to heaven at home for his safety. The traveller is not alone when the faces which will greet him on his arrival seem to beam upon him as he trudges on. The solitary student is not alone when he feels that human hearts will respond to the truths which he is preparing to address to them.

The other is loneliness of soul. There are times when hands touch ours, but only send an icy chill of unsympathising indifference to the heart; when eyes gaze into ours, but with a glazed look which cannot read into the bottom of our souls; when words pass from our lips, but only come back as an echo reverberated without reply through a dreary solitude; when the multitude throng and press us, and we cannot say as Christ said, "Somebody hath *touched* me;" for the contact has been not between soul and soul, but only between form and form. *F. W. Robertson.*

SOLITUDE—Disadvantages of.

"Obstinacy and pride," says Plato, "are the inevitable consequences of a solitary life;" and the frequency of the fact certainly justifies the observation. Retired, secluded characters, having no opportunity of encountering the opinions of others, or of listening to any other judgment than their own, establish a species of tyranny over their understandings, and check that free excursion of the intellect which the discovery of truth requires. They reject with disdain the close investigations of logic, and repel all attempts to examine their arguments, and expose their fallacies. Their pre-conceived opinions, which they dignify with the appellation of settled truths, and mistake for indisputable axioms, have infixed themselves so deeply in their minds, that they cannot endure the idea of their being rooted out or removed; and they are fearful of submitting them to the test of controversy, only because they were originally received without due examination, and have been confirmed by the implicit consent and approbation of their inferiors and dependants. *Zimmerman.*

SOLITUDE—God in.

When we withdraw from human intercourse into solitude, we are more particularly committed in the presence of the Divinity; yet some men retire into solitude to devise or perpetrate crimes. This is like a man going to meet and brave a lion in his own gloomy desert, in the very precincts of his dread abode. *J. Foster.*

SOLITUDE—Longing for.

Oh, for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more! My ear is pain'd,
My soul is sick, with every day's report
Of wrong and outrage, with which earth is fill'd. *Cowper.*

SOLITUDE—Man of.

The man with a taste for solitude is generally a great reader, and has an imaginative sympathy with alien circumstances of life. He tastes the wealth of Crœsus, he touches Juliet's lips, he groans with Job under the exhortations of his friends. By this curious sympathy, he projects himself into distant times and lands. He passes into Abraham's tent; for him Pharaoh is not a mummy; Cleopatra has not lost her swarthy bloom. He peoples vacancy; he selects his friends from the race, and depends neither for solace nor amusement nor interest on contemporary acquaintance. The man who is familar with Homer and Shakespeare need not tear his hair because Tompkins omits to leave his card. And, in this way, knowing all forms and conditions of life—success, reverse, health, illness, wealth,

poverty—the vicissitudes of fortune do not surprise him, or take him off his guard. If he is called upon to fight, he fights like a general on ground which he has carefully reconnoitred. In whatever circumstances he is placed, he is never lonely; such a man has companionship on a throne or in a dungeon. Wherever he goes he is walking in human footsteps, and he knows in whose footsteps he walks. I can feel no pain which some one has not felt before me; and no valuable, spiritual or material, can come into my possession which has not already belonged to some one.

Æneas Sage.

SOLITUDE—Pleasures of.

There is a pleasure in the pathless woods;
There is rapture on the lonely shore;
There is society where none intrudes,
By the deep sea, and music in its roar.
I love not man the less, but nature more
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all conceal.

Lord Byron.

SOLITUDE—Worldly.

Unhappy he! who from the first of joys—
Society—cut off, is left alone
Amid this world of death. Day after day,
Sad on the jutting eminence he sits,
And views the main that ever toils below;
Still fondly forming in the farthest verge,
Where the round ether mixes with the wave,
Ships, dim-discover'd, dropping from the clouds;
At evening, to the setting sun he turns
A mournful eye, and down his dying heart
Sinks helpless.

Thomson.

SORROW—Comfort in.

I say there is comfort, real and deep, in thinking that the path of sorrow we tread has been beaten smooth and wide by the feet of the best that ever trod this world; that our blessed Saviour was a Man of Sorrows, and that the best of His Church have been suffered to journey by no other path than that their Master went. It is not alone that the mourner travels through this vale of tears; apostles and prophets are of the company; saints and martyrs go with him; and the sorrowful face of the Great Redeemer, though sorrowful now no more, remains for ever with the old look of brotherly sympathy to His servants' eyes and hearts. Nothing hath come to us, nothing will come to us, but has been shared by better men. Search out the human being suffering the sharpest sorrow, and we can match it in the best of the Church of God.

Boyd.

SORROW—Discipline of.

Sorrow is the noblest of all discipline. Our nature shrinks from it, but it is not the less for the greatness of our nature. It is a scourge, but there is healing in its stripes. It is a chalice, and the drink is bitter, but strength proceeds from the bitterness. It is a crown of thorns, but it becomes a wreath of light on the brow which it has lacerated. It is a cross on which the spirit groans, but every Calvary has an Olivet. To every place of crucifixion there is likewise a place of ascension. The sun that was shrouded is unveiled, and heaven opens with hopes eternal to the soul, which was nigh unto despair.

H. Giles.

SORROW—Path of.

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No trav'ller ever reach'd that blest abode,
Who found not thorns and briars on his road.

Cowper.

SORROW OF THE WORLD.

The sorrow of the world, though it seem a thick homogeneous covering over all human life, is yet made up of as many different kinds as that carpet of green which covers the earth. Here, it is chiefly the pain of a diseased body; and there, the eating canker of a discontented mind. At one time the loss of property, at another, the loss of friends, is the more immediate cause of grief. Some are distressed because they cannot get this world's good, and others because they must soon part with that which they have gotten.

Arnot.

SORROWS—Hidden.

Many a heart and countenance wears a semblance of gladness, only to conceal its deep sorrow. We cannot always judge of a man by what he seems. Looking at the sea of life, we see it studded over with white sails and gay pennons, and sparkling waves; we forget its eddying whirlpools and treacherous reefs and brooding storms. How little do God's minister's know, in looking down from their pulpits on apparently bright faces, gay attire, and undimmed eyes, how many breaking hearts there are; sorrows too deep for utterance, with which a stranger dare not intermeddle! No, we cannot let all that looks happy pass for unmingled joy. It is often the reverse; like the wretched singer on the street, who, passing from door to door, struggles to warble her *gleeful* songs. *Singing!* It is a poor counterfeit of crushing sorrow. Singing! The *tones* are joyous; but little does the passer by know of the long tale of woe—the widow's

agony, the orphan's tears, the desolate hearth, which is muffled and dissembled under that apparent "glee." *Macduff.*

SORROWS—False Remedy for.

You that in your sorrows give yourselves to mirth and pastime, and merry meetings, thinking thereby to drive them away, you do rather increase and augment them. Just like the pelican, of whom it is reported, that, being naturally afraid of fire, the shepherds are wont to carry some coals and lay them by her nest, and the poor silly creature keeps fluttering with her wings, thinking thereby to extinguish and put them out, but does but inflame and kindle them; and by this means the fire burns both her nest and self too. So, for us to go to worldly joys and pastimes to quench the sorrows and troubles of our minds, is the ready way rather to increase than remove them. *Christopher Love.*

SOUL—Anger in the.

A gentleman in India once raised a tiger cub. His kindness seemed to eradicate the ferocity of its nature, and it grew up as a pet. One day its owner, being alone with it in his library, caressed it and gave it his hand to lick. The rough tongue of the animal grazed his skin, and gave it its first taste of blood. Then its ferocious nature awoke. Fury gleamed from its eyes, and crouching itself, it made ready to spring upon its master. Fortunately the gentleman had a loaded pistol on his table, and saved his life by shooting his former pet.

Let this fact illustrate a valuable truth. Let the sleeping ferocity of the tiger, waked by the taste of blood, stand for a figure of that slumbering passion in your breast, which needs but the taste of strong temptation to rise into a fearful life, and break over the feeble defences which a maltreated conscience and pride of character may have built up in the soul to protect its virtue. One moment of triumphant passion may suffice to undo the work of half a lifetime. *Dr. Jeffers.*

SOUL—Assimilation of.

The soul is always stamped with the same characters as are engraven upon the end it aims at, and, while it converses with it, and sets itself before it, "it is turned as wax to the seal," to use that phrase in Job. Man's soul conceives all its thoughts and imaginations before his ends, as Laban's ewes did their young before the rods in the watering-troughs. He that pursues any worldly interest or earthly thing as his end, becomes himself also "earthly;" and the more the soul directs itself to God, the more it becomes godlike, deriving a print of that glory and beauty upon itself with which it converseth, as it is excellently set forth by the apostle: "But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory." The Spirit of ambition and popularity, that so violently transports the minds of men into a pursuit of vain glory, makes them as vain as that popular air they live upon; the spirit of this world, that draws forth a man's designs after worldly interests, makes him as unstable, inconstant, tumultuous, and perplexed a thing as the world is. On the contrary, the spirit of true religion, steering and directing the mind and life to God, makes it a uniform, stable, and quiet thing, as God Himself is; it is only true goodness in the soul of man, guiding it steadily and uniformly towards God, directing it and all its actions to the one last end and chief good, that can give it a true consistency and composedness within itself.

John Smith.

SOUL—Beauty of the.

And what is it that constitutes the beauty of the soul? All that God has made is lovely according to its kind. Look at the little flower, and see what beauties beam upon us there. Contemplate the firmament above us, the meet type of Jehovah's immensity, and mark the surpassing loveliness which is there. Or examine the winged insect which buzzes around us, only, perhaps, to vex and annoy—there are more beauties and more marks of wisdom in that little thing, than the science of man has yet been able to tell. Now if even these mean, these transient and ephemeral things, are clothed in loveliness by God, may we not expect a more exquisite beauty in that immortal thing, the soul of man? It was once in the image of God; it is capable of wearing that image again. And what is it that constitutes its beauty? *It is holiness.* It is purity, like the purity of God. It is perfection like His perfection. *Dr. Tweedie.*

Men talk of Beauty—of the earth and sky,
And the blue stillness of sweet inland waters,
And search all language with a lover's eye
For flowers of praise to deck earth's glorious daughters.
And it is well within the soul to cherish
Such love for all things beautiful around.
But there is Beauty that can never perish—
A hidden path no "vulture's eye" hath found.
Vainly ye seek it who in Sense alone
Wander amid the sweets the world hath given;
As vainly ye who make the Mind the throne,
While the Heart bends a slave, insulted, driven.

Thou who wouldst know what beauty this
can be,
Look on the sunlight of the Soul's deep
purity. *Anon.*

SOUL—after Death.

All the analogies in nature are against the supposition that the disappearance, through death, of the manifestation of the living powers possessed by our fellow-creatures infers the extinction of those powers, however intimate we may conceive the relation to be which may subsist between soul and body. Take, for instance, a piece of silver, and immerse it in diluted nitric acid, and the affinity of the acid and the metal will cause them to unite, a brisk action will ensue, and in a short time the silver will be entirely dissolved, and yet the liquid will remain *as limpid as before.* What then has become of the solid piece of silver? Its hardness, lustre, tenacity, specific gravity, in a word, all the characteristics which distinguished it as a metal, are gone, its very form has vanished, and the hard, splendid, opaque, ponderous metal that we saw existing but a few moments before is apparently annihilated. Shall we conclude, then, that the metal is really destroyed, because its presence is no longer appreciable by our senses? We must so conclude on the principles of infidelity. But stay: place a piece of copper in the solution, to which it has a stronger affinity than to silver, and the latter will be disengaged and fall to the bottom in brilliant metallic crystals, and the quantity thus deposited will correspond exactly with the weight of the metal dissolved, and the particles may be melted and the piece reproduced in its original form. *R. W. Landis.*

SOUL—Degradation of the.

Speak I to men who, though their frames are bent and hardened by toil, were nevertheless created in God's image—who, though their hands are so busily engaged with this world, are possessed of undying souls? And need I tell them what a degradation it is, what an act of violence to their better nature, when that soul is uncared for, when its wonderful faculties are permitted to lie dormant, entombed in the body as in a living grave! Ah me! to think of such a soul being made to grind like a blinded Samson at the wheel of your sensual pleasures—when it has a wing scarcely inferior to the seraph's in strength, and might yet prove capable of a flight as high! To think of its being confined to the duties of the workshop, seldom rising above the question, What wages can I earn?—when the boundless universe is its proper field of discovery, and does not afford it a too ample range! To think of its being made the drudge of the body, knowing no better employment than to pamper its lusts, when it could make the highest world its footstool, and while suns and systems roll in all their grandeur at its feet, could levy tribute from them all! The degradation of such a soul can neither be described nor imagined. In vain do we look around us to find, or exercise the imagination to conceive of, anything that will adequately illustrate its extent. I have thought of the eagle, which, soaring above the range of human vision, gazes with unfaltering eye on the splendour of the noonday sun, and basks in his golden beams. I have thought of the degradation of the noble bird when chained to a stone in the dungeon wall; I thought of an angel smitten with insanity, its noble intellect deranged, leaving the heaven where in its youth it soared and sang, to find employment in heaping together the dust of the earth. I have thought, too, of the king reduced to the condition of the beggar; and thus have I attempted to picture by comparison the most deplorable calamity—the waste, the destruction of a human soul. But I have tried in vain. Its degradation cannot be described by any illustration which the universe can furnish, or the imagination create. Our lamentations indicate what we cannot measure nor describe. "*How are the mighty fallen! How has the gold become dim; and the most fine gold changed!*" *Landels.*

SOUL—Dependency of the.

There are some plants which grow right up erect in their own sturdy self-sufficiency; and there are some feeble ones which take hold with their hands and clasp and climb. The soul of man is like these last. Even in his best estate he was not meant to grow insulated and stand alone. He is not strong enough for that. He has not within himself resources sufficient to fill himself. He is not fit to be his own all-in-all. The make of his mind is an out-going, exploring, petitionary make. The soul of man is a clasping, clinging soul, seeking to something over which it can spread itself, and by means of which it can support itself. *Dr. J. Hamilton.*

God has formed the soul of man of a leaning, dependent make; and for the healthy growth and joyful development of that soul it is essential that he should have some object far higher and nobler than himself, to dispread his desires and delights upon. That object is revealed in the Gospel. That object is Immanuel. His divinity is the Almighty prop, able to sustain the adhering soul, so that it shall never perish nor come into condemnation —the omnipotent support which bears the clinging spirit loftily and securely, so that

the whirling temptations which vex it cannot rend it from the Tree of Life, and that the muddy plash, which soils and beats into the earth its sprawling neighbours, cannot tarnish the verdant serenity and limpid glories of its flowering head.

Dr. J. Hamilton.

SOUL—Divine Life in the.

Just as if the temperature of this northern hemisphere were raised suddenly, and a mighty tropical river were to pour its fertilising inundation over the country, the result would be the impartation of a vigorous and gigantic growth to the vegetation already in existence, and at the same time the development of life in seeds and germs which had long lain latent in the soil, incapable of vegetation in the unkindly climate of their birth. Exactly in the same way, the flood of a Divine life, poured suddenly into the souls of men, enlarged and ennobled qualities which had been used already, and at the same time *developed* powers which never could have become apparent in the cold, low temperature of natural life. *F. W. Robertson.*

SOUL—Doors of the.

The door by which the world enters the soul, in the act of opening, shuts the door by which heaven enters. Hence it happens that those who have their door constantly open towards the world, have their door constantly shut towards heaven. While worldly gains and pleasures, scenes and sounds, are freely entering the soul by an open door, the King of Heaven stands knocking at the shut door. On the other hand, when the door freely opens to the Lord Jesus, and to heavenly gains and joys, the door by which the world enters closes. The worldly door being shut, the Lord Jesus and the soul banquet together. The soul is then in her glory, she is dead to the world, and the world is dead to her. *J. Pulsford.*

SOUL—Faculties of the.

1. The *intellectual.* This class includes all those faculties in different ways concerned in the general function of knowing; as the reason, the imagination, the bodily senses, and the moral senses (when considered as a mere source of knowledge to the understanding).

2. The *emotional.* This class includes all those feelings which attend in any manner the exercises of the other faculties.

3. *Will.*

It will be observed that the functions of the conscience involve faculties belonging to both the first and second class.

A. A. Hodge.

SOUL—False Props of the.

Just as in a neglected garden you may see the poor creepers making shift to sustain themselves as best they can; one convolvulus twisting round another, and both dragging on the ground; a clematis leaning on the door, which will by-and-by open and let the whole mass fall down; a vine or a passion-flower wreathing round a prop which all the while chafes and cuts it; so in this fallen world it is mournful to see the efforts which human souls are making to get some sufficient object to lean upon and twine round. One clasps a glittering prop, and it scathes him. The love of money blasts his soul, and it hangs round its self-chosen stay a blighted, withered thing. Another spreads himself more amply over a broad surface of creature comforts—a snug dwelling, and a well-furnished library, and a pleasant neighbourhood, with the command of everything which heart can wish, or fortune buy; but death opens the door, and, with nothing but vacancy to bear upon, he falls over on the other side, a helpless and dejected being. And a still greater number groping about along the ground, cleave to one another, and intertwine their tendrils mutually, and by forming friendships and congenial intimacies, and close relations, try to satisfy their leaning, loving nature in this way. But it answers little end. The make of man's soul is upward, and one climber cannot lift another off the ground. And the growth of man's soul is luxuriant, and that growth must be stifled, checked, and scanty, if he have no larger space over which to diffuse his aspirations, his affections, and his efforts, than the surface of a fellow creature's soul.

Dr. J. Hamilton.

SOUL—Flowers of the.

Meekness, Humility, Purity, Peace, Contentment, Gentleness, Love, Joy, are the flowers of the human soul, and the fruits of the Holy Spirit. If we are often struck with the charm and sweetness of the human soul, as it looks upon us from the eyes and countenance of corrupt materialism, what exquisiteness of form and colouring, and what sweetness of expression, will the perfected spirit give to its own heavenly countenance! *J. Pulsford.*

SOUL—Greatness of the.

The soul endowed with understanding, reason, wit, judgment, will, memory, imagination; the soul, which in an instant flieth from pole to pole; descends to the centre, and mounts up to the top of the world; which in one instant is in a thousand several places; which fathoms the universe without touching it; which goes, glisters, sparkles; which ransacks all the treasuries and magazines of nature; which finds out all sorts of inventions, which

frameth arts, which governeth states, which ordereth worlds. *N. Caussin.*

SOUL—God's Rest in the.

There is a sublime sense in which His kingdom in souls is His rest—"Rest in His love." The highest view of "the joy of salvation" is that it is the Lord's own Sabbath reflected in the souls of His people. The indescribable calm, the glorious sunshine, the Divine plenitude of His human soul, alighting like a dove from the heavenly places in the cleft of the rock and the bosom of the wilderness, to make all gladsome and Divine, where otherwise all would be dreary and as death's shadow. *G. Steward.*

SOUL—Harmony of the.

For as in the body, when the principal parts, as the heart and liver, do their offices, and all the inferior, smaller vessels act orderly and duly, there arises a sweet enjoyment upon the whole, which we call health; so in the soul, when the supreme faculties of the will and understanding move regularly, the inferior passions and affections following, there arises a serenity and complacency upon the soul, infinitely beyond the greatest bodily pleasures, the highest quintessence and elixir of worldly delights. There is in this case a kind of fragrance and spiritual perfume upon the conscience; much like what Isaac spoke of his son's garments, "that the scent of them was like the smell of a field which the Lord had blessed." Such a freshness and flavour is there upon the soul, when daily watered with the actions of a virtuous life. *Dr. South.*

SOUL—Heaviness of.

There are days which rise sadly, which proceed without the sun, which are extinguished without a glow. The trees are leafless; the fields have no verdure; clouds hang their dark-gray folds on every side of the horizon. And our life has these pallors, these glooms. A disgust of all things invades the soul; a disgust of ourselves, a hundred times greater than of others; the wretchedness of a combat where defeat has followed on defeat; secret shocks to our faith itself. Oh, in these moments how we sigh for our deliverance; for the splendour of truth; for the hallelujah of the skies. *Madame de Gasparin.*

SOUL—Influence of Gold on the.

A lighted piece of paper laid flat on a piece of metal will go out, for the metal absorbs the heat, and starves the flame; so does gold, laid close to the soul, cause the holy flame of love to God to shrink and die. The heart cannot embrace both God and money; and, therefore, if it give its affection and solicitude to the latter, it is guilty of idolatry (Col. iii, 5). *Anon.*

SOUL—Insufficiencies for the.

Certainly, beloved, when a man can sow grace in the furrows of the field, when he can fill his barns with glory, when he can plough up heaven out of the earth, and extract God out of the creatures, then he may be able to find that in them which shall satisfy his desires. But till then, let a man have all the exquisitest curiosities of nature heaped into one vessel; let him be moulded out of the most delicate ingredients and noblest principles that the world can contribute; let there be in his body a concurrency of all beauty and feature; in his nature, an eminence of all sweetness and ingenuity; in his mind, a conspiration of the politest and most choice varieties of all kinds of learning; yet still the spirit of that man is no whit more valuable and precious, no whit more proportionable to eternal happiness, than the soul of a poor and illiterate beggar. *Bp. Reynolds.*

SOUL—Insurance of the.

A friend of mine once applied to a man to insure his property in a Fire Office, of which he was an agent. The man treated the request with indifference, and said his property was secure enough as it was, and he did not fear the fire. A few days afterwards the fire broke out in some part of the premises, and consumed all he had. He met the agent a few days after, and said, "O, Mr. —, I wish I had taken your advice and insured my property in your office. I am a ruined man."

How important it is to make sure the soul against the fires of hell. Many sinners now treat the Gospel and its ministers with indifference; they think their souls are secure enough as they are; they do not dread the fire of Divine vengeance. But in an hour they know not their souls shalt be engulphed in the consuming flames; and when, alas, it is too late, they shall wish they had accepted the invitations of the Gospel to believe and be saved. *John Bate.*

SOUL—Life of the.

The Divine life of the soul is not to be fed and nourished by the profound discoveries of science, or the recondite axioms of philosophy, or the brilliant flowers of genius, or the dreams of a poetical imagination. It ascends to a higher and a diviner source; it aspires towards the aliments of its native clime. The bread that comes down from heaven, and the water that flows, pure as crystal, from beneath the throne of God and the Lamb, can alone feed, and nourish, and refresh this

hidden principle. Jesus is its sustenance; and the Gospel, as it unfolds Him in His glory and grace, is the spiritual granary from whence its daily food is drawn. To this it repairs, oftentimes pressed with hunger, or panting with thirst, weary and exhausted, drooping and faint, and it finds its doctrines and its precepts, its promises and its admonitions, its exhortations and revelations, a "feast of fat things, a feast of wines on the lees: of fat things full of marrow, of wines on the lees well refined."
Dr. Winslow.

SOUL—Loss of the.

The vanity of the purchase and the value of the loss, is such that no man, conscious of his immortality in the next state, but must acknowledge that he is an infinite loser and prodigious fool, that gains the world by the loss of his soul. It is said of the ancient Germans, that in their commerce with the Romans, receiving silver for their amber, that has no virtue but to draw straws to it, they were amazed at the price. And certainly the great tempter cannot but wonder at the foolish exchange that men make, in giving their immortal souls to him for perishing vanities; and having this scornful advantage will much more upbraid them hereafter, than ever he allured them here.

Hence it was a good saying of one to a great lord, upon his showing him his stately house and pleasant gardens: "Sir, you had need make sure of heaven, or else when you die, you will be a very great loser." Yes, "and what shall it profit a man if he gain the whole world and lose his own soul?" *W. Bates.*

SOUL—Meditative.

As "the skin of Moses' face shone" when he had been holding converse with the Lord on Mount Sinai, so will the soul that ascends to "Mount Sion," and meditates on the "city of the living God, the heavenly Jerusalem," with all its appropriate and Divine accompaniments, reflect in some degree its loveliness and splendour; according to that beautiful similitude of St. Paul, where he is describing the excellency of the Gospel dispensation: "We all, with open face, beholding as in a glass," or mirror, "the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." *Bp. Mant.*

SOUL—Only One.

God, saith Chrysostom, hath given a man two eyes; if he lose one he hath another: but he hath but one soul; if he lose that it is irrecoverable, it can never be made up again. *T. Watson.*

SOUL—Opinions about the.

Musicians think our souls are harmonies;
Physicians hold that they complexions be;
Epicures make them swarms of atomies;
Which do by chance into our bodies flee.

One thinks the soul is air; another fire,
Another blood, diffused about the heart;
Another saith the elements conspire,
And to her essence each doth yield a part.

Some think one gen'ral soul fills every brain,
As the bright sun sheds lights in every star;
And others think the name of soul is vain,
And that we only well-mix'd bodies are.

Thus these great clerks their little wisdom show,
While with their doctrines they at hazard play;
Tossing their light opinions to and fro,
To mock the lewd, as learn'd in this as they;

For no crazed brain could ever yet propound,
Touching the soul so vain and fond a thought,
But some among these masters have been found,
Which, in their schools, the self-same thing have taught. *Sir J. Davies.*

SOUL—Passions of the.

How mighty are the passions of the soul, how strong its hate. When once it penetrates an object, its hold is unshaken. The principle that binds the planets lets go its grasp in the wreck of dissolving nature; but mortal hate rises victorious over the dissolution of all things. Survey its love. The shock of battle, the loss of all things, the flames of the martyr's stake, death itself, which destroys everything physical, cannot shake it, for "it is stronger than death." Behold its ambition. Earth is lost in it, as a drop in the ocean. The universe cannot fill it. Measure now the depths of its deathless passions, and then all the depths of its capacity to suffer. O for some fountain to cool its passions! O for some balm to heal its wounds! O for some anodyne to moderate its pulsations. Religion leads to "a fountain filled with blood, drawn from Immanuel's veins." *Bp. Thomson.*

Love fools her, ambition mocks her, coveteousness rusts her, lust enflames her; hope tickles her, pleasure melts her, despair depresses her, anger burns her, hatred sours her, envy gnaws her, jealousies prick her, revenge exasperates her, cruelty hardens her, fear freezes her, and sorrow consumes her. *N. Caussin.*

SOUL—Portion of the.

A great thinker has said, "Give a man half a universe, and he will at once quarrel with the holder of the other half. What he needs is God's infinite universe all to himself." I do not think God's infinite universe would do. I think David comprehended it better when he said, "My soul panteth for God, for the living God." There is that in man which the knowledge of the living God only can satisfy, which having God, has all things in Him.

J. B. Brown.

SOUL—Punishment of the.

The more gross the subject, the less susceptible of pain; as a beast cannot suffer as a man, nor a man's body as his soul. Hence the soul being the highest, tenderest and most susceptible part of man, it is capable of the greatest punishment. And the more intelligent and refined the soul, the more sensibly will the punishment be felt. *John Bate.*

SOUL—Regenerate.

The regenerate soul hath three principal faculties, as the natural body hath three principal members: the eye, hand, and foot. In the soul the eye is knowledge, the hand is faith, the foot is obedience. The soul without knowledge is like Bartimeus, blind; without faith, like the man with the withered hand; without obedience, like Mephibosheth, lame. *T. Adams.*

SOUL—Religion in the.

Religion in the soul of man is like some precious thing in a vessel of ill-seasoned timber. Not only does the rough wear of this rude world sore batter it, but the burning sun of secularity, the glow of daily business, is enough to fill it full of flaws and fissures; and it is only by putting it to steep overnight in the pool of Siloah that the chinks will close, and the cracked and leaky firkin be rendered fit for another morning's use. *Dr. J. Hamilton.*

SOUL—Responsible for the.

"Two things a master commits to his servant's care," saith one—"the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return, "Sir, here are all the child's clothes neat and clean; but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day. "Lord, here is my body; I was very grateful for it; I neglected nothing that belonged to its content and welfare; but as for my soul, that is lost and cast away for ever; I took little care and thought about it!" *Flavel.*

SOUL—Ruin of.

Suppose a luxuriant harvest, shooting into perfection, waving in the wind, ripening in the sun, and flattering the fond hope of the husbandman by the fair promise of abundance. Should you see this hope blasted, and the whole produce of the fields destroyed by a universal blight, or an overwhelming tempest, you would weep over the desolation, and turn with horror from the scene. Suppose a community, cemented by friendship, inspired by patriotism, obedient to the laws, rising in opulence, in dignity, in character: Again, suppose it divided by suspicion, irritated by parties, distracted by violence; its cities depopulated, its fields drenched with the blood of their inhabitants, and anarchy and civil discord completing its destruction. Were you witness of this mournful tragedy; were you spectators of these acts of violence, did you behold this "wide-spread ruin," what language could describe the agitation of your feelings?

But what are these when compared to the destruction of man? What can so affect our feelings, as the soul of man in ruins? This fair temple of God, broken down by vice, and made the abode of every frightful monster and detestable abomination! This efflux of the Divinity, sinking into depravity, and wretchedness, and infamy, till it is swept by the besom of destruction and driven by an avenging God into the pit of everlasting misery. *R. Watson.*

SOUL—Seeking.

When Archimedes had found out the resolution of a question in mathematics, he cried out, as one ravished, "I have found it, I have found it;" so when a soul that has been seeking Jesus Christ, meets with Him, she, ravished with joy, cries out, "I have found Him whom my soul loveth."

Venning.

SOUL—Thirsty.

Artaxerxes, ready to perish of thirst, was constrained to drink puddle water, of which he professed that he never drank wine with more delight. To the thirsty soul every bitter thing is sweet. *Ibid.*

SOUL—Value of the.

The whole visible world, comprehending the heavens and the earth, is not equal in value to a single soul. The world knows not that it exists, is not entertained with its own beauty, is altogether lumpish and passive; whereas the soul has capacities for knowledge, virtue, and happiness, which God alone, who is infinite, can fill.

H. Grove.

SOUL—a Watchful.

A watchful soul is a soul upon the wing,

a soul out of gunshot, a soul upon a rock, a soul in a castle, a soul above the clouds, a soul held fast in everlasting arms.

T. Brooks.

SOUL—Youth of the.

You have heard of persons in extreme age, whose spirits have been dead to every thing earthly, and who have long ceased to hear familiar voices; but on being asked whether they knew Jesus, have shown that, in the ground of their spiritual nature, they were younger than in their youth. It would seem that the spirit had retired deeply within, to dwell at court with Jesus, and would not, therefore, respond to calls from the flesh, and the world. But within the dead body, and at a considerable depth from the withered face, the spirit abides young and genial as spring flowers, and serene as the everlasting stars; and only touch the right cord, and you shall see the spirit come forth and spread the sunshine of youth over the furrows of age. It is not in the power of centuries or millenniums to write one mark of age on the soul *where Jesus is.*

J. Pulsford.

SOUL IN THE BODY.

Our soul is in our body, as the bird is in the shell, which soon breaks, and the bird flies out: the shell of the body breaking, the soul flies into eternity. *T. Watson.*

SOULS—Earthly.

Such souls as are here lodged, as Plato speaks, are "heavy behind," and are continually pressing down to this world's centre: and though, like the spider, they may appear sometime moving up and down aloft in the air, yet they do but sit in the loom, and move in that web of their own gross fancies, which they fasten and pin to some earthly thing or other.

John Smith.

SOULS—Feeble.

Feeble souls are like those tracks of land which have neither depth nor richness of soil, yet, however arid, produce something to serve the world. The sandy and stormy deserts of the Cape are covered with heath of every line and form to beautify the scene and to charm the traveller's eye. Even so the feeblest soul can display some phase of feeling and character that shall add a beauty to its sphere. The world wants the heath as well as the oak, and the genial heavens shine alike on both. "Even the most feeble are necessary."

Dr. Thomas.

SOULS—Restless.

As that snow-white dove of Noah's ark could find no rest for its weary wings amid the wild expanse of earth's moving waters so there are souls which are ever on the wing, hovering over the changing, transient things of this world, seeking the rest of peace, but cannot find it. The dove found rest by returning to the ark, so may the weary soul by going to Christ.

John Bate.

SOULS—Thin.

There are some men's souls that are so thin, so almost destitute of what is the true idea of *soul*, that were not the guardian angels so keen-sighted, they would altogether overlook them. *H. W. Beecher.*

SOULS FULL OF GOD.

The souls of those men that are full of God, as the name of Elijah is, which includes two, if not three, of the Divine names in it, cannot but draw our eyes toward them; but then they so dazzle us with their lustre and brightness, they strike us into such amazement at their perfections, that the weakness of man's nature hath been apt to give no less than Divine veneration to such persons.

Bp. Patrick.

SPEECH—Description of.

Speech is the golden harvest that followeth
the flowering of thought;
Yet oftentimes runneth it to husk, and the
gains be withered and scanty.
Speech is reason's brother, and a kingly
prerogative of man,
That likeneth him to his Maker, who spake,
and it was done:
Spirit may mingle with spirit, but sense
requireth a symbol;
And speech is the body of a thought, without which it were not seen. *Tupper.*

Speech is indeed the rudder that steereth human affairs, the spring that setteth the wheels of action on going. *Dr. Barrow.*

Speech is a child of thought, which the mind always travaileth and teemeth with, and which after its birth is wont in features to resemble its parent. *Ibid.*

SPEECH—a Test of Mental Character.

Speech is commonly judged the truest character of the mind, and the surest test of inward worth, as that which discloseth the *hidden man of the heart*, which unlocketh the closet of the breast, which draws the soul out of her dark recesses into open light and view, which rendereth our thoughts visible, and our intentions palpable. *Ibid*

SPIRIT—Activity of.

Inertness is the quality of matter; nei-

ther dust nor globe would ever move, were it not set in motion by a foreign force. And whilst life in trees and flesh moves, it ever moves by impulses over which it has no control; hence in these forms it moves in the beaten track of ages. Each plant acts under the same circumstances in the same way—rejects and appropriates, as did the first parent of its kind which grew in the garden of Eden. Each individual of the various tribes of earth, and air, and sea, does the same thing, in the same manner as did its primal sire. But spirit we consider self-moving and self-controlling. Each chooses its own line of action and determines its own pace. Each is a distinct fountain of influences, outpouring streams that never flowed before; a self-acting machine performing evolutions and producing results, the like of which has never been before and never will be again.

Dr. Thomas.

SPIRIT—Earthly.

That is a very earthly and flat spirit in religion which sinks, like the lees to the bottom; or rather, it is like that *terra damnata* which the chymists speak of having no vigour, life, or activity left in it, being truly dead to God, and reprobate to anything of heaven. *John Smith.*

SPIRIT—Heavenly.

The spirit which is from heaven is always, out of an inbred nobleness which bears it up, carried upwards again towards heaven from whence it came, powerfully resisting all things that would deprive it of God, or hinder from returning to its original; it is always moving upwards in an even and steady way towards God, from whence it came, leaving the dark regions of hell and death under it; it resists hell and darkness by assimilating and conforming itself to God; it resists darkness in the armour of light; it resists death and destruction by the power of Divine love. *Ibid.*

SPIRIT—Identity of.

There is no permanent identity in any corporeal organisation; such organisation is composed of particles, all of which are in a state of constant flux. Corporeally the man cannot say that he is the same as he was when a youth. The body is like a river; every particle is in rapid flow—in constant circulation—and is the same only in form and function, never a moment the same in all its materials. But we think of spirit as being ever the same in essence; a simple indivisible substance, that can never lose a particle of itself, and that can never have any new element wrought into its being. It may change its conditions, it may vary its moods, it may alter its realms of action, and new thoughts and feelings may stream through it in endless succession; but in its essence it is evermore the same; the everlastingly identical *ego*, or *self* of being. Truly does Dr. Reid remark, "that all mankind place their personality in something that cannot be divided, or consist of parts." *Dr. Thomas.*

SPIRIT—Reflectiveness of.

By this we mean, the power to turn back upon itself, study its own nature, translate its own sensations into ideas, and create a world of thought of its own—a power to rise from the particular to the universal—the discordant to the harmonious—the creature to the Creator—a power to link the most solitary fact in fellowship with an eternal principle, and bring the wildest and harshest sounds into the scale of intellectual music—a power which, from the facts of its own consciousness, builds up a superstructure for itself in which it can live as an independent monarch, secure from all foreign invaders and independent of all help; where it can worship as a seraph under the ever-brightening rays of God—a power by which the mind reads the philosophy, feels the poetry, and chants the anthems writ on creation's hieroglyphic page. Brutes have no such power as this; the universe is nothing but sensation to them; it gives them no idea; they cannot spell a word from any part of its various and vast revelations.

Ibid.

SPIRIT—Religiousness of.

By this we mean a tendency to, and capacity for, worship. In the tribes of irrational existences around us we discover no such principle as this But *spirit* we regard as the offspring of the "Father of spirits," partaking of His essence, possessing the filial element as its primary impulse; and having, therefore, both a native tendency and a moral obligation to reverence, praise, and serve Him. Spirit feels itself morally related to Him, has its eye wistfully fixed upon Him; and its heart "cries out for the living God."

Ibid.

SPIRIT—Superiority of.

The whole system of bodies, the firmament, the stars, the earth, the kingdoms of it, are not fit to be opposed in value to the lowest mind or spirit; because *spirit* is endued with the knowledge and apprehension of all this, whereas *body* is utterly stupid and insensible. *Pascal.*

SPIRIT—Uncompounded.

All material existences are combinations. All vegetables and animals are compounds of various elements; abstract one of their constituent principles, and they cease to

be. Indeed it is probable, there is nothing that we know of, even in the inorganic world of matter that is a simple substance. Probably the next race of chemical analysists will find that oxygen, nitrogen, and such substances, which are now considered elemental, are but compositions. But we think of spirit as an uncompounded principle—as something that is not made up of parts—something that you cannot divide—that you can take nothing from, and put nothing to. *Dr. Thomas.*

SPIRIT OF GOD—First-Fruits of the.

There are the first-fruits of the Spirit in a believer, as there are the first-fruits of the agriculturalist from the ground of his possession. The first conviction of sin; the first repentance for sin; the first prayer for mercy; the first exercise of saving faith in Jesus; the first comfort through believing; the first sense of the Divine favour; the first hope of heaven; the first victory over temptation and sin; the first realisation of the fulfilment of a Divine promise; the first self-denial; the first cross taken up and borne for Christ's sake; the first word for the Saviour; the first sermon preached for the truth; the first tract or book published for instruction in righteousness. How valuable are these first-fruits! *John Bate.*

SPIRIT OF GOD—as Wind.

1. The wind is of a subtle and invisible nature, passeth the power of reason to search it out. The Spirit is invisible, and works invisibly, and cannot be known by the natural man (1 Cor. ii, 14).

2. The motion of the wind is very quick; the Spirit is very quick, and swift in His motion.

3. The motion of the wind is various, blows in various degrees, from various sources, at various times, and has various effects. So also does the Spirit in His influences, operations, and effects.

4. The wind works powerfully, and irresistibly. It turns up the cedars of Lebanon by the roots; rends mountains, and breaks the rocks, &c. So the Spirit breaks hard hearts; roots up the trees of unrighteousness; overturns the mountains of pride; bends the mighty will, conquers the lusts of the flesh, &c.

5. The wind dissolves thick clouds, and tends to purify the air. So the Spirit disperses the clouds of doubt, fear, unbelief, and worldliness; and thus purifies the heart and life from their corruptions.

6. The wind is a most searching and penetrating nature: so is the Spirit; He searches the heart in all its desires, thoughts, motives, affections, &c.

7. The wind is of great service to the world, and we could not live without it. Equally serviceable and essential is the Spirit for the spiritual world, and there can be no spiritual life, action, progress, and glory, without Him. *John Bate.*

SPIRITS—Curiosity concerning.

I have been reading some of Milton's amazing descriptions of spirits, of their manner of life, their powers, their boundless liberty, and the scenes which they inhabit or traverse; and my wonted enthusiasm kindled high. I almost wish for death and wondered with great admiration what that life, and what those strange regions really are, into which death will turn the spirit free! I cannot wonder, and I can easily pardon, that this intense and sublime curiosity has sometimes demolished the corporeal prison, by flinging it from a precipice, or into the sea. Milton's description of Uriel and the Sun revived the idea which I have before indulged as an imagination of sublime luxury, of committing myself to the liquid element (supposing some part of the sun a liquid fire), of rising on its swells, flashing amidst its surges, darting upwards a thousand leagues on the spiry point of a flame, and then falling again fearless into the fervent ocean. O! what is it to be dead; what is it to shoot into the expansion, and kindle into the ardours of eternity; what is it to associate with resplendent angels!

J. Foster.

SPIRITUAL DARKNESS.

The tree that waves its branches so freely in the great expanse, and spreads out its leafy surface towards heaven, so eager for light and for heat, struck its root in secret, underground, in great darkness and bondage. Take heed that you do not undervalue your time of spiritual darkness and conflict. The joy of eternity often strikes its root in very bitterness of spirit. Meekly fulfil all your groaning, and patiently abide your time in darkness, "looking unto Jesus." Do you know that you would not so painfully feel your darkness, if the Holy Sunlight did not underlie it? The diviner the sunlight at the centre, the painfuller is the encompassing night. *J. Pulsford.*

SPIRITUAL LIFE—Growth in.

Why do you plant anything, but in order that it may *grow* and become larger, stronger, bear flower and fruit? Be sure God has planted us in His garden, Christ's Church, for no other reason. Consider again, What is life but a continual growing, or a continual decaying? If a tree does not get larger and stronger year by year, is not that a sure sign that it is unhealthy, and that decay has begun in it, that it is unsound at heart? And what happens then? It begins to become

weaker and smaller, and cankered and choked with surf and moss till it dies. If a tree is not growing, it is sure in the long run to be dying; and so are our souls. If they are not growing, they are dying; if they are not getting better, they are getting worse. This is why the Bible compares our souls to trees—not out of a mere pretty fancy of poetry, but for a great, awful, deep, world-wide lesson, that every tree in the fields may be a pattern, a warning, to us thoughtless men, that as that tree is meant to grow, so our souls are meant to grow. As that tree dies unless it grows, so our souls must die unless they grow. Consider that! *C. Kingsley.*

SPIRITUAL LIFE—Impulses not.

There is no organic life without growth in nature; and there is no spiritual life without growth in grace. I say, no spiritual life,—no *continuous state of life.* Spiritual impulses there may be many. Impulses, however, are not life, though they may originate or restore life. Here we resort to nature for an illustration. There is an agency connected with life called galvanism. You may galvanise a paralysed limb, and by galvanism may restore the circulation, and so restore life to it. But the galvanism is not the life; it only rouses the dormant powers of life. Galvanism is a certain development of electricity, the same mysterious agent which in another form, darts to and fro among the clouds of heaven. The life of the limb, on the other hand, consists in its answering the purposes for which it was made, in its habitual subservience to the will, in the power of contracting and relaxing its muscles, when the will gives it notice to do so. Now, the professing Christian, who is not spiritually alive, is a paralysed member of the body of Christ. Impulses from a heavenly agent, the Holy Ghost, are ever and anon sent through the medium of God's ordinances in the body of Christ, and impart a convulsive fitful motion even to those limbs which are paralysed. It does not, however, follow that the paralysed limbs are restored. In some cases they may be; in some they may not. At all events, the fitful movement of the limb is one thing, its permanent vitality another. *Dr. Goulburn.*

SPIRITUAL LIFE—Liberty of the.

The heavenly life imparted is liberty, and truth, and peace; it is the removal of bondage, and darkness, and pain. So far from being a mechanical constraint, as some would represent, it is the removal of the iron chain with which guilt had bound the sinner. It acts like an army of liberation to a down-trodden country; like the warm breath of spring to the frost-fettered tree. For the entrance of true life, or living truth, into man's soul, must be liberty, not bondage. "The truth shall make you FREE." *Dr. Bonar.*

SPIRITUAL LIFE—Power of God in.

It is not only the first act of conversion which displays Divine power, but the whole of the Christian's career, until he comes to perfection, is a clear display of the same. The spiritual life may be likened unto *the burning* bush which Moses saw in Horeb; it burnt, but it was not consumed. Such is the Christian—like a bush, he is most fitting fuel for the flame; yet the flame does not hurt him. It kindles about him, but he is not destroyed. Or the Christian life may be likened to *walking upon water.* As Peter trod the waves and did not sink so long as his faith looked to Jesus, so the believer every day, in every footstep that he takes is a living miracle. Faith, too, in its life, may be compared to *flying*—"They shall mount up on wings as eagles." "I bear you as upon eagles' wings." The believer every day takes venturesome flights into the atmosphere of heaven, rises above the world, leaves its cares and its wants beneath his feet, and that, too, with no other wings but those of faith and love. Herein is a continued and splendid miracle of the Divine power. *C. H. Spurgeon.*

SPIRITUAL LIFE—Signs of.

Growth in the animal and vegetable world is the sure sign, and only sure sign, of life. If a branch does not sprout and put forth leaf and blossom in the spring, we know that it is a dead branch, the sap which is the life of the tree does not reach it, is not circulating through it. If an infant lives, it grows, increases in stature daily, while its features fill out gradually into that definite shape which they are to wear through life. *Dr. Goulburn.*

SPIRITUAL MIND—Life and Peace of the.

When at any time they find their souls under the blessed empire and dominion of a spiritual mind; when spirituality wholly rules and denominates them; are not their souls the very region of life and peace? both these in conjunction, life and peace? not raging life, not stupid peace, but a placid peaceful life, a vital, vigorous rest and peace: it is not the life of a fury, nor peace of a stone; life that hath peace in it, and peace that hath life in it. Now can the soul say, "I feel myself well; all is now well with me." Nothing afflicts the spiritual mind, so far and while it is such: it is wrapt up and clothed in its own innocency and purity, and hereby become invulnerable, not liable to hurtful impressions. *John Howe.*

SPIRITUAL-MINDED AND CARNAL-MINDED.

Yet more thoroughly, though less visibly, is there a gulf between the spiritual-minded and carnal-minded, in this world—between those who find their essential pleasures in following after the senses, though it may be in ways that are allowed, and those who follow after invisible, transcendent, and heavenly joys. I do not mean that they must respectively hate each other; I mean that they are so unlike, that they for ever grow in different directions. As the root hides underground, and for evermore grows away from the leaf which lifts itself up toward the sun and for evermore seeks unity of itself with the sunlight—so those who are working toward the earth and toward carnal things sink downward, ever receding from the others in their tastes and aspirations, until in the future world there will be a gulf wide as immensity itself between them. *Anon.*

SPIRITUAL WISDOM—Teaching.

He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the Sybil wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds. *Leighton.*

SPIRITUALITY OF MIND.

A beautiful flower, the wood sorrel—grows among the trees in the sylvan scenes of England. It has shining green leaves, and transparent bells with white veins. When it is gathered roughly, or the evening dew falls, or the clouds begin to rain, its foliage closes and droops; but when the air is bright and calm, it unfolds all its loveliness. Like this sensitive flower, spirituality of mind, when touched by the rough hand of sin, or the cold dew of worldliness, or the noisy rain of strife, hides itself in the quietude of devout meditation; but when it feels the influence of sunny and serene piety, it expands in the beauty of holiness—the moral image of God. *P. J. Wright.*

STABILITY—Christian.

"Stand fast in the faith." There are some men who, because they want to grow, are continually being transplanted; and they think that because they keep moving from place to place, they are gaining; but they gain nothing at all. Trees that grow fastest stand stillest. Running after every new thing that presents itself does not increase the growth of Christian graces, or anything else that is good. If a man would grow spiritually, he must have a stand point, a fixed root-place, for his religious convictions. *H. W. Beecher.*

STABILITY—in Conflict.

At the critical moment in the battle of Waterloo, when everything depended on the steadiness of the soldiery, courier after courier kept dashing into the presence of the Duke of Wellington, announcing that unless the troops at an important point were immediately relieved or withdrawn they must soon yield before the impetuous onsets of the French. By all of these the Duke sent back the same spirit-stirring message, "Stand firm!"

"But we shall perish!" remonstrated the officer.

"Stand firm!" again answered the iron-hearted chieftain.

"You'll find us there!" rejoined the other, as he fiercely galloped away. The result proved the truth of his reply, for every man of that doomed brigade fell bravely fighting at his post.

What an example is this for the Christian contending under the blood-stained banner of the Cross! Shall the worldling maintain his position at all hazards for mere earthly considerations, and the follower of the meek and lowly Jesus dare nothing for the boon of eternal life? God forbid! His pathway should be lighted up by the flame of Divine love, and in the strength of Christ he should press manfully on from conquering unto conquest. If he will only continue to act thus, he will eventually achieve a glorious victory over his last foe, and be able to shout the "harvest home" in that upper and better kingdom, where the sound of weeping never comes, and where the weary are at rest.

Dr. Haven.

STABILITY—Means of.

For as we use to tie a tender tree to some other tree that it may not be broken by the winds, and to cast anchor in a storm to fix the ship that it may not be driven by the tempest; so ought we to join and apply our faint and weak hearts to the firm pillar of God's word, and fix the ship of our souls by the anchor of hope, that it sink not.

John Arndt.

SPONTANEOUS MOTION.

And what shall we say of spontaneous motion, wherewith we find also creatures endowed that are so weak and despicable in our eyes, as well as ourselves; that is, that so silly a thing as a fly, a gnat, &c., should have power in it to move itself or stop its own motion at its own pleasure! How far have all attempted imitations in this kind fallen short of this perfection, and how much more excellent a thing is

the smallest and most contemptible insect, than the most admired machine we ever heard or read of! *John Howe.*

STRENGTH—Spiritual.

"As a man is, so is his strength;" and as his strength is, so is his joy and pleasure. The sun is said to go forth "as a strong man, rejoicing to run his race." When a man goes in the fulness of his strength upon any enterprise, how do his blood and spirits triumph beforehand! no motion of hand or foot is without a sensible delight. The strength of a man's spirit is unspeakably more than that of the outward man; its faculties and powers more refined and raised; and hence are rational or intellectual exercises and operations much more delightful than corporal ones can be. *Ibid.*

SUBJECTION TO GOD—Nature of.

This is the soul's real and practical acknowledgment of the Supreme Majesty, its homage to its Maker, its self-dedication, than which nothing more suits the state of a creature, or the spirit of a saint. It is that by which the blessed soul becomes, in its own sense, a consecrated thing, a devoted thing, sacred to God; its very life and whole being referred and made over to Him. *John Howe.*

SUBJECTION TO GOD—Pleasure of.

With what delightful relishes, what sweet gusts of pleasure, is this done while the soul tastes its own act; approves it with a full ungainsaying judgment; apprehends the condignity and fitness of it; assents to itself herein, and hath the ready suffrage, the harmonious concurrence of all its powers. *Ibid.*

A soul cast into such a mould, formed into an obediential subject frame, what sweet peace doth it enjoy, how pleasant rest! Everything rests most composedly in its proper place; a bone out of joint knows no ease, nor lets the body enjoy any. *Ibid.*

SUBMISSION TO GOD—Ease of.

The late Ephraim Peabody, of America, about twenty years ago was attacked with bleeding at the lungs, and was obliged to resign his pastoral duties. His only child was laid in the grave; his young wife had temporarily lost the use of her eyes; his home was broken up, and his prospects were very dark. They had sold their furniture, and went to board in a tavern. One day as he came in from a walk, his wife said to him, "I have been thinking of our situation here, and have determined to be submissive and patient." "Ah," said he, 'that is a good resolution; let us see what we have to submit to. I will make a list of our trials. First, we have a home, we will submit to that. Secondly, we have the comforts of life, we will submit to that. Thirdly, we have each other. Fourthly, we have a multitude of friends. Fifthly, we have a God to take care of us." "Ah!" said she, "I pray you to stop, and I will say no more about submission." *Anon.*

SUBMISSION TO GOD—Effects of.

1. It will prevent rash conclusions; such as Jacob's in regard to Joseph, when he said, "All these things are against me;" such as David's when he said, "All men are liars."
2. It will prevent immoderate sorrow.
3. It will prevent sinful staggerings. Abraham staggered not.
4. It will give to us inward peace.
5. It will produce enduring patience.
6. It will excite praise and thanksgiving. *Dr. Beaumont.*

SUBMISSION TO GOD—Entire.

By retaining any branch of our own wills or desires unrenounced, as not resigned up into God's hand, we give *him* hold of us, who will never let hold go, unless we cut off the member which offendeth us. For, as one very well observes, so the snare be strong and hold sure, a bird, though caught but by one claw, shall as certainly be the fowler's portion, as if she had been taken by both wings. *Dr. Jackson.*

To do, or not to do; to have,
Or not to have; I leave to Thee:
To be, or not to be, I leave:
Thy only will be done in me!
All my requests are lost in one,—
"Father, Thy will be done!"

Welcome alike the crown or cross;
Trouble I cannot ask, nor peace;
Nor toil, nor rest; nor gain, nor loss;
Nor joy, nor grief; nor pain, nor ease;
Nor life, nor death;—but ever groan,
"Father, Thy only will be done!"

C. Wesley.

SUBMISSION TO GOD—and Feeling.

When the brave man gives his shattered arm to the surgeon's knife, will may prevent even the quiver of an eyelid; but no will and no courage can reverse his sensations or prevent the operation from inflicting pain. When the heart is raw, and smarting from recent bereavement, let there be the deepest and most reverential submission to the Highest Will, is it possible not to wince? Can any cant demand for submission extort the profession that pain is pleasure? *F. W. Robertson.*

SUBMISSION TO GOD—Grounds of.

1. The sovereignty of God. The sovereignty of God is that of a father. Whatever we have, it is God's more than ours. He never resigns His right to anything He entrusts us with.

2. The righteousness and justice of God. He does all things right.

3. The mercy and goodness of God. He does all things well.

4. The all-sufficiency of God. He is a Fountain ever full: if He takes one blessing, He can give a hundred.

5. The unchangeableness of God.

Dr. Beaumont.

SUBMISSION TO GOD—Nature of.

It does not suppose insensibility to the afflictions under which we are called to cultivate it. It does not suppose that we are not to employ the means which are within our power, with a view to the prevention of evil. Nor is prayer to God against evil inconsistent with submission to Him under it.

Submission to God implies that we justify Him in everything that He does—that we approve all that God does—that we cleave to God in the midst of all. *Ibid.*

When that monster-taming Hercules overcame all in the Olympics, Jupiter at last, in an unknown shape, wrestled with him; the victory was uncertain, till at length Jupiter descried himself, and Hercules yielded. No striving with supreme powers; we must submit ourselves unto the mighty hand of God, acknowledge our offences, call to Him for mercy. If He strike, as it is with them that are wounded with the spear of Achilles, He alone must help. *Burton.*

O Lord my God, do Thou Thy holy will—
I will lie still—
I will not stir, lest I forsake Thine arm,
And break the charm, [breast,
Which lulls me, clinging to my Father's
In perfect rest.

Wild Fancy, peace! thou must not me beguile
With thy false smile: [ways;
I know thy flatteries and thy cheating
Be silent, Praise, [all
Blind guide with siren voice, and blinding
That hear thy call.

"O Father! not my will, but Thine be done—"
So spake the Son.
Be this our charm, mellowing Earth's ruder noise
Of griefs and joys:
That we may cling for ever to Thy breast
In perfect rest! *Keble.*

SUCCESS—Early.

Success at first doth many times undo men at last; many may say that they had never been unhappy, if they had not been happy. *Venning.*

SUCCESS—Having.

The surest way not to fail is to determine to succeed. *Sheridan.*

SUCCESS—Motive to.

It is a truth, the importance of which can hardly be over estimated, that nearly every successful member of any profession whatever, owes his success largely to the fact that he has pursued it, not from a slavish hunger after emoluments, but from a genuine love for it, and satisfaction in discharging its duties efficiently and well. A ploughman, if he is worth his wages, likes to see the furrows run evenly and symmetrically. The mason likes to see his work justified by the plumb-line and spirit-level; and in the higher walks of life, every man who deserves, and almost every man who earns distinction, seeks and finds his reward far more in his work than in his pay. *Saturday Review.*

SUCCESS—Secret of.

The Duke of Wellington used often to remark that the secret of success lay in embracing every opportunity of being useful; and that he never forgot the golden rule which he learned in the Church catechism, "of doing your duty in that station of life to which it shall please God to call you." *Anon.*

SUCCESS—Way of.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of their mortal life like men facing rough and smooth alike as it came, and so found the truth of the old proverb, that "Good times, and bad times, and all times pass over." Of all men, perhaps, who have lived in our days, the most truly successful was the great duke of Wellington; and one thing, I believe, which helped him most to become great, was that he was so wonderfully free from vain fretting and complaining, free from useless regrets about the past, from useless anxieties for the future. Though for years he had on his shoulders a responsibility which might have well broken down the spirit of any man, though the lives of thousands of brave men, and the welfare of great kingdoms—ay, humanly speaking, the fate of all Europe—depended on his using his wisdom in the right place, and one mistake might have brought ruin and

shame on him and on tens of thousands; yet no man ever saw him anxious, confused, terrified. Though for many years he was much tried and hampered, and unjustly and foolishly kept from doing his work as he knew it ought to be done, yet when the time came for work, his head was always clear, his spirit was always ready, and therefore he succeeded in the most marvellous way. Solomon says, "Better is he that ruleth his spirit, than he that taketh a city." Now, the great duke had learnt in most things to rule his spirit, and therefore he was able not only to take cities, but to do better still, to deliver cities—ay, and whole countries—out of the hand of armies far stronger, humanly speaking, than his own. *C. Kingsley.*

SUFFERING—Benefit of.

Suffering curbs our wayward passions,
Childlike tempers in us fashions,
And our will to His subdues:
Thus His hand, so soft and healing,
Each disordered power and feeling,
By a blessed change renews.

Suffering keeps the thoughts compacted,
That the soul be not distracted
By the world's beguiling art;
'Tis like some angelic warder
Ever keeping sacred order
In the chambers of the heart.

Suffering tunes the heart's emotion
To eternity's devotion,
And awakes a fond desire
For the land where psalms are ringing
And with psalms the martyrs singing
Sweetly to the harper's quire.

Hartmann.

SUFFERING—Evidence and Design of.

All sufferings, even those of the pious, are certainly an evidence of the sin of the *whole race*. The saint does not withdraw himself from the consequences of this general sinfulness, but accepts them with patience and childlike resignation, in that form in which God, for the perfecting of the individual and of the whole community, sees it right to lay them on him. Suffering thus appears in the hand of God an advantage, a means of moral perfection; and he whose efforts are directed to avoiding all suffering here below, gives himself up wholly to self-seeking, hardens his heart against the wretched, whose sufferings might have awakened him to sympathy, and so deprives himself of the blessedness which is implied in loving.

Olshausen.

SUFFERING—Resignation in.

Let me wither and wear out mine age in a discomfortable, in an unwholesome, in a penurious prison, and so pay my debts with my bones, and recompense the wastefulness of my youth with the beggary of my age; let me wither in a spital, under sharp, and foul, and infamous diseases, and so recompense the wantonness of my youth with that loathsomeness in mine age; yet, if God withdraw not His spiritual blessings, His grace, His patience,—if I can call my suffering His doing, my passion His action, all this that is temporal is but a caterpillar got into one corner of my garden, but a mildew fallen upon one acre of my corn; the body of all, the substance of all, is safe, as long as the soul is safe. *Dr. Donne.*

SUFFERING FOR CHRIST—Honours of.

Thuanus tells, that a Gallic lord being led forth to martyrdom in company with some equally faithful, though plebeian professors, saw that out of regard to his rank, the officers put on him no chains, while each of his brethren bore them; upon which he cried, "Let me, I pray you, be clipped of none of my honours; I, too, for love of Jesus, would wear a chain!"

S. Coley.

SUFFERING FOR CHRIST—Rewarded.

Agrippa, grandson of Herod the Great, once expressed a desire that his friend Caligula might soon come to the throne. Old Tiberius, the reigning monarch, felt such a wish, however flattering to Caligula, to be so little kindly to himself, that he threw the author of it into a loathsome dungeon. But the very day Caligula reached Imperial power, Agrippa was released. The new emperor gave him purple for his rags, tetrarchies for his narrow cell, and, carefully weighing the gyves that fettered him, for every link of iron bestowed on him one of gold. Think you that day Agrippa wished his hand-cuffs and his leg-locks had been lighter?

Will Jesus forget the well-wishers of His kingdom, who, for His sake, have borne the burden and wore the chain? His scales will be forthcoming, and assuredly those faithful in great tribulation shall be beatified with greater glory. *Ibid.*

SUFFERING WITH CHRIST.

Phocian, an Athenian captain, being condemned to death, and seeing one Enippus condemned to the same death, but very fearful, he comforts him with these words: "Is it not enough to thee that thou art to die with Phocion?" Should it not comfort us in suffering, that we die with Christ?

Ibid.

SUN—Creation of the.

We may with much probability suppose that the sun, that immense globe, distant from us 95,000,000 of miles, around which our earth is ever turning, had not been

created on the fourth day. It had most likely sprung into being at the time, "in the beginning," when God created the heavens and the earth. But it was on the fourth day that it was lighted up for us, and became the "light of this world" by day; and by night our attendant star, the moon, which is but the mirror and reflector of the sun, began to shine upon our earth with her borrowed light.

Remark particularly that it is not said in Scripture that God *created* the sun on the fourth day. No; we are only told that God said, "Let there be lights," and "God *made* lights." Is it not just as I might say of the lamp which is now hanging from the ceiling of this room at present quite dark, "Let it be lighted;" and the instant the gas already within it is lighted it becomes a light? You would not say that I first placed the lustre there at the moment when I desired that it should be lighted; for the lustre may have been there years before, but I made it a light to the room at the moment I caused it to be lighted up.

The sun and moon had most probably been in existence like lamps or lustres still unlighted, we know not how long before; but when it pleased God to command them to become lights, they were lighted, and then these two great globes became our lights, to give light to us by day and by night, the one by its own light, and the other by reflected light borrowed from the greater luminary. *Prof. L. Gaussen.*

SUNDAY—Blessings of.

The Sunday's of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the Eternal glorious King.
On Sunday heaven's gates stand ope;
Blessings are plentiful and rife,
More plentiful than hope.
George Herbert.

O what a blessing is Sunday, interposed between the waves of worldly business like the Divine path of the Israelites through Jordan. There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath-day holy. I can truly declare that to me the Sabbath has been invaluable.
Wilberforce.

Heaven once a week;
The next world's gladness prepossessed in this;
A day to seek,
Eternity in time; the steps by which
We climb above all ages; lamps that light
Man through his heap of dark days; and the rich
And full redemption of the whole week's flight;
Transplanted paradise; God's walking hour;
The cool of the day;
The creatures' jubilee; God's parley with dust;
Heaven here. *Henry Vaughan.*

SUNDAY-SCHOOLS—Claims of.

The reason why Sunday-schools have such a claim upon our patronage and support is, that the kind of knowledge which they communicate as staple knowledge is the highest sort of knowledge—the knowledge of God and of Christ and of things Divine, to which we have just now been referring. The laws of matter, the discoveries of Newton, the principles of Aristotle, the teachings of Seneca, these are left for other schools, if they will teach them; the Sunday-school has to do with the Proverbs of Solomon—with the stories of Matthew, Mark, Luke, and John—with the principles of Paul and Peter and James. The warp and the woof of the Sabbath-school teaching is Divine truth, evangelical truth. Give that knowledge; give it, and do not spare; throw it into the soil of the youthful mind. Do not doubt whether there shall come a return; do not let any one say that the principles of Christian truth are too exalted for the infant mind; no, the most important and momentous of these principles are suited to the infant mind itself. Just as the young flower opens its petals in the mid-day sun, drinks in the solar ray, and is kissed into loveliness, grace and beauty, so the young mind opens to Divine truth. Have you never read of young Josiah? Have you never read of Hannah and Sarah and Mary? Have you never read of persons being sanctified from the womb? Let us therefore give our sanction to this kind of teaching. I do not see a probability that it will ever be superseded. Indeed, the work of teaching must always go on; it must go on, from generation to generation—for the child of the most godly parent, the child of the most illuminated philosopher, the child of the most gifted and sanctified minister, the child of the seraphic believer, is born in ignorance and in sin, as much as the child of the most ignorant peasant, of the rudest mechanic, of the hardiest river or canal-going man. There is no difference, and there never will be, even in the Millennium; it will then be the same; children will be born in sin. The only difference between then and now is this; that now conversions are rare—then they will be common; now they happen somewhat late—then they will happen early in life; but even in the Millennium the child will be born in depravity and

ignorance, and the work of teaching must go on. *Dr. Beaumont.*

SUNDAY-SCHOOLS—Origin of.

The utility of an establishment of this sort was first suggested by a group of little miserable wretches, whom I observed one day in the street, where many people employed in the pin manufactory reside.

I was expressing my concern to one, at their forlorn and neglected state, and was told, that if I were to pass through that street upon Sundays, it would shock me, indeed, to see the crowds of children who were spending that sacred day in noise and riot, to the extreme annoyance of all decent people.

I immediately determined to make some effort to remedy the evil. Having found four persons who had been accustomed to instruct children in reading, I engaged to pay the sum required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning, and stay till twelve; they were then to go home and return at one; and after reading a lesson they were to be conducted to church. After church they were to be employed in reading the catechism till after five and then to be dismissed, with an injunction to go home without making a noise, and by no means to play in the street. This was the general outline of the regulations. *Raikes.*

SUPERFLUITIES—Use of.

Our superfluities should give way to our brother's conveniences; and our conveniences to our brother's necessities, yea, even our necessities should give way to their extremity for the supplying of them. *Venning.*

SUPERNATURAL—Definition of the.

That is supernatural, whatever it be, that is either not in the chain of natural cause and effect, or which acts on the chain of cause and effect, in nature, from without the chain. Thus, if any event transpires in the bosom, or upon the platform of what is called nature, which is not from nature itself, or is varied from the process nature would execute by her own laws, that is supernatural, by whatever power it is wrought. *Dr. Bushnell.*

SUPERNATURAL—Explained.

It is not said, be it observed, as is sometimes done, that the supernatural implies a suspension of the laws of nature, a causing them, for the time, not to be—that, perhaps, is never done; it is only said that we, as powers, not in the line of cause and effect, can set the causes in nature at work in new combinations otherwise never occurring, and produce, by our own action upon nature, results which she, as nature, could never produce by her own internal acting.

Illustrations are at hand without number. Thus, nature, for example, never made a pistol, or gunpowder, or pulled a trigger; all which being done, or procured to be done, by the criminal, in his act of murder, he is hung for what is rightly called his unnatural deed. So of things not criminal; nature never built a house, or modelled a ship, or fitted a coat, or invented a steam-engine, or wrote a book, or framed a constitution. These are all events that spring out of human liberty, acting in and upon the realm of cause and effect, to produce results and combinations, which mere cause and effect could not; and, at some point of the process in each, we shall be found coming down upon nature, by an act of sovereignty just as peremptory and mysterious as that which is discovered in a miracle, only that a miracle is a similar coming down upon it from another and higher Being, and not from ourselves. Thus, for example, in the firing of the pistol, we find materials brought together and compounded for making an explosive gas, an arrangement prepared to strike a fire into the substance compounded, an arm pulled back to strike the fire, muscles contracted to pull the arm, a nervous telegraph running down from the brain, by which some order has been sent to contract the muscles; and then, having come to the end of the chain of natural causes, the jury ask, who sent the mandate down upon the nervous telegraph, ordering the said contraction? And, having found, as their true answer, that the arraigned criminal did it, they offer this as their verdict, and on the strength of the verdict he is hung. He had, in other words, a power to set in order a line of causes and effects, existing elementally in nature, and then, by a sentence of his will, to start the line, doing his unnatural deed of murder. *Dr. Bushnell.*

SUPERNATURAL—Nature of the.

Nature is the chain of cause and effect—that coming to pass which is determined by the laws of cause and effect in things. The supernatural is that which acts *on* the chain of cause and effect, from without the chain; not being caused in its action, but acting from itself, under no conditions of previous causality. The distinction of nature and the supernatural is the distinction, in fact, between propagations of causality and original causality, between things and powers. In this view, man, as a power, together with all created spirits, good and bad, is a supernatural being, co-

ordinate with God, in so far as he acts freely and morally. If he moves but a limb in his freedom, he acts on the lines of cause and effect in nature; and if, in moving that limb, he has committed a murder, we blame him for it, and bring him to a felon's punishment; simply because he was not caused to do the deed, by any efficient cause back of him, but did it of himself; or, as the common law has it, "by malice aforethought." *Dr. Bushnell.*

SUPERSTITION—Cause of.

The true cause and rise of superstition is indeed nothing else but a false opinion of the Deity, that renders Him dreadful and terrible, as being vigorous and imperious; that which represents Him as austere, and apt to be angry, but yet impotent, and easy to be appeased again by some flattering devotions, especially if performed with sanctimonious shows, and a solemn sadness of mind. *John Smith.*

SUPERSTITION—Definition of.

Superstition is generally defined to be the observance of unnecessary and uncommanded rites and practices in religion; reverence of objects not fit for worship; too great nicety, fears, or scrupulousness; or extravagant devotions; or religion wrong directed or conducted. The word may be applied to the idolatry of the heathens, the traditions of the Jews, the unscriptural rites of the Catholics; to the dependence placed by many on Baptism, the Lord's Supper, and other ceremonies. It may be extended to those who, without any evidence, believe that prophecies are still uttered, or miracles are performed. It is also applied to those who believe in witchcraft, magic, omens, &c. *C. Buck.*

SUPERSTITION—Description of.

Superstition is a word so often used, that the evil which it designates has passed for innocent and playful aberrations of ignorance. Where I to attempt its description, I would say that superstition is the restless effort of a guilty but blind conscience, to find rest, and peace, and good, by unauthorised propitiations and ceremonies; and the horrid nature of these propitiations, and the multitude of these ceremonies, equally prove the strong feeling of distress in the soul, and the inefficiency of the means used to remove it.

R. Watson.

SUPERSTITION—Import of.

It imports an over-timorous and dreadful apprehension of the Deity.

John Smith.

SUPERSTITION—Instances of.

Superstition is an opinion of the works of God's providence, the reason whereof can neither be drawn out of the word of God, nor the whole course of nature: for example, that it is unlucky for one in the morning to put on his shoe awry; or to put on the left shoe on the right foot; to sneeze in drawing on his shoes; to have salt fall towards him; to bleed some few drops of blood. Again, that it is good luck to find old iron; to have drink spilled on him; to pare our nails on some certain day of the week; to dream of some certain things. *W. Perkins.*

SUPPLIANT—Lonely.

All night the lonely suppliant prayed,
All night his earnest crying made,
Till, standing by his side at morn,
The tempter said, in bitter scorn:

"O peace! what profit do you gain
From empty words and babblings vain?
Come, Lord,—O come! you cry alway,
You pour your heart out night and day,
Yet still no murmur of reply,
No voice that answers, 'Here am I!'"

Then sank that stricken heart in dust;
That word had wither'd all its trust.
No strength retain'd it now to pray,
While Faith and Hope had fled away;
And ill that mourner now had far'd,
Thus by the tempter's art ensnar'd,
But that at length beside his bed
His sorrowing Angel stood, and said:

"Doth it repent thee of thy love,
That never now is heard above
Thy prayer; that now not any more
It knocks at heaven's gate as before?"

"I am cast out,—I find no place,
No hearing at the throne of grace.
Come, Lord, O come—I cry alway,
I pour my heart out night and day;
Yet never until now have won
The answer,—'Here am I, my son!'"

O dull of heart! inclosed doth lie
In each "Come, Lord!"—an "Here am I."
Thy love, thy longing, are not thine—
Reflections of a love Divine:
The very prayer to thee was given,
Itself a messenger from heaven.
Whom God rejects, they are not so,
Strong bands are round them in their woe;
Their breasts are bound with bands of brass,
That sigh or crying cannot pass.
All treasures did the Lord impart
To Pharaoh, save a contrite heart.
All other gifts unto His foes
He freely gives, nor grudging knows;
But Love's sweet smart, and costly pain
A treasure for His friends remain.

Trench.

SUSPICION—Absence of.

A noble brother,
Whose nature is so far from doing harms,
That he suspects none. *Shakespeare.*

SUSPICION—Evils of.

If thou begin to suspect evil of another, the next thing is to conclude it, and the next to report it. This suspicion is a strange shadow, that every action of another will cast upon our minds; especially if we be beforehand a little disaffected towards them. Thus, very dreams increased suspicion against Joseph, in his brethren. And, if once a man be out of esteem with us, let him then do what he will, be it never so virtuous and commendable, suspicion will still be the interpreter; and, where suspicion is the interpreter of men's actions, slander and detraction will be the gloss and comment upon them. Indeed suspicion is always too hasty in concluding: and many times, our jealousies and distrusts, upon very small occasion, prompt us to conclude that what we have thus surmised is certainly come to pass; and so we take shadows for enemies; and report that confidently for truth, which yet we never saw acted, but only in our own fancies.

Bp. Hopkins.

SUSPICION—Proneness to.

Never put much confidence in such as put no confidence in others. A man prone to suspect evil is mostly looking in his neighbour for what he sees in himself. As to the pure all things are pure, even so to the impure all things are impure.

Hare.

SWEARING—Reasons against.

We can conceive of no reason why a man should swear, but of ten reasons why he should not:

1. It is mean. A man of high moral standing would almost as soon steal a sheep as swear.

2. It is vulgar; altogether too low for a decent man.

3. It is cowardly; implying a fear either of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to Webster, is a genteel man, well-bred, refined. Such a man will no more swear than go into the street and throw mud with a clodhopper.

5. It is indecent. Offensive to delicacy, and extremely unfit for human ears.

6. It is foolish. Want of decency is the want of sense.

7. It is abusive—to the mind that conceives the oath, to the tongue that utters it, and to the person at whom it is aimed.

8. It is venomous; showing a man's heart to be a nest of vipers, and every time he swears one of them sticks on his head.

9. It is contemptible; forfeiting the respect of the wise and good.

10. It is wicked; violating the Divine law, and provoking the displeasure of Him who would not hold him guiltless who takes His name in vain. *Anon.*

SWEARING—Unprofitableness of.

Take not His name, who made thy mouth, in vain;
It gets thee nothing, and hath no excuse,
Lust and wine plead a pleasure, avarice gain:
But the cheap swearer, through his open sluice,
Lets his soul run for nought. *Herbert.*

SYMPATHY—an Attribute of Man.

Though the lower animals have feeling, they have no fellow-feeling. Have not I seen the horse enjoy his feed of corn, when his yoke-fellow lay a-dying in the neighbouring stall, and never turn an eye of pity on the sufferer? They have strong passions, but no sympathy. It is said that the wounded deer sheds tears; but it belongs to man only to "weep with them that weep," and by sympathy to divide another's sorrows and double another's joys. When thunder, following the dazzling flash, has burst among our hills, when the horn of the Switzer has rung in his glorious valleys, when the boatman has shouted from the bosom of a rock-girt loch, wonderful were the echoes I have heard them make; but there is no echo so fine or wonderful as that which, in the sympathy of human hearts, repeats the cry of another's sorrow, and makes me feel his pain almost as if it were my own. They say that if a piano is struck in a room where another stands unopened and untouched, who lays his ear to that will hear a string within, as if touched by the hand of a shadowy spirit sound the same note. But more strange how the strings of one heart vibrate to those of another; how woe wakens woe; how your grief infects me with sadness; how the shadow of a passing funeral and nodding hearse casts a cloud on the mirth of a marriage party; how sympathy may be so delicate and acute as to become a pain. There is, for example, the well authenticated case of a lady who could not even hear the description of a severe surgical operation, but she felt all the agonies of the patient; grew paler and paler, and shrieked, and fainted under the horrible imagination. Not fancy; for the dog has that, and, asleep on the warm hearth, he dreams of battles and of hunts: not reason; for there is an intelligence in his honest eye, and a skill in his tasks, that at least apes and imitates the intellect of man

—it is not these, but fellow-feeling, which elevates our race above the unimmortal brute, and brings us near to Him whose sympathy is our chief comfort in sorrow, and of whom we are assured—thank God in life's dark hour for the assurance—that "in all His people's affliction He is Himself afflicted." *Dr. Guthrie.*

SYMPATHY—A Child's.

A child's eyes; those clear wells of undefiled thought: what on earth can be more beautiful? full of hope, love, and curiosity, they meet your own. In prayer, how earnest; in joy, how sparkling; in sympathy, how tender. The man who never tried the companionship of a little child has carelessly passed by one of the great pleasures of life, as one passes a rare flower, without plucking it or knowing its value. A child cannot understand you, you think; speak to it of the holy things of your religion, of your grief for the loss of a friend, of your love for some one you fear will not love in return;—it will take, it is true, no measure or soundings of your thought—it will not judge how much you should believe, whether your grief is rational in proportion to your loss, whether you are worthy or fit to attract the love which you seek,—but its whole soul will incline to yours, and engraft itself as it were, on the feeling which is your feeling for the hour. *Mrs. Norton.*

SYMPATHY—Excellency of.

There's nought in this bad world like sympathy;
'Tis so becoming to the soul and face—
Sets to soft music the harmonious sigh,
And robes sweet friendship in a Brussels lace. *Byron.*

SYMPATHY—Good of.

Every man rejoices twice when he has a partner of his joy; a friend shares my sorrow and makes it but a moiety; but he swells my joy and makes it double.

For so two channels divide the river and lessen it into rivulets, and make it fordable and apt to be drunk up by the first revels of the Syrian Star; but two torches do not divide but increase the flame; and though my tears are the sooner dried up, when they run on my friend's cheeks in the furrows of compassion, yet when my flame hath killed his lamp, we unite the glories and make them radiant, like the golden candlesticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and joy. *Bp. Taylor.*

SYMPATHY—Nature of.

It is by sympathy we enter into the concerns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything which men can do or suffer. For sympathy may be considered as a sort of substitution, by which we are put into the place of another man, and affected in many respects as he is affected. *Burke.*

SYMPATHY—Power of.

Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south. *H. W. Beecher.*

SYMPATHY—Practical.

We must not make too much of sympathy, as mere feeling We praise feeling and praise its possessor. But feeling is only a sickly exotic in itself—a passive quality, having in it nothing moral, no temptation and no victory. A man is no more a good man for having feeling, than he is for having a delicate ear for music, or a far-seeing optic nerve. The Son of Man had feeling—He could be "touched." The tear would start from His eyes at the sight of human sorrow. But that sympathy was no exotic in His soul, beautiful to look at, too delicate for use. Feeling with Him led to this, "He went about doing good." Sympathy with Him was this, "Grace to help in time of need." *F. W. Robertson.*

It is said of the saintly George Herbert, the quaint old English church poet, that once in a walk to Salisbury, to join a musical party, he saw a poor man with a poorer horse that was fallen under his load. They were both in distress and needed present help, which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and afterwards load his horse. The poor man blessed him for it and he blessed the poor man, and was so like the good Samaritan, that he gave him money to refresh both himself and his horse. Thus he left the poor man; and at his coming to his musical friends at Salisbury, they began to wonder that Mr. Herbert, who used to be trim and clean, so soiled and discomposed. But he told them the occasion; and when one of the company told him "he had disparaged himself by so dirty an employment," his answer was, "that the thought of what he had done

would prove music *to him at midnight*, and that the omission of it would have upbraided and made discord in his conscience whensoever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practise what I pray for; and let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy, and bless God for this occasion." Oh, how many might have anxious thoughts which often infest their midnight hours changed into sweet music, if they would only be more frequently seen with full hands and friendly words in the abodes of poverty and suffering! These are the places in which to attune one's conscience to midnight harmonies. *Leisure Hour.*

SYMPATHY—Promptness of.

Sympathy is as the lightning—it is quick as thought: it waits not to make its selections—it is irrespective of considerations, and of partialities, and of tastes, and of cold prudence. If the stone on which I have set my foot proves to be loose, I catch hold of my companion's arm, and I do so without ceremony, or the intervention of a thought. Or if I see that my companion is in danger of a fall, I catch hold of his arm to save him, without ceremony, or the intervention of a thought. Or if on my path I find some one—a stranger—who has just fallen and has broken a limb, and is bleeding, I start forward, without ceremony, or the intervention of a thought (on the supposition that I am no descendant of the Priest or of the Levite).

Isaac Taylor.

T.

TALE-BEARER—Description of the.

In the common form of a prying disposition, the tale-bearer incurs the penalty of no one trusting him with a secret, except for publication. In this case they use him for a live advertisement, like the bill-carriers in the streets, with whom he only differs in the fact that they carry their bills openly and "above board," and he secretly, and like a spaniel, between his teeth. Every social circle has some such amateur gazette, who lives, like a soldier's dog, on the bits and scraps he picks up in the barracks, and whose office it is to fetch and carry for every man in the regiment. Thus it is no such honorable pest, nor half so innocent, as its animal prototype. The poor dog, at least, wags no man's tail but his own; but the biped tale-bearer is a mischievous wag with other people's. Whether his motive be gossiping or malevolence, it is equally annoying and destructive of social peace and confidence. "*The words of a talebearer,*" said the proverb, "*are as wounds, and they go down into the innermost parts.*" *J. B. Owen.*

TALE-BEARER AND TALE-HEARER.

As there is a parity of guilt between the thief and the receiver, so there seems to be the like between the teller and the hearer of a malicious report; and that upon very great reason. For who would knock, where he despaired of entrance? or what husbandman would cast his seed but into an open and a prepared furrow? so it is most certain, that ill tongues would be idle, if ill ears were not open. And therefore it was an apposite saying of one of the ancients that both the teller and hearer of false stories ought equally to be hanged, but one by the tongue, the other by the ears; and were every one of them so served, I suppose nobody would be so fond of those many mischiefs brought by such persons upon the peace of the world, as to be concerned to cut them down, unless, perhaps, by cutting off the forementioned parts by which they hung. *Dr. South.*

TALE-BEARING—Mischiefs of.

The carrying of a tale, and reporting what such an one said or such an one did, is the way to sow such grudges, to kindle such heart-burnings between persons, as oftentimes break forth and flame to the consumption of families, courts, and perhaps at length of cities and kingdoms. The mischief such incendiaries do is incredible, as being indeed for the most part inevitable. And a vine or a rose-tree may as well flourish when there is a secret worm lurking and gnawing at the root of them; as the peace of those societies thrive that have such concealed plagues wrapt up in their hearts and bowels. *Dr. South.*

TALENT—Estimating.

The question that leads most directly to the true estimate of a man's talents (I asked myself this question after having been several times in Mr. Hall's company) is this: How much of *new* would prove to be gained to the region of truth, by the assemblage of all that his mind has contributed? The highest order of talent is certainly the power of revelation—the power of imparting new propositions of important truth: inspiration, therefore, while it continued in a given mind, might be called the paramount talent. The second order of talent is, perhaps, the power of development—the power of disclosing the reasons and the proofs of principles, and the causes of facts. The third order of talents is, perhaps, the power of appli-

cation—the power of adapting truth to effect. *J. Foster.*

TALENTS—Barren.

A still pool amid a most barren heath, shining resplendently in the morning sunshine. *Analogy:* Talents accompanied with moral barrenness, *i. e.*, indolence or depravity. *Ibid.*

TALENTS—Improvement of.

You remember the parable of the ten talents, which shows us plainly enough that your talents are to be put to use, and gain usury for the lender. They must be kept well rubbed with work if they are to shine brightly in their heavenly setting. I do not believe with those people who seem to think that it will be all as one a thousand years hence, whether we cultivate our minds in this life or not, and that it matters nothing how small our knowledge may be. All is good if turned to a right account, and the acquirements of this life may enlarge our spiritual capacities for another! Christ Himself very emphatically tells us that the kingdom of heaven is according to what you have done with your talents in this world. We may look upon our present life as the ground-floor of existence. Hell, the dark place under ground. Heaven is overhead. But remember that Christ says, "In my Father's house are many mansions." There are different degrees of the life above; different chambers overhead in the house of heaven. I dare say most of us will be very glad if we can at least secure a place in some humble corner of heaven; but still, if by cultivating those faculties which God has given us, we can climb a little higher in glory, we are bound so to do. We know how it is in this life. The eye, see what it brings with it—the power of seeing according to the life of the spirit which looks through it. Different persons look with different eyes upon a fine sunset, or starry midnight. And I cannot help thinking that, to some extent, our power of seeing and appreciating the hidden things of the next life will depend on the exercise and growth of our faculties in this. *Dr. Macleod.*

TALKER—Biting.

A biter is one who tells you a thing you have no reason to disbelieve in itself, and perhaps has given you, before he bit you, no reason to disbelieve it for his saying it; and, if you give him credit, laughs in your face, and triumphs that he has deceived you. In a word, a biter is one who thinks you a fool because you do not think him a knave. This description of him one may insist upon to be a just one; for else but a degree of knavery is it, to depend upon deceit for what you gain of another, be it in point of wit, or interest, or anything else? *Addison.*

TALKER—Doubtful.

Dubius is such a scrupulous good man—
Yes—you may catch him tripping if you can,
He would not with a peremptory tone
Assert the nose upon his face his own;
With hesitation admirably slow,
He humbly hopes—presumes—it may be so.
His evidence, if he were called by law
To swear to some enormity he saw,
For want of prominence and just relief,
Would hang an honest man and save a thief.
Through constant dread of giving truth offence,
He ties up all his hearers in suspense;
Knows what he knows, as if he knew it not;
What he remembers, seems to have forgot;
His sole opinion, whatsoe'er befall,
Centring at last in having none at all.
Yet, though he tease and baulk your listening ear,
He makes one useful point exceeding clear;
Howe'er ingenious on his darling theme
A sceptic in philosophy may seem,
Reduced to practice, his beloved rule
Would only prove him a consummate fool;
Unless in him alike both brain and speech,
Fate having placed all truth above his reach,
His ambiguities his total sum,
He might as well be blind, and deaf, and dumb. *Cowper.*

TALKER—Egotistic.

Almost every circle is blessed with the egotist, who exercises a kind of dictatorship over it. Are you in a mistake as to a matter of fact? He cannot suffer you to proceed till you are corrected. Have you a word on the end of your tongue? He at once comes to your relief. Do you talk bad grammar? He quotes rules and gives examples like a pedagogue. Does he discover that there is a link wanting in the chain of your argument? He bids you stay till he has supplied it. Do you drop a word to which he has devoted much research? He asks you whether you know its primitive signification, and straightway inflicts upon the circle a long philological disquisition. When you relate an incident which you suppose new and affecting, your friend listens without emotion. When you have done, he observes that he heard the same long ago, and adds a very material circumstance which you omitted. He is never taken by surprise, and it is impossible to give him any information. And yet he never takes the lead in conversation, nor advances an original thought. It is his business to come after, and pick up the words which others

let slip in a running talk, or to check their impetuosity, that he may point out to them their missteps. Had he lived in the days of Solomon, he would have flattered the royal sage with an intimation that some of his proverbs were but plagiarisms; or, had he been a contemparary of Solomon's father, would have felt himself bound to give the slayer of Goliath some lessons on the use of the sling, and hinted to the sweet singer of Israel his private opinion, that the shepherd bard did not perfectly understand the use of the harp.

G. W. Hervey.

TALKER—Highfalutin.

Dr. Oliver Wendall Holmes, in the course of an interesting article on the photograph art, delivers himself of the following astounding paragraph:

"Then we replace the slide in the shield, draw this out of the camera, and carry it back into the shadowy realm where Cocytus flows in black nitrate of silver, and Acheron stagnates in the pool of hyposulphite, and invisible ghosts, trooping down from the world of day, cross a Styx of dissolved sulphate of iron, and appear before the Rhadamanthus of that lurid hades"!!!

Jeffers.

Some years ago, a physician, while in his patient's room, thus addressed a surgeon: "You must not fail to phlebotomise the old gentleman to-morrow!" "I will never suffer it," cried the sick man in a fright. "Sir, don't be alarmed," replied the surgeon; "the doctor only orders you to be bled." "O, as for the bleeding," replied the venerable patient, "it matters little; but as for the other, I would sooner die then endure it." Who will dare blame our aged friend for such a determination? What *sane* man would submit to the barbarous and excruciating operation of being phlebotomised? *Ibid.*

Andrew Jackson was once making a stump speech in a country village out west. Just as he was concluding, Amos Kendall, who sat behind him, whispered, "Tip 'em a little Latin, General; they won't be satisfied without it." The "Hero of New Orleans" instantly thought of a few phrases he knew, and, in a voice of thunder, wound up his speech by exclaiming, "*E pluribus unum—sine qua non;—ne plus ultra!—multum in parvo!*" The effect was tremendous, and the shouts could be heard for miles. *Ibid.*

TALKER—Monopolising.

The talkative listen to no one, for they are ever speaking. And the first evil that attends those who know not to be silent is, that they hear nothing. *Plutarch.*

TALKER—Smoking.

The pipe, with solemn interposing puff,
Makes half a sentence at a time enough;
The dozing sages drop the drowsy strain,
Then pause, and puff—then speak, and pause again.
Such often, like the tube they so admire,
Important triflers! have more smoke than fire. *Cowper.*

TALKING—Dogmatical.

Where men of judgment creep and feel their way,
The positive pronounce without dismay;
Their want of light and intellect supplied
By sparks, absurdity strikes out of pride.
Without the means of knowing right from wrong,
They always are decisive, clear and strong;
Where others toil with philosophic force,
Their nimble nonsense takes a shorter course;
Flings at your head conviction in the lump,
And gains remote conclusions at a jump:
Their own defect invisible to them,
Seen in another, they at once condemn;
And, though self-idolised in every case,
Hate their own likeness in a brother's face.
The cause is plain and not to be denied,
The proud are always most provoked by pride;
Few competitions but engender spite;
And those the most where neither has a right. *Cowper.*

TALKING—Influence of Knowledge in.

Great knowledge if it be without vanity is the most severe bridle of the tongue. For so have I heard, that all the noises and prating of the pool, the croaking of frogs and toads, is hushed and appeased upon the instant of bringing upon them the light of a candle or torch. Every beam of reason and ray of knowledge checks the dissolutions of the tongue. *Bp. Taylor.*

TALKING—Literary.

Men of letters must be warned against talking exclusively on literature in mixed companies. Even if they confine themselves strictly to their mother-tongue, it is not to be borne with. Many an excellent woman has listened to the jargon of *literati*, thinking, in the words of Mrs. Teresa Panza, "Though I cannot read a jot, I can spin." Not a few men think that a knowledge of books is far from comprising all the useful information in the world—men, too, who can think, and this well, on themes entertaining to all, and who have been so annoyed by bibliomaniacs, that they could almost wish that another Omar might rise and burn all the books in Germany. *G. W. Hervey.*

TALKING—Much.

But some men will never de cured without a cancer or a quinsey; and such persons are taught by all men what to do; for if they would avoid all company as willingly as company avoids them, they might quickly have a silence great as midnight, prudent as the Spartan brevity. But God's grace is sufficient to all that will make use of it; and there is no way for the cure of this evil, but the direct obeying of a counsel, and submitting to the precept, and fearing the Divine threatening; always remembering, that of every word a man speaks, he shall give account at the day of judgment. I pray God show us all mercy in that day, and forgive us the sins of the tongue. *Bp. Taylor.*

Let your words be few, especially when your betters, or strangers, or men of more experience, or understanding, are in the place, for you do yourself at once two great mischiefs: 1. You betray, and discover your own weakness and folly; 2. You rob yourself of that opportunity which you might otherwise have to gain knowledge, wisdom, and experience, by hearing those that you silence by your impertinent talking. *Sir M. Hale.*

A man that speaketh too much, and museth
but little and lightly,
Wasteth his mind in words, and is counted
a fool among men. *Tupper.*

TALKING—Professional.

They commit an impropriety who talk much of subjects pertaining to their profession, or business, or amusements. It savours of selfishness, if not of vanity, to be ever harping upon our daily employments, and to allow such themes to swallow up those that are of general interest. A magistrate once gave Dr. Johnson a long, tedious account of the exercise of his criminal jurisdiction, the result of which was his having sentenced four convicts to transportation. The doctor, in an agony of impatience to get rid of such a companion, exclaimed: "I heartily wish, sir, I were a fifth." *G. W. Hervey.*

TALKING—Small.

So language in the mouths of the adult,
Witness its insignificant result,
Too often proves an implement of play,
A toy to sport with, and pass time away.
Collect at evening what the day brought
forth.
Compress the sum into its solid worth,
And if it weigh the importance of a fly,
The scales are false, or algebra a lie.
Cowper.

TALKING—Small.

The circle formed, we sit in silent state,
Like figures drawn upon a dial plate;
Yes, ma'am, and no, m'am, uttered softly
show
Every five minutes, how the minutes go:
Each individual suffering a constraint,
Poetry may, but colours cannot paint;
As if in close committee on the sky,
Reports it hot or cold, or wet or dry;
And finds a changing clime a happy source
Of wise reflection, and well-timed discourse.
We next inquire, but softly, and by stealth,
Like conservators of the public health,
Of epidemic throats, if such there are,
And coughs and rheums, and phthisic, and
catarrh.
That theme exhausted, a wide chasm ensues,
Filled up at last with interesting news,
Who danced with whom, and who are like
to wed, [bed;
And who is hanged, and who is brought to
But fear to call a more important cause,
As if 'twere treason against English laws.
The visit paid, with ecstasy we come,
As from a seven years' transportation,
home,
And there resume an unembarrassed brow,
Recovering what we lost we know not how,
The faculties that seemed reduced to naught,
Expression and the privilege of thought.
Cowper.

TASTE—Definitions of.

Taste is that sensibility by which we recognise the beauties and deformities of nature or art, deriving pleasure from the one, and suffering pain from the other.
Wayland.

Taste is, in general, considered as that faculty of the Human Mind, by which we perceive and enjoy whatever is BEAUTIFUL or SUBLIME in the works of Nature or Art.
Archibald Allison.

TASTE—Depravity of.

We may say in a few words that whatever injures the body, the morals, or the mind, will lessen or vitiate taste; thus, disorders of the body, and violent passions of the mind, will do this, and so will also excessive care or covetousness; but above all, a habit of intemperance and keeping low company will greatly deprave that which was once a good taste. *Osborne.*

TASTE—the Gift of God.

Say what is taste, but the internal powers
Active and strong, and feelingly alive
To each fine impulse? a discerning sense
Of decent and sublime, with quick disgust
From things deform'd or disarrang'd, or
gross [gold,
In species? This, nor gems, nor stores of
Nor purple state, nor culture can bestow:

But God alone, when first His active hand
Imprints the sacred bias of the soul.
Akenside.

TASTE—Varieties of.

Different minds
Incline to different objects; one pursues
The vast alone, the wonderful, the wild;
Another sighs for harmony, and grace,
And gentlest beauty. Hence when light-
ning fires [ground;
The arch of heaven, and thunders rock the
When furious whirlwinds rend the howling
air,
And ocean, groaning from his lowest bed,
Heaves his tempestuous billows to the sky,
And mid the mighty uproar, while below
The nations tremble, Shakespeare looks
abroad
From some high cliff, superior, and enjoys,
The elemental war; but Waller longs,
All on the margin of some flowery stream,
To spread his careless limbs amid the cool
Of plaintain shades, and to the list'ning
deer,
The tale of slighted vows and love's disdain,
Resounds soft warbling all the live-long
day;
Consenting zephyr sighs, the weeping rill
Joins in his plaint, melodious; mute the
groves, [mourn,
And hill and dale with all their echoes
Such and so various are the tastes of men.
Akenside.

TASTE AND GENIUS.

Taste in all probability from the Latin *tactum*, and *tango* to touch, seems to designate the capacity to derive pleasure from an object: *Genius* designates the power we have for accomplishing any object. He who derives particular pleasure from music may be said to have a *taste* for music; he who makes very great proficiency in the theory and practice of music, may be said to have a *genius* for it. It is obvious, therefore, that we may have a *taste* without having *genius;* but it would not be possible to have *genius* for a thing without having a *taste* for it; for nothing can so effectually give a *taste* for any accomplishment, as the capacity to learn it, and the susceptibility of all its beauties, which circumstances are inseparable from *genius*. *G. Crabb.*

Taste and genius are two words frequently joined together, but different in their meaning. There may be taste without genius, but there cannot be genius without taste. Taste consists in the power of judging, genius in the power of executing. One may have a considerable degree of taste in poetry, oratory, painting, &c., who has very little genius for composition or execution in any of these. Genius always imports something inventive, or a power to execute something, and therefore deserves to be considered as a higher power of the mind than taste. *Dr. Blair.*

TEACHER—A.

A teacher is a kind of intellectual midwife. Many of them, too, discharge their office after the fashion enjoined on Hebrew midwives; if they have a son to bring into the world, they kill him; if a daughter, they let her live. Strength is checked; boldness is curbed; sharpness is blunted; quickness is clogged; height is curtailed and depressed; elasticity is damped and trodden down; early bloom is nipped: feebleness gives little trouble, and excites no fear, so it is let alone.

How, then, does genius ever contrive to escape and gain a footing on this earth of ours?

The birth of Minerva may show us the way: it springs forth in full armour. As the midwives said to Pharaoh, "*It is lively, and is delivered ere the midwives come in.*" *Hare.*

TEARS—Childhood's.

The tear down childhood's cheek that flows
Is like the dewdrop on the rose;
When next the summer breeze comes by,
And waves the bush, the flower is dry.
Sir W. Scott.

TEARS—Definition of.

The safety-valves of the heart, when too much pressure is laid on. *Albert Smith.*

TEARS—False.

Sooner mayest thou trust thy pocket to a pickpocket than give loyal friendship to the man who boasts of eyes to which the heart never mounts in dew! Only when man weeps he should be alone, not because tears are weak, but they should be secret. Tears are akin to prayer—Pharisees parade prayers, impostors parade tears.
Bulwer.

TEARS—of God's People.

They are the tears which burst from our hearts when we look upon Him whom we have pierced, and weep as a mother that weepeth for an only son; the tears which Christ wept over Jerusalem, fallen and impenitent, foreseeing its relentless doom; the tears of compassion which He wept over the sorrows of the house of Lazarus; the tears which Paul shed when in the city of Ephesus he went, by night and by day, from house to house, entreating the people to be reconciled unto God. Not the bitter and disappointed mood of Jonah when he was exceedingly displeased and very angry because the Lord had relented of his threatenings against Nineveh,

and entreated God, saying, "Take, I beseech Thee, my life away from me, for it is better for me to die than to live;" but the mood of Jeremiah the prophet, when he exclaimed, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the daughters of my people!" Not the tears of pride which come reluctant from the steeled head, like water dropping from the flinty rock, but the tears of pride humbled and convinced by the power of God, which flow copiously like the stream which issued from the rock, when it had been smitten by the wand of Moses, the messenger of God. Not the tears of natural desire after a worldly good, nor the tears of natural sorrow for a worldly good removed, but the tears of spiritual desire after spiritual good, or the tears of sorrow when God hath hidden His countenance or removed our candlestick out of its former place.

E. Irving.

TEARS—Joyous.

Tears of Joy are the dew in which the Sun of Righteousness is mirrored.

Richter.

TEARS—Sacredness of.

There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love. *W. Irving.*

TEARS—Sympathy of.

Thy heart is big! Get thee apart and weep.
Passion I see is catching; for mine eyes,
Seeing those beads of sorrow stand in thine,
Begin to water. *Shakespeare.*

I did not think to shed a single tear
In all my miseries; but thou hast forc'd me
Out of thy honest truth to play the woman.
Ibid.

TEARS—Various.

There is a tear that spots the cheek,
And speaks more than the tongue can speak
In words without a name,
That tells of many a pang within
Of many a foul and deadly sin—
It is the tear of shame.

There is a tear that through the soul
Causes compassion's tide to roll
In full but placid flow,
That shows the holy maxim true
How man is born his guilt to rue—
It is the tear of woe.

There is a tear whose mute appeals
Tell all the conscious bosom feels,
With thrilling eloquence,
That wrings the sympathetic sigh
Where ne'er a drop had dimm'd the eye—
The tear of penitence.

There is a tear that trickles still
Announcing all the worst of ill.
Too bitter for relief,
That when by some dire mis'ry curst,
Swells the stretch'd heart-strings till they burst—
It is the tear of grief.

There is a tear that dims the eye,
When answer'd by the stifled sigh,
That speaks of woe within,
Ploughing a channel down the face
As if were there its resting-place—
It is the tear of sin.

There is a tear that fiercely starts,
And to the haughty eye imparts
A glance, by guilt supplied,
That falls not o'er the moisten'd lid—
To flow by fierce disdain forbid—
It is the tear of pride.

But there's a tear that gently flows,
And, like the dew-drop on the rose,
Refreshes all things near—
In which the sky of purest blue
Reflects its own celestial hue—
It is religion's tear. *Caunter.*

TEMPER—Cheerful.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty, and affliction; convert ignorance into an amiable simplicity, and render deformity itself agreeable.

Addison.

TEMPER—Fretful.

Some fretful tempers wince at every touch.
You always do too little or too much;
You speak with life in hopes to entertain,
Your elevated voice goes through the brain;
You fall at once into a lower key,
That's worse—the drone-pipe of an humble bee.
The southern sash admits too strong a light,
You rise and drop the curtain—now 'tis night.
He shakes with cold—you stir the fire and strive
To make a blaze—that's roasting him alive.
Serve him with venison, and he chooses fish;
With sole—that's just the sort he would not wish.

He takes what he at first professed to loath,
And in due time feeds heartily on both;
Yet still, o'erclouded with a constant frown,
He does not swallow, but he gulps it down.
Your hope to please him, vain on every plan,
Himself should work that wonder if he can.
Alas! his efforts double his distress,
He likes yours little, and his own still less.
Thus always teasing others, always teased,
His only pleasure is—to be displeased.
Cowper.

TEMPER—Good.

There's not a cheaper thing on earth,
Nor yet one half so dear;
'Tis worth more than distinguished birth,
Or thousands gained a year.

It maketh poverty content,
To sorrow whispers peace;
It is a gift from heaven sent,
For mortals to increase.

A charm to banish grief away,
To free the brow from care—
Turns tears to smiles, makes dulness gay,
Spreads gladness everywhere.

And yet 'tis cheap as summer's dew
That gems the lily's breast—
A talisman for love as true
As ever man possessed.

As smiles the rainbow through the cloud
When threat'ning storm begins—
As music 'mid the tempest loud
That still its sweet way wins—

As springs an arch across the tide
When waves conflicting foam—
So comes the seraph to our side,
The angel to our home.

What may this wondering spirit be,
With power unheard before—
This charm, this bright divinity?
Good nature—nothing more.

Good temper—'tis the choicest gift
That woman homeward brings,
And can the poorest peasant lift
To bliss unknown to kings. *Swain.*

Easy, good-tempered, affable persons, whose hearts are nevertheless unrenewed by grace, may be compared to ripe plums and apricots, which, however soft and smooth on the outside, yet have a hard stone within. *Dr. Arrowsmith.*

TEMPER—Quarrelsome.

There is in some persons an excessive liability to be offended; a morbid sensibility which is kindled to anger by the least possible injury, whether that injury is intentional or unintentional. They are all combustible, and ignite by a spark. A word, nay, a look is enough to inflame them. They are ever ready to quarrel with any or everybody; and remind us of what Cromwell said of John Lilburne, that he was so quarrelsome that if he could find nobody else to quarrel with, John would quarrel with Lilburne, and Lilburne with John. *J. A. James.*

A wolf and a lamb were accidentally quenching their thirst together at the same rivulet. The wolf stood towards the head of the stream, and the lamb at some distance below. The injurious beast, resolved on a quarrel, fiercely demands, "How dare you disturb the water which I am drinking?" The poor lamb, all trembling, replies, "How, I beseech you, can that possibly be the case, since the current sets from you to me?" Disconcerted by the force of truth, he changes the accusation. "Six months ago," says he, "you vilely slandered me." "Impossible," returns the lamb, "for I was not then born." "No matter, it was your father then, or some of your relations." And immediately seizing the innocent lamb, he tore him in pieces.
Anon.

TEMPER—Subjection of the.

Too many have no idea of the subjection of their temper to the influence of religion, and yet what is changed if the temper is not? If a man is as passionate, malicious, resentful, sullen, moody, or morose, after his conversion as before it, what is he converted from or to? *J. A. James.*

TEMPER—Variation of.

The sea is not so calm in summer but hath its commotions; the mountain so firm but may be moved with an earthquake. Dogs in a chase bark sometimes at their own masters. So do men in their passions let fly at their best friends. When the taste is vitiated it mistakes. When there is a suffusion in the eye (as in case of the jaundice), it apprehends colours like itself: so here. Abraham felt the motion of trepidation; meek Moses was over-angry at Meribah; so was Job, Jonas, Jeremiah, &c.
John Trapp.

TEMPER—Whining.

There is a class of persons in this world, by no means small, whose prominent peculiarity is whining. They whine because they are poor, or if rich, because they have no health to enjoy their riches; they whine because it is too shiny; they whine because it is too rainy; they whine because they have "no luck," and others' prosperity exceeds theirs; they whine because some

friends have died and they are still living; they whine because they have aches and pains, and have aches and pains because they whine, and they whine no one can tell why. *T. S. Arthur.*

TEMPERANCE—Benefits of.

'Tis to thy rules, O temperance! we owe
All pleasures which from health and strength can flow;
Vigour of body and purity of mind,
Unclouded reason, sentiment refined.
Chandler.

Temperance and proper diet
Keep the mind and body quiet.
Anon.

O temperance, thou fortune without envy; thou universal medicine of life, that clears the head and cleanses the blood, eases the stomach, strengthens the nerves, and perfects digestion. *Sir W. Temple.*

TEMPERANCE—Definition of.

Temperance is properly that virtue which moderates our affections in their pursuit after the pleasures of the flesh, which we enjoy in common with the beasts. Temperance, therefore, chiefly consists in restraining that concupiscence which the external senses, when any object grateful to them is offered, are apt to excite in us. *Limborch.*

TEMPERANCE—Excellency of.

Temperance is a bridle of gold, and he that can use it aright is liker a God than a man; for as it will transform a beast to a man again, so it will make a man a God. *Burton.*

TEMPERANCE—Nature of.

Temperance is love taking exercise, love enduring hardness, love seeking to become healthful and athletic, love striving for the mastery in all things, and bringing the body under. It is superiority to sensual delights, and it is the power of applying resolutely to irksome duties for the Master's sake. It is self-denial and self-control. Fearful lest it should subside to gross carnality, or waste away into shadowy and hectic sentiment, temperance is love alert, and timeously astir; sometimes rising before day for prayer, sometimes spending that day on tasks which laziness or daintiness declines. It is love with girt loins, and dusty feet, and blistered hands. It is love with the empty scrip, but the glowing cheek; love subsisting on pulse and water, but grown so healthful and so hardy, that it beareth all things, believeth all things, hopeth all things, endureth all things. *Dr. J. Hamilton.*

TEMPERANCE—better than Physic.

Physic is of little use to a temperate person, for a man's own observation on what he finds does him good, and what hurts him, is the best physic to preserve health. *Lord Bacon.*

TEMPTATION—Adaptedness of.

The devil doth not know the hearts of men but he may feel their pulse, know their temper, and so accordingly can apply himself. As the husbandman knows what seed is proper to sow in such soil; so Satan, finding out the temper, knows what temptation is proper to sow in such a heart. That way the tide of a man's constitution runs, that way the wind of temptation blows. Satan tempts the ambitious man with a crown, the sanguine man with beauty, the covetous man with a wedge of gold. He provides savoury meat, such as the sinner loves. *T. Watson.*

TEMPTATION—After.

It is a fact which all close students of human character must have observed, that there is a back-water of temptation, if I may so speak, which is more deadly than its direct assaults. You may fight hard against temptation, and fight victoriously. You may beat it off, and crush it down; and then, when, weary with the conflict, you suffer the strain of vigilance to relax, it shall steal in and easily master the citadel, which lately it spent all its force in vain to win. Beware of your best moments as well as of your worst; or rather the moments which succeed the best. They are the most perilous of all. Just when the consciousness of a triumph seems to permit and justify disarmament for a moment, the subtle foe with whom you have to deal will steal in on you, and win a treacherous victory. *J. B. Brown.*

TEMPTATION—Benefits of.

When thou art tempted or troubled, think upon the remedy that our Saviour saith in His Gospel, "Watch ye and pray ye, that ye enter not into temptation." He saith not, Pray ye that ye be not tempted; for it is good and profitable to good men to be tempted and troubled, as is shown by what the prophet saith. To him that is tempted and troubled God saith, "I am with him in tribulation; I shall deliver him, and shall glorify him." Let no man think himself to be holy because he is not tempted, for the holiest and highest in life have the most temptations. How much the higher a hill is, so much is the wind there greater; so, how much higher the life is, so much stronger is the temptation of the enemy. God playeth with His child when He suffereth him to be tempted, as a mother rises from

her much beloved child, and hides herself, and leaves him alone, and suffers him to cry, Mother, mother, so that he looks about, cries and weeps for a time, and at last, when the child is ready to be overset with troubles and weeping, she comes again, clasps him in her arms, and kisses him, and wipes away the tears. So our Lord suffereth His loved child to be tempted and troubled for a time, and withdraweth some of His solace and full protection, to see what His child will do; and when he is about to be overcome by temptations, then He defendeth him, and comforteth him with His grace. And therefore, when we are tempted, let us cry for the help of our Father, as a child cries after the comfort of its mother. For whoso prayeth devoutly shall have help oft to pray; and it shall profit much to establish the heart in God, and suffer it not to bow about, now into this, and now into that. The fiend is overcome by busy and devout prayer, and becomes feeble and without strength to them that are strong and persevering in devout prayer. Devout prayer of a holy soul is as sweet incense which driveth away all evil savours, and enters up by odour of sweetness into the presence of God. *Wickliff.*

TEMPTATION—Courting.

We read a story of a virtuous lady that desired of St. Athanasius to procure for her, out of the number of the widows fed from the ecclesiastical corban, an old woman, morose, peevish, and impatient, that she might, by the society of so ungentle a person, have often occasion to exercise her patience, her forgiveness, and charity. I know not how well the counsel succeeded with her; I am sure it was not very safe: and to invite the trouble, to triumph over it, is to wage a war of an uncertain issue, for no end but to get the pleasures of the victory, which oftentimes do not pay for the trouble, never for the danger. *Bp. Taylor.*

TEMPTATION—Danger of.

I have been much affected with the following reflection:—Though, if not greatly deceived, I have had some degree of experimental acquaintance with Jesus Christ for almost forty years; though I have borne the ministerial character for upwards of twenty-five years; though I have been perhaps of some little use in the Church of God; and though I have had a greater share of esteem among religious people than I had any reason to expect; yet, after all, it is possible for me, in one single hour of temptation, to blast my character—to ruin my public usefulness—and to render my warmest Christian friends ashamed of owning me. *Booth.*

TEMPTATION—Danger of.

See where the tree its richest foliage wears,
And golden fruit its laden branches bears,
Behold conceal'd beneath its shade side-long
The glossy serpent, with its poisonous tongue;
The simple boy, far from his father's care,
Is well-nigh taken with the gilded snare.
The tempting fruit, outspread before his eyes,
Fills him with rapture and complete surprise;
Nor hidden dangers will he wait to see,
But onward hastens to the fatal tree.
His father sees him, and, with faltering breath,
Recalls his loved one from the brink of death,
Nor waits reply, but on the spot he springs,
And saves his darling from the serpent's stings. *W. Holmes.*

TEMPTATION—Different in.

Satan tempts some persons more than others; some are like wet tinder, who will not soon take the fire of temptation as others. Satan tempts most when he thinks his policies will more easily prevail; some are fitter to receive the impression of temptation, as soft wax is fitter to receive the impression of the seal. The apostle speaks of "vessels fitted for destruction;" so there are vessels fitted for temptation. Some, like the sponge, suck in Satan's temptations. *T. Watson.*

TEMPTATION—Everywhere.

A countryman riding with an unknown traveller (whom he conceived honest) over a dangerous plain, "This place," said he, "is infamous for robbery; but for my own part, though often riding over it early and late, I never saw anything worse than myself." "In good time," replied the other, and presently demanded his purse, and robbed him. Thus it is that no place, no company, no age, no person is temptation-free; let no man boast that he was never tempted, let him not be high-minded, but fear, for he may be surprised in that very instant wherein he boasteth that he was never tempted at all. *Spencer.*

TEMPTATION—Explained.

There is an old story of two knights who fell into a quarrel, almost into a combat, about a shield—the one asserting, and prepared with his sword to maintain, that the shield was made of gold; the other as positively asserting that it was not gold, but silver. Both were right; and there was no more occasion for quarrel between them than there has often been between good men in religious controver

Looking at a doctrine from different points of view, not having the same *stand-point*, as it is called, they quarrelled; and the quarrel was a mistake. These two knights saw one and the same shield; but looking on it from opposite sides, each saw a different face; this was of silver, that of gold.

Like that shield, the word temptation, as used in Holy Scripture, has to be regarded under two aspects. It has two meanings; and unless care be taken to distinguish the one from the other, we may fall into a very serious mistake. Sometimes temptation is employed as another word for affliction, trials; at other times in a sense so different that, instead of counting it, as the apostle James says, all joy, we should dread nothing more than to fall into divers temptations. Whatever is calculated to inflame our corruptions, and has a tendency, from its own nature and ours, to seduce us into sin, is temptation; and it is in this sense the word is used when it is said, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted when he is drawn away of his lust, and is enticed. Then when lust has conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death."

Dr. Guthrie.

TEMPTATION—Falling into.

He who daily and truly utters the prayer, "Lead us not into temptation," will seek to avoid not only the evil, but the very appearance of evil. The story of Alypius shows how easy it is to fall into hurtful and dangerous lusts when once vain curiosity or unrighteous desire is indulged.

Alypius, a friend of St. Augustine, was accustomed to hold in the utmost horror and detestation the gladiatorial combats which were exhibited in the age in which he lived. Being invited one day by his companions to be a spectator of those inhuman sports, he refused to go. They, however, insisted on his accompanying them, and drew him along against his will. When they had all taken their seats, the games commenced. Alypius shut his eyes, that objects so abominable might not pollute his mind. "Would to God," said Augustine, "he had also stopped his ears!" For, having heard a great cry, he suffered himself to be conquered by his curiosity, and opened his eyes to see what it was, imagining he still retained the power of shutting them. One of the combatants was wounded. No sooner did he behold the purple stream issuing from the body of this unhappy wretch, than, instead of turning away his eyes, they were arrested by the object, and he actually became intoxicated with those brutal combats. He was no longer the same man; by degrees he imbibed the sentiments of the multitude around him, joined in their shouts and exclamations, and carried away from the amphitheatre a violent passion for returning; and not only did he go the second time with those who had ensnared him, but he himself enticed others. Yet this man began at first with an abhorrence of such criminal amusements, and resolved to take no part in them; but sad experience taught him that the best resolutions are insufficient to withstand so great temptation, and that the only way to escape danger is to keep at a distance from it. *Stamp.*

TEMPTATION—Good of.

Temptation is the fire that brings up the scum of the heart. *Boston.*

Temptation is the file which rubs off much of the rust of self-confidence. *Fenelon.*

The temptations of Satan, which he intended for their destruction, frequently become jewels to adorn the crowns of God's people, before the eternal throne. *Anon.*

TEMPTATION—Necessary.

Luther said that temptation was an important qualification for a minister. It is equally necessary to the Christian. If to be a Christian is to be Christ-like, a man cannot be a Christian without temptation; for He was tempted sorely, repeatedly, through life. To be like Christ, therefore, in this world we must, more or less, be the subjects of temptation. But He instantly and successfully resisted temptation, so that though tempted, He was "without sin." We also, to carry out the Christian character, must resist, to complete victory, all the temptations to sin with which we may be assailed from every quarter. *John Bate.*

TEMPTATION—after an Ordinance.

After we have been at the solemn worship of God, we are apt to grow remiss, and leave off former strictness; like a soldier that, after the battle, leaves off his armour. Now Satan watcheth his time; he doth as David did to the Amalekites: after they had taken the spoil, and were secure, they did eat, and drink, and dance; now David fell upon them, and did smite them (1 Sam. xxx, 17). So when we grow remiss after an ordinance, and perhaps too much indulge ourselves in carnal delights, now Satan falls upon us by a temptation, and oft foils us. As, after a full meal, men are apt to grow drowsy; so after we have

had a full meal at an ordinance, we are apt to slumber and grow secure, and now Satan shoots his arrow of temptation, and hits us between the joints of our armour.

T. Watson.

TEMPTATION—Plan of.

The devil acts according to a plan which we should know, and which the Holy Ghost reveals to us: "the lust of the flesh, the lust of the eyes, and the pride of life." He adhered to that plan with Eve, who yielded to temptation when she saw, first, that the fruit "was good for food," then "that it was pleasant to the eyes," and lastly, that it was "to be desired to make one wise." He adopted it, equally, with Jesus, whom he tempted, first, by the want of the flesh; secondly, by the exhibition of earthly pomp; lastly, by the pride of a wonderful miracle.

Adolphe Monod.

TEMPTATION—Resistance of.

I must not pray simply against temptations, though I may against the evil of temptation; for a Christian may be tempted, and yet not overcome; a castle may be assaulted, and yet not taken. If Satan inject an evil motion, and I reject it, this is not mine, but the devil's sin; this shall be a shining jewel in my crown of victory, and as an aggravating item in his day of judgment. *Anon.*

TEMPTATION—after Special Blessing.

Satan, like a pirate, sets on a ship that is richly laden; so when a soul hath been laden with spiritual comforts, now the devil will be shooting at him to rob him of all. The devil envies to see a soul feasted with spiritual joy. Joseph's party-coloured coat made his brethren envy him, and plot against him. After David had the good news of the pardon of his sin (which must needs fill with consolation) Satan presently tempted him to a new sin in numbering the people; and so all his comfort leaked out and was spilt.

T. Watson.

TEMPTATION—Standard of.

The true standard of temptation lies not in its external conditions, but in the internal disposition of him whom it visits. The cold, impure touch of a serpent is one thing for the rough skin of a herdsman, and another for the delicate feeling of a young child. The tempter's attacks are not the same when directed against a sinner like you or me, as those same attacks when aimed against "the Saint of saints." If we account it a terrible thing to contend with the spirit of darkness, say, what must it have been for the Son of God? *Adolphe Monod.*

TEMPTATION—Watching against.

"Stand in awe and sin not;" "Watch and pray, that ye enter not into temptation," are warnings which no good man should disregard. Is this to be a coward? Anything else were the height of rashness. Who sleeps by a magazine of gunpowder, needs to take care even of sparks; who walks on slippery ice, let him not go star-gazing, but look to his feet, and take care of falling. Whatever provokes sin, though beautiful as Bathsheba, what is in its nature calculated, and by the cunning fiend intended to draw us into transgression, is a danger against which we cannot be too much upon our guard. Though in themselves innocent, pleasures are sought at too great hazard that grow on dizzy crag, or among the grass where adders creep, or in the lofty crevice of stone tottering wall, or on the brink of a swollen flood; and all the more if, such as our poet describes—

"Pleasures are like poppies spread,
We nip the flower, the bloom is fled;
Or like the snow-flake on the river,
A moment white, then gone for ever."

Dr. Guthrie.

TEMPTATION IN DEATH.

A few hours before his death, Knox awoke from a sleep, and being asked the cause of his sighing so deeply, replied, "I have formerly, during my frail life, sustained many contests and many assaults of Satan; but at present that roaring lion hath assailed me most furiously, and put forth all his strength to devour and make an end of me at once. Often before has he placed my sins before my eyes, often tempted me to despair, often endeavoured to ensnare me by the allurements of the world; but with these weapons, broken by the sword of the Spirit, the Word of God, he could not prevail. Now he has attacked me in another way; the cunning serpent has laboured to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to beat down and quench this fiery dart."

M'Crie.

That eminently devoted and useful minister, Rev. J. Smith, passed through a most severe temptation from the powers of darkness just before his death.

Nor must we forget that even the Holy and Blessed Redeemer walked through the agony of the garden—a fearful struggle with the prince of this world—to the death of Calvary. But when Satan finds "nothing" in the dying saint, as he found nothing in the Saviour, the victory is as sure and palpable. *John Bate.*

TEMPTATION IN DEATH.

As the poor sheep when it is sick and weak, and can hardly help itself, now the crows lie picking it; so, when a saint is weak on his death-bed, now the devil lies picking at him with a temptation; he reserves his most furious assaults to the last. The people of Israel were never so fiercely assaulted as when they were going to take possession of the promised land; then all the kings of Canaan combined their forces against them; so, when the saints are leaving the world, and going to set their foot on the heavenly Canaan, now Satan sets upon them by temptation; he tells them they are hypocrites; all their evidences are counterfeit. Thus, like a coward, he strikes the saints when they are down; when death is striking at the body, he is striking at the soul. *T. Watson.*

TEMPTER—Subtlety of the.

As, in the robbing of a house, it is the custom of the sturdiest thieves to put in a little boy at a window, who, being once within the house, may easily open the doors and let them in too; so the tempter, in rifling of the soul, despairs for the most part to attempt his entrance by some gross sin of a dismal, frightful hue and appearance, and therefore he employs a lesser, that may creep and slide into it insensibly, —which yet, little as it is, will soon open and unlock the bars of conscience, that the biggest and the most enormous abominations shall at length make their entrance, and seize and take possession of it. *Anon.*

TESTIMONY AND ARGUMENT.

Testimony is like an arrow shot from a long-bow; the force of it depends on the strength of the hand that draws it. Argument is like an arrow from a cross-bow, which has equal force though shot by a child. *Lord Bacon.*

THANKFULNESS—Reasons for.

Plato, looking through the dim spectacles of Nature, gave thanks unto God for three things:—First, That God had created him a man, and not a beast; Secondly, That he was born a Grecian, not a barbarian; Thirdly, That not only so, but a philosopher also. But Christians, that are better bred and taught, turn the stream of their thanks into another manner of channel:—First, that God hath created them after His own image; Secondly, that He hath called them out of the common crowd of this world, and made them Christians; Thirdly, and more especially, that amongst those that bear the name of Christ, He hath made them faithful ones; like a few quick-sighted men amongst a company of blind ones; like the light in Goshen, when all Egypt was dark besides; or, like Gideon's fleece, only watered with the dew of heaven, whilst the rest of the earth was dry and destitute of His favour. Great cause of thankfulness indeed! *Spencer.*

THANKFULNESS AND GRATITUDE.

Thankfulness, or a *fulness* of *thanks*, is the outward expression of a *grateful* feeling.

Gratitude, from the Latin *gratitude*, is the feeling itself. Our thankfulness is measured by the number of our words; our *gratitude* is measured by the nature of our actions. A person appears very *thankful* at the time, who afterwards proves very *ungrateful*. Thankfulness is the beginning of gratitude; gratitude is the completion of thankfulness. *G. Crabb.*

THANKFULNESS AND MURMURING.

Some murmur when their sky is clear
And wholly brought to view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task
And all good things denied?
And hearts in poorest huts admire
How Love has in their aid
(Love that never seems to tire)
Such rich provision made.
Archbishop Trench.

THANKSGIVING—Advantages of.

Unspeakable is the advantage that the soul raises to itself by this continual exercise of thanksgiving; for the grateful acknowledgment of favours is the way to more. Even amongst men whose hands are short and strait, this is the means to pull on further beneficence; how much more from the God of all consolation, whose largest bounty diminisheth nothing of His store. And herein the devout soul enters into its heavenly task, beginning upon earth those hallelujahs which it shall perfect above, in the blessed choir of saints and angels, ever praising God, and saying, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." *Bp. Hall.*

THANKSGIVING—in the Heart.

As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving; and at the first breath of heavenly flavour, let down the

shower, perfumed with the heart's gratitude. *H. W. Beecher.*

THEATRE—Excuse for the.

The idea wherewith some would fain excuse their sin is a stage managed in accordance with pure morals. It is a vain imagination. Those who build and manage theatres do so with the view of a good investment and profitable employment. They know the taste of their customers. They must either conform to these tastes, or lose money by opposing them. A theatre conducted on such principles as would make it safe to the morals of youth would not pay its proprietor. There are many enlightened and benevolent citizens who rear and maintain institutions which do not bear their own charges. They submit to loss from zeal for the public good; but these men never choose theatres as the instruments of elevating the community. *Arnot.*

THEATRE—Immoral Effects of the.

Although it is said of plays that they teach morality, and of the stage that it is the mirror of human life, these assertions are mere declamations, and have no foundation in truth and experience, One parish alone, in the neighbourhood of the place I am now speaking of (a theatre), expended, to my knowledge, the sum of £1300 in prosecutions for removing inhabitants, whom, for instruction in the science of human life, the playhouse had drawn thither. *Sir John Hawkins.*

THEATRE—Moral Dangers of the.

I do not hesitate for a moment to pronounce the theatre to be one of the broadest avenues that lead to destruction; fascinating, no doubt it is, but on that account the more delusive and the more dangerous. Let a young man once acquire a taste for this species of entertainment, and yield himself up to its gratification, and he is in great danger of becoming a lost character, rushing upon his ruin. All the evils that can waste his property, corrupt his morals, blast his reputation, impair his health, embitter his life, and destroy his soul, lurk in the purlieus of a theatre. Vice, in every form, lives, and moves, and has its being there. Myriads have cursed the hour when they first exposed themselves to the contamination of the stage. Light and darkness are not more opposed to each other than the Bible and the play-book. If the one be good, the other must be evil. If the Scriptures are to be obeyed, the theatre must be avoided. The only way to justify the stage, as it is, as it has ever been, as it is ever likely to be, is to condemn the Bible—the same individual cannot defend both. *Hannah More.*

THEOCRACY—Definition of.

It is a special sovereignty which God exercises over man in the whole compass of his relations, but chiefly in his nature—a sovereignty founded in grace, and carried on by a system of laws and agencies which denote His interposing and actuating presence. *G. Steward.*

THEOLOGY—Christian.

Like as the seed, one in itself, yet falls into two halves in the process of its fructifying, or as the one force of the magnet manifests itself at two opposing poles, exactly according to the same law, reappearing in the spiritual world, we have two developments of the same Christian theology, which make themselves felt from the very first; whereof St. Paul may be taken as the chief representative of the one, and St. John of the other. We cannot do more than trace the distinction in some of its broadest features. We see, then, St. Paul making man the starting-point of his theology. The Divine image in man, that image lost, the impossibility of its restoration by any powers of his own; the ever deeper error of the sin-darkened intellect; the ever vainer struggles of the sin-enslaved will;—it is from this human side of the truth that he starts; these are the grounds which he first lays,—as eminently in his great dogmatic Epistle to the Romans. And only when he has brought out this confession of a fall, of an infinite shortcoming from the true ideal of humanity, and from the glory of God, only when the cry, "Oh, wretched man that I am, who shall deliver me?" has been wrung out from the bond-slaves of evil, does he bring in the mighty Redeemer, and the hymn of praise, the "I thank God through Jesus Christ" of the redeemed. But St. John, upon the other hand, starts from the opposite point, from the *theology* in the more restricted sense of the word; in this justifying the title ὁ Θεολογὸς, which He bears. His centre and starting-point is the Divine Love, and out of that he unfolds all; not delineating, as his brother Apostle, any mighty birth-pangs in which the new creature is born; since rather in that passing from death unto life and in that abiding in the Father and in the Son which follows therefrom, the discovery of sin does not run before, but rather goes hand in hand with, the discovery of the grace of God for forgiving, and the power of God for overcoming, that sin which by the Spirit of Christ is gradually revealed. Thus we have man delivered in St. Paul, God delivering in St. John; man rising in the one, God stooping in the other; and thus each travels over an hemisphere in the great orb of Christian truth, and they, not each singly, but between them, embrace and encircle it all. *Archbishop Trench.*

THEOLOGY AND PHILOSOPHY.

Theology and philosophy have been entirely separated by most divines, and some have attempted an awkward association of them; they joined them without producing unity or union. All the emanations of both ought to converge to one focus; and thence, combined and identified, dart forward, a living beam of light *in infinitum*.

J. Foster.

THEOLOGY AND RELIGION—Difference between.

There has of late been a good deal of what seems to me frivolous and profitless discussion as to the difference between religion and theology. Now, really, the difference is but small. It amounts, I think, to no more than this: that the word religion is used in two senses, and theology in one only. Religion is either objective or subjective; that is, we have religion in the book, and religion in the person. We speak of the Christian religion, meaning the doctrines and precepts of Christianity; and we speak of a man's religion, meaning the faith and the influence of those doctrines, manifested in conformity to those precepts. This is a sense in which we never use the term theology. It is always objective. We may, indeed, speak of a man's theology, meaning by it, however, those views of theological doctrine he professes to hold. We never mean by it, as we generally do when we speak of a man's religion, the influence of what he professes, as felt and exemplified by him. Keeping such distinctions in mind, we might say that theology is objective religion, and that religion is subjective theology. *Dr. R. Wardlaw.*

THEORY AND PRACTICE.

One clear frosty morning an eminent Cambridge Don famous for encyclopedic information accompanied some of his young friends to the ice, and in going talked to them with such science about skating that they expected from him marvellous feats of clever gyration. To their surprise his skill proved to be but small, and his tumbles woful. "Doctor," at length cried one, as he lifted the fallen professor, "how is this?" "Easily explained, easily explained," was the ready reply. "I, you see, am up in theory, but down in practice." *S. Coley.*

THINGS INDIFFERENT—Definition of.

Things indifferent are such as in their own nature are neither good nor evil, which may be used or not used without sin, and consequently are either good or evil, upon the account of some circumstances in the using of them. Whatever then is commanded or forbidden cannot be reckoned as indifferent; but those things are only so which are either expressly allowed of, or nowhere prohibited by God; of which nature are several external things relating to meats, drinks, raiment, and the actions of a civil life. *Limborch.*

THINGS—Real.

The things of this life have a kind of reality. Riches are in some sort riches, and beauty is in some sort beauty, and nobility is in some sort nobility, and so possessions are in some sort possessions. But all this is but a pageant, as it were: as a man that acts in a pageant or a play, he is in some sort a king or a beggar for the time. But we value him, not as he is then, but as he is when off the stage. And while we live here we act the part, some of a rich man, some of a nobleman, some of a beggar or a poor man—all is but acting of a part. And therefore, considering that this world is but an apparition, but the acting of a part, why should we think ourselves the better for anything here? Doth he that acts the part of a nobleman upon a stage think himself better than another that acts the part of a poor man? No; he knows that he shall go off in a short time, and then he shall be as he was before. Why are we not thus wise in better things? It is not he that acts the greatest part, but he that acts any part best. So it is no matter what a man acts. If he do it well, he is for ever happy; if he do it ill, he is for ever miserable; all here is but a pageant. If you talk of reality, it is in the things of religion. If you talk of true nobility, it is to be a child of God. If you talk of true riches, they are those that we carry to our death-bed; those that we carry to heaven; those that comfort the soul; those that enrich the soul with grace, and comfort, and peace; that is true riches. If you talk of true beauty, it is to have the image of God stamped upon our souls, to be like Christ, to be new creatures. If we talk of true strength, it is to stand against temptations, to be able to serve God, and to go through the world without polluting our souls, to bear crosses as we should; that is the true reality. The things of this life are all but apparitions and pageants.

Sibbes.

THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse to a wordless prayer,
The dreams of love and truth;
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
The kindly word in grief's dark hour
That proves a friend indeed,—
The plea for mercy, softly breathed,
When justice threatens high,
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles, sweet and frail,
That make up love's first bliss;
If with a firm, unchanging faith,
And holy trust and high, [met,
Those hands have clasped, those lips have
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy
We feel but never tell;
The hard repulse, that chills the heart
Whose hopes were bounding high—
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just, and true.
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.

Dickens.

THINK—What it is to.

We might suppose that nothing was so easy as to *think*. What is it? It requires not to move hand or foot, but to sit still and ponder. It appears as if it needed but to let the brain work, and let memory observe and register the result. Certainly, ever and ever without ceasing, perceptions are passing through the brain, and consciousness is, without interruption, taking impressions from the senses,—but to arrange and concentrate these so as to extract an import from them for judgment and the reason, this is the hardest task that man can undertake, and it is the one of all others he would avoid. He would, in general, dig or break stones rather than do it.

H. Giles.

THINKING—Pleasures of.

How vastly disproportionate are the pleasures of the eating and of the thinking man! Indeed as different as the silence of an *Archimedes* in the study of a problem, and the stillness of a sow at her wash. Nothing is comparable to the pleasure of an active and prevailing thought—a thought prevailing over the difficulty and obscurity of the object, and refreshing the soul with new discoveries and images of things; and thereby extending the bounds of apprehension, and (as it were) enlarging the territories of reason. *Dr. South.*

THOUGHT—Immortality of.

It is a well-known fact that persons who have been rescued from drowning have had the most wonderful activity and power given to their memories just before they became insensible; so that in a moment of time their whole lives have been photographed, as it were, and held up before them. They have lived over years of time in a single moment. Every one can recall periods when a measure of the same activity has been given to memory, and when the leaves of the past have been unfolded with a rapidity scarcely before conceived of, and when revelations have been made of what seemed buried in oblivion, so utterly had it passed away from the mind. Some simple association, a familiar voice, a strain of music, an incident recalled, or even a state of mind, is sufficient to vivify the dead past.

The extent to which the memory is capable of recalling the past, even when it seemed utterly forgotten, is illustrated by many a curious chapter of facts. One of the most striking is that of an illiterate servant girl, who, in the delirium of a fever, astonished all who were about her by repeating long passages from Greek and Latin authors, with which it was well known she had no ordinary acquaintance. The mystery was solved by learning that she had once been at service in the family of a learned clergyman, who was in the habit of reading aloud from his favorite authors, portions of which she had heard, but without any knowledge of the meaning of what she heard. The mere sound of the words had so impressed itself upon her memory, that the delirium of the fever, like the chemicals applied to the daguerreotype plate, brought out the impression as distinct and clear as at first.

Thornton.

THOUGHT—Man of.

The man of thought strikes deepest, and strikes safely. *Savage.*

THOUGHT—Overflowing.

Constant thought will overflow in words unconsciously. *Lord Byron.*

THOUGHTS—Company in.

The man who has learnt to think well and rightly never need be alone, for he can people solitude, and cheer the dreariness of night with bright and pure thoughts. He may languish innocently in the dungeon, whither the tyrant's hand has thrust him, or he may be stretched on his restless couch in the hospital, or he may lie emaciated on his pallet of straw in his lonely

garret; but alone he cannot be, for holy and happy thoughts, like angels of mercy, flit too and fro before his mental vision, and become his joyful companions.

R. Roberts.

THOUGHTS—Grandeur of.

It is a grand thing when, in the stillness of the soul, thought bursts into flame, and the intuitive vision comes like inspiration; when breathing thoughts clothe themselves in burning words, winged as it were with lightning—or when a great law of the universe reveals itself to the mind of Genius, and where all was darkness, his single word bids Light be, and all is Order where chaos and confusion were. Or when the truths of human nature shape themselves forth in the creative fancies of one like the million-minded poet, and you recognise the rare power of *heart* which sympathises with, and can reproduce all that is found in man. *F. W. Robertson.*

THOUGHTS—Influence of.

The effect, or the influence, of thoughts may be imagined, but never calculated. Each benevolent institution, now the glory of our country, may be traced to one thought, or the thinkings of one individual. Two illustrations may suffice. The "British and Foreign Bible Society," to the thought of the Rev. Mr. Charles, of Bala; the "Anti-Slavery Society," to the thought of Thomas Clarkson, Esq. The same principle of influence is applicable to other institutions. That eminent persons have been raised up to fill important and extensive spheres of usefulness, may be traced to the thinking of some individual, or to one thought. An affectionate sister expressed her solicitude for the salvation of a brother; and Persia receives the word of Christ, in its own language, from the hands of a Henry Martyn. A sermon thought at Basingstoke, Hants, was the means of extensive blessing on the coast of South America, in bringing out John Smith, the martyred missionary of Demerara. The pious conversation, the thoughts of anxiety for the salvation of a young man, expressed in the Tabernacle Yard of the metropolis, have reverberated over the Pacific, by raising up the heroic and sainted John Williams for the South Sea Islands. And the intrepid, the devoted, and enterprising Moffat, caught his missionary inspiration (instrumentally) from a thought suggested by seeing a placard announcing a missionary meeting. Dr. Philip for Africa, Dr. Morrison for China, and others, furnish ample and forcible illustrations of the principle, the influence of thoughts on the minds and characters of others. Many others might be added, showing—

"That a small drop of ink
Falling, like dew upon a thought, produces
That which makes thousands, aye, and
millions think." *Dr. Hewlett.*

THOUGHTS—Known to God.

The thoughts of a man's heart, what millions are there of them in a day! The twinkling of the eye is not so sudden a thing as the thinking of a thought; yet those thousands and thousands of thoughts which pass from thee, that thou canst not reckon, they are all known to God. Ps. cxxxix, 2, "Thou knowest my downsitting and uprising, thou understandest my thoughts afar off;" that is, God, though afar off in the heavens, so that we would think He did not take notice of what is done in earth, yet He so far understands all things, that our very thoughts are known to Him, or else our thoughts, while they are afar off, before they come to be expressly conceived and formed, while they are in the chaos in the confused womb of the soul, God knoweth them, He knoweth what we will think, before we do think. Surely this should refrain men, not only from sinful lives, but also sinful thoughts.

Anthony Burgess.

THOUGHTS—Latent.

Oh, there are thoughts
That slumber in the soul, like sweetest
sounds,
Amid the harp's loose strings, till airs from
heaven,
On earth at dewy nightfall visitant,
Awake the sleeping melody. *Wilson.*

THOUGHTS—Vain.

One of the besetting evils of the present day is the indulgence in trifling, useless, vain, and volatile thoughts. These must be distinguished from thoughts that are positively vicious, polluted, and impious. They are nevertheless very injurious, and when habitually indulged in, exert a baneful influence on the character. Books of travel inform us, that in hotter climates the locusts swarm so thickly in the air, as sometimes to hide from the traveller the light of the sun, and cast a dark and cold shadow on his pathway. So is it in the world of mind. Swarms of vain thoughts are ever floating over some minds, intercepting the beams of truth from falling on the heart, and thus keeping that heart barren of all virtue and goodness. Or, like a set of evil birds falling on the newly sown field, these winged wanderers of thought fall on the heart, and pick up many a precious seed sown by the hand of the great husbandman, and which, otherwise, would have brought forth much fruit. If we would avoid the evil, we must, like the farmer, set up something to scare

these flitting spirits away. Nothing can do this so effectually as the presence of nobler and better thoughts. *R. Roberts.*

THOUGHTS (Bad)—Preventive of.

Would you prevent bad thoughts coming into the mind, keep your mind constantly occupied with *good* thoughts. It is the empty house that accumulates dust, cobwebs, and vermin in its rooms; that falls into desolation and ruin. So it is the mind unoccupied that Satan enters into and suggests thought after thought until evil thoughts take full and authorised possession. Keep your mind engaged in good thoughts, and bad shall find no entrance.

John Bate.

THREATENINGS—Love in the.

A shepherd, foreseeing a snow-storm that will drift deep in the hollows of the hill, where the silly sheep seeking refuge would find a grave, prepares shelter in a safe spot, and opens its door. Then he sends his dog after the wandering flock to frighten them into the fold. The bark of the dog behind them is a terror to the timid sheep; but it is at once the sure means of their safety and the mark of the shepherd's care. Without it the prepared fold and the open entrance might have proved of no avail. The terror which the shepherd sent into the flock gave the finishing touch to his tender care and effect to all that had gone before. Such, precisely, in design and effect are the terrible things of God's Word; not one of them indicates that He is unwilling to receive sinners. They are the overflowings of Divine compassion. They are sent by the Good Shepherd to surround triflers on the brink of perdition, and compel them to come into the provided refuge ere its door be shut. The terrors of the Lord are not the salvation of men; but they have driven many to the Saviour. No part of the Bible could be wanted; a man shall live by every word that proceedeth out of the mouth of God. *Arnot.*

TIME—Conduct of.

Time is like a fashionable host,
That slightly shakes his parting guest by the hand;
And with his arms outstretched, as he would fly,
Grasps in the comer: Welcome ever smiles,
And farewell goes out sighing.

Shakespeare.

TIME—Definitions of.

Time is the measure of motion, or duration of things upon earth. *Scraggs.*

Time is the chrysalis of eternity. *Richter.*

TIME—Definition of.

Time is a continual over-dropping of moments, which fall down one upon the other, and evaporate. *Richter.*

TIME—Economy of.

How many minutes have you to spare? Five, ten, fifteen? Much may be done with them; we have heard of a young man who perused a History of England while waiting for his meals in a boarding-house; we have heard of a mathematician who is said to have composed an elaborate work when visiting with his wife, during the interval between the moment when she first started to take leave of their friends, and the moment she had finished her last words. "The small stones which fill up the crevices have almost as much to do with making the fair and firm wall as the great rocks; so the right and wise use of spare moments contributes not a little to the building up in good proportions, and with strength, a man's mind."

E. P. Hood.

TIME—Employment of.

"We all complain," says the philosopher Seneca, "of the shortness of time; and yet we have more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them."

Alfred the great was one of the wisest, the best, and most beneficent monarchs that ever swayed the sceptre of this realm; and his example is highly memorable. Every hour of his life had its peculiar allotted business. He divided the day and night into three portions of eight hours each; and though much afflicted with a very painful disorder, he assigned only eight hours to sleep, meals, and exercise; devoting the remaining sixteen, one half to reading, writing, and prayer, and the other to public business. So sensible was this great man that time was not a trifle to be dissipated, but a rich talent entrusted to him, for which he was accountable to the great Dispenser of it!

We are told by historians that Queen Elizabeth, except when engaged by public or domestic affairs, and the exercises necessary for the preservation of her health and spirits, was always employed either in reading or writing; in translating from other authors, or in compositions of her own.

Gassendi, the celebrated philosopher, was perhaps one of the hardest students that ever existed. He generally rose at three o'clock in the morning, and read or wrote till eleven, when he received the

visits of his friends. He afterwards at twelve made a very slender dinner, at which he drank nothing but water, and sat down to his books again at three. There he remained till eight o'clock; and after having eaten a very light supper, he retired to bed at ten.

Among the ancient Indians there were a set of men called gymnosophists, who had a great aversion to sloth and idleness. When the tables were spread for their repasts, the assembling youths were asked by their masters in what useful task they had been employed from the hour of sunrise. One, perhaps, represented himself as having been an arbitrator, and succeeded by his prudent management in composing a difference between friends. A second had been paying obedience to his parent's commands. A third had made some discovery by his own application, or learned something by another's instruction. But he who had done nothing to deserve a dinner was turned out of doors without one, and obliged to work while the others enjoyed the fruits of their application.

Knowles.

Time is like a ship which never anchors; while I am on board, I had better do those things that may profit me at my landing, than practise such as shall cause my commitment when I come ashore.

Feltham.

TIME—Finding.

A professional gentleman of rare attainments, and one who added to the laborious duties of his calling a great variety of learning, much scientific research, and many elegant accomplishments, was asked by a young lady how he found time for all he did. He replied, "There is one rule which I have found of great use, and therefore recommend it to you; that is, always to do small things, such as writing a letter, copying out some short piece, making a sketch, reading a review, &c., in small portions of time, and to reserve a whole day of leisure for some long and important affair. Never use up a rainy morning in doing a variety of little jobs, and think because you despatch a great many that you have well bestowed your time; leave small affairs for odd half-hours; use your uninterrupted morning for something that cannot be done in half-hours. You have sometimes wondered at my having time to correspond with so many absent friends, but all my letters of friendship are written in odd minutes, while I am waiting for people who are not so punctual to their appointments as I am." *Stamp.*

TIME—Flight of.

When young, our years are ages; in mature life they are three hundred and sixty-five days; in old age they have dwindled to a few weeks. Time is, indeed, the messenger with wings at his feet. Yesterday he took my wife, to-day my son, to-morrow he will take me.

Madame de Gasparin.

When the famous Baron de Trench came out of his dark dungeon, in Magdeburg, where he could not distinguish night from day, and in which the King of Prussia had kept him imprisoned for ten years, he imagined that he had been in it for a much shorter period, because he had no means of marking how the time had passed, and he had seen no new events, and had had even few thoughts—his astonishment was extreme when he was told how many years had thus passed away like a painful dream. *Prof. L. Gaussen.*

TIME—Fragments of.

As in money, so in time, we are to look chiefly to the smallest portions. Take care of the pence, and the pounds will take care of themselves. Take care of the minutes, and the hours and years will take care of themselves. Gold is not found in California for the most in great masses, but in little grains. It is sifted out of the sand in minute particles, which, melted together, produce the rich ingots that excite the world's cupidity. So the spare pieces of time, the shreds, the odds and ends of time put together, may form a very great and beautiful work. Hale wrote his 'Contemplations' when on his circuits. Dr. Mason Good translated Lucretius in his carriage, while, as a physician, he rode from door to door. One of the chancellors of France penned a bulky volume in the successive intervals of daily waiting for dinner. Doddridge wrote his 'Exposition' chiefly before breakfast. Kirke White studied Greek, went over the nouns and verbs, as he was going to and from a lawyer's office. Burney learned French and Italian while riding on horseback. Franklin laid the foundation of his wonderful stock of knowledge in his dinner hours and evenings, while working as a printer's boy. In the Palace of Industry there were several curious specimens of art, wrought by humble individuals out of such fragments of time as they could secure from their regular occupations. Oh, the preciousness of moments! no gold or gems can be compared to them. Yet all have them; while some are thereby enriched and others leave themselves in poverty. The wealth of time is like gold in the mine—like the gem in the pebble—like the diamond in the deep. The mine must be worked; the pebble ground and polished—the deep fathomed and searched. *J. Stoughton.*

TIME—Improvement of.

Boyle remarks "that sand-grains are easily scattered, but skilful artificers gather, melt, and transmute them to glass, of which they make mirrors, lenses, and telescopes. Even so vigilant Christians improve parenthetic fragments of time, employing them in self-examination, acts of faith, and researches of holy truth; by which they became looking-glasses for their souls, and telescopes revealing their promised heaven." Jewellers save the very sweepings of their shops because they contain particles of precious metal. Should Christians, whose every moment was purchased for them by the blood of Christ, be less careful of time? Surely its very minutiæ should be more treasured than grains of gold or dust of diamonds. *S. Coley.*

The man who would excel must be judicious in the allotment and diligent in the improvement of his time. It was a maxim of the Latins, that "no one reached the summit of honour, unless he prudently used his time." This prudent use of time, rather than any extraordinary natural power, has been the secret of success, in a vast majority of instances, among those who have been distinguished for extraordinary parts and have accomplished extraordinary results. When Luther was asked how he had found time to translate the Bible, he said, "I did a little every day." The well-known habits of Wesley, with reference to the use of his time, are a striking characteristic of the man, and give us the key to his success. They tell us how, in addition to all his other labours, he wrote and prepared for the press more books than most men find time to read. I remember reading somewhere the description of a picture, representing a man at the base of a mountain with his coat and hat upon the ground, delving into it with a pickaxe, above him the motto, "Little by little." Let this be the motto of him that would excel. Slowly and amidst many discouragements may the fabric rise; but its fair proportions will at length shine forth in the "workman that needeth not to be ashamed." *D. W. Clark.*

TIME—no Leisure.

Dionysius, the Silician, employed his time so well, that being asked by one who wanted to speak with him if he were at leisure, answered, "Heaven forbid that I should ever have any leisure time."

Scraggs.

TIME—Lost.

Lost wealth may be restored by industry—the wreck of health regained by temperance—forgotten knowledge restored by study—alienated friendship smoothed into forgetfulness—even forfeited reputation won by penitence and virtue. But whoever looked upon his vanished hours—recalled his slighted years—stamped them with wisdom; or effaced from Heaven's record the fearful blot of wasted time?

Mrs. Sigourney.

It was a saying of Charles V, "I have spent my treasure, but that I may recover again; I have lost my health, but that I may have again; but I have lost a great many brave soldiers, but them I can never have again." So other temporal blessings may be lost and recovered again; but if the term of life wherein you should work for heaven be once lost, it is past all recovery; you can never have another season of grace for your souls. *T. Watson.*

TIME—Mystery of.

That great mystery of *Time*, were there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which *are* and then *are not*. This is for ever very literally a miracle,—a thing to strike us dumb; for we have no word to speak about it. *Carlyle.*

TIME—as an Old Man.

Time was figured by the artists of Greece as an old man, running on tiptoes, with wings at his feet, a razor, or a scythe, in his right hand, a lock of hair on his forehead, and his head bald behind; of all which particulars the signification is too well known to need a comment.

W. Jones.

TIME—as Seen in Old Age.

I who squandered whole days heretofore, now husband hours and minutes; thus, when the glass begins to run low, I will not spend what remains in trifles. At the end of the lottery of life our last minutes, like tickets left in the wheel, rise in their valuation; they are not of so much worth, perhaps, in themselves, as those which preceded, but we are apt, with great reason, to prize them more.

Bp. Atterbury.

TIME—Shortness of.

'Time's a hand's-breadth; 'tis a tale;
'Tis a vessel under sail;
'Tis an eagle in its way,
Darting down upon its prey;
'Tis an arrow in its flight,
Mocking the pursuing sight;
'Tis a short-lived fading flower;
'Tis a rainbow on a shower;

'Tis a momentary ray
Smiling in a winter's day;
'Tis a torrent's rapid stream;
'Tis a shadow; 'tis a dream;
'Tis the closing watch of night,
Dying at the rising light;
'Tis a bubble; 'tis a sigh:
Be prepared, O man, to die. *Quarles.*

TIME—Travelling of.

Time travels like a ship in the wide ocean,
Which hath no bounding shore to mark its progress. *Joanna Baillie.*

TIME—a Treasure.

An Italian philosopher expressed in his motto, "that time was his treasure;" an estate, indeed, which will produce nothing without cultivation, but which will always abundantly repay the labours of industry, and satisfy the most extensive desires, if no part of it be suffered to lie waste by negligence, to be overrun with noxious plants, or laid out for show rather than use. *Dr. Johnson.*

TIME—a Tyrant.

Time is the greatest of tyrants. As we go on towards age, he *taxes* our health, our limbs, our faculties, our strength, and our features. *J. Foster.*

TIME—Use of.

Time is life's freightage, wherewith some men trade and make a fortune; and others suffer it to moulder all away, or waste in extravagance. Time is life's book, out of which some extract wondrous wisdom; while others let it lie uncovered, and then die fools. Time is life's tree, from which some gather precious fruit, while others lie down under its shadow, and perish with hunger. Time is life's ladder, whereby some raise themselves up to honour, and renown, and glory; and some let themselves down into the deeps of shame, degradation, and ignominy. Time will be to us what, by our use of the treasure, we make it; a good or an evil, a blessing or a curse. *J. Stoughton.*

TIME—Value of.

As every thread of gold is valuable, so is every minute of time. *J. Mason.*

TIME—Waste of.

The amount of time wasted in some men's lives is fearfully large. Not to mention the time which is wasted in sleep, dress, and gossip; look at the time wasted in reveries, absence of mind, air-balloon imaginations, and wild-goose chases, searching for new inventions without finding them, making schemes and never executing them, writing manuscripts with a view to publish, and never publishing them, brooding over imaginary fears and never realising them, indulging in sanguine hopes which never ripen into fruit, battling with expected spectral appearances, which never were seen, crossing bridges and streams and forests which never came in the way, meeting objections of opponents which were never raised, preparing defences of character upon points which were never assailed, quaking, shaking, moaning, groaning, grumbling over aches, pains, losses, woes, and deaths, which only existed in the dreams of a diseased brain.
John Bate.

TIME—Worth of.

To show us the worth of time, God, most liberal of all other things, is exceedingly frugal in the dispensing of *that;* for He never gives us two moments together, nor grants us a second till He has withdrawn the first, still keeping the third in His own hands, so that we are in a perfect uncertainty whether we shall have it or not. The true manner of preparing for the last moment is, to spend all the others well, and ever to expect *that.* We dote upon this world as if it were never to have an end; and we neglect the next, as if it were never to have a beginning.
Fenelon.

TIME AND ETERNITY—Claims of.

Time and Eternity touch me; for I am both. Time assaults me for the dust which I have, and insists that I give back to the dust every atom which I have derived therefrom. Eternity appeals to me for the spirit which I have. Owing to these two claimants, the partnership will soon have to be dissolved between my soul and body, that Earth may take its own, and Eternity its own. *J. Pulsford.*

TO-DAY.

To-day is given us by Him to whom belong days. We have the power to use it as we please; we can compass our salvation or our damnation within it; we can travel twenty-four hours of time nearer to heaven or to hell. We are responsible for its proper use. How important that we do the *proper* work of to-day in the sphere of to-day. That man is blessed who, at the close of to-day, can look upon all his work as done, and anticipate to-morrow as bringing nothing with it but the things which legitimately belong to it. To-day God speaks unto us in His Word, that we harden not our hearts. To-day is the day of salvation. All duties, all privileges, all trials, all joys, all sorrows; in one word, everything we have, we have to-day. Yesterday is gone, to-morrow is not, only to-day is ours, and only in to-day do we hold all our possessions. *John Bate.*

TO-MORROW.

Whose is to-morrow? 'Tis the Lord's. Then what right has man to claim it as his, but with the permission of the Proprietor? Hence the consistency of St. James's language, "If the Lord will" (James iv, 13—15). How many defer their work of to-day till to-morrow, when each day ought to witness the finish of its own allotted work. How many postpone salvation till to-morrow, when *now* is the day of salvation. There is great power of flattery, insinuation, hope, and deception in to-morrow. It has robbed the world of many noble deeds, the Church of many precious gifts, and the Redeemer of millions of precious souls. *John Bate.*

Our yesterday's to-morrow now is gone,
And still a new to-morrow does come on;
We by to-morrows draw up all our store,
Till the exhausted well can yield no more.
Cowley.

To-morrow you will live, you always cry:
In what far country does this morrow lie,
That 'tis so mighty long ere it arrive?
Beyond the Indies does this morrow live?
'Tis so far fetch'd this morrow, that I fear
'Twill be both very old and very dear.
To-morrow I will live, the fool does say;
To-day itself's too late, the wise lived yesterday. *Ibid.*

TO-MORROW—Thought of.

"Take no thought for to-morrow." Am I to be told that I break this latter command if I take thought for duties and responsibilities which do not press to-day, but will to-morrow? Without doing so, I cannot fulfil my duty to God, to my neighbour, or to myself. The highest obligations which are laid upon me require thought, and action too, for the morrow. This runs through all the ways of Providence. Most of the duties for which He holds us responsible call us to work for the morrow. For to-morrow the plougher ploughs, for to-morrow the sower sows, for to-morrow the reaper reaps, for to-morrow the miller grinds, for to-morrow the weaver plies his loom, for to-morrow the builder frames his roof; and did we put a stop to all labour which is for to-morrow, we should at once reduce the activity of the human race to a few of the most menial occupations. The call to take no thought for to-morrow is certainly not a call to neglect duties, and evade responsibilities; but a call to trust in Providence when the time only to trust has come. When I have done for to-morrow all that is laid at my door, then let me not encroach upon the province of Him who alone can rule the future and the contingent by troubling myself with them. Let me simply do this day the work which is this day due; and though long and impenetrable months may lie between me and its result, for that I must trust Him whom the sparrows trust; saying cheerfully, "The Lord will provide!" *W. Arthur.*

TONGUE—Mischief of the.

I saw a terrible fire some time ago, or rather, I saw the reflection of it in the sky; the heavens were crimsoned with it. It burned a large manufactory to the ground, and the firemen had hard work to save the buildings which surrounded it. They poured streams of water on it from fifteen engines, but it licked it up, and would have its course till the walls gave way. That terrible fire was kindled *by a farthing rushlight.* Some years ago I saw the black ashes of what the night before was a splendid farm-yard, with hay-ricks, corn-stacks, stables, and cow-sheds, and lying about upon them were the carcases of a number of miserable horses and bullocks, which had perished in the flames. All that was done *by a lucifer match.* In America, the Indians strike a *spark* from a flint and steel, and set fire to the dry grass, and the flames spread and spread, until they sweep like a roaring torrent over prairies as large as England, and men and cattle have to flee for their lives. "Behold, how great a matter a little fire kindleth!" *and the tongue is a fire.* A few rash *words* will set a family, a neighbourhood, a nation by the ears; they often have done so. Half the law-suits and half the wars have been brought about by the tongue. Husband and wife have separated for ever, children have forsaken their homes, bosom friends have become bitter foes—all on account of fiery arrows shot by this powerful little member. *J. Bolton.*

TONGUE—Restraint of the.

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue. *Quarles.*

TONGUE—Versatile.

For on the tip of his subduing tongue
All kind of arguments and question deep,
All replication prompt, and reason strong,
For his advantage still did wake and sleep:
To make the weeper laugh, the laugher weep,
He had the dialect and different skill,
Catching all passions in his craft at will.
Shakespeare.

TONGUE AND HEART.

The tongue blessing God without the heart is but a tinkling symbal; the heart blessing God without the tongue is sweet but still music; both in concert make their harmony, which fills and delights heaven and earth. *Venning.*

TRACT—Good of a.

"Are you out of work, my friend?" inquired a city missionary of a man whom he saw standing idle at the corner of a street.

"Yes," replied the idler with averted eyes.

"I fear, my friend," rejoined the missionary, "that you do not lead an honest life. I think, too, that your evil courses make you unhappy. Am I not correct?"

"Yes," said the man, "I am, and if I knew how, I would change my course." He then pulled an old soiled tract from his pocket, and holding it up, said with deep feeling, "That makes me unhappy!"

Now this man, who had been spoiled for the devil's service by the gift of a tract, had long been employed in teaching boys to steal. Not less than *five hundred* boys had been instructed in the arts of the thief by this bad man. But a tract placed in his hands one day by some pious soul convinced him of sin, and made him desire to lead a new life. The city missionary took him in hand, he sought forgiveness, and became a truly Christian man. His conversion was the fruit of a tract given as seed is scattered by the wayside. *Wise.*

TRANSUBSTANTIATION—Absurdity of.

A young gentleman who had been educated at Maynooth College in the Roman Catholic faith, once held a conversation in company with Gideon Ouseley upon the pope's supremacy, but finding himself unable to defend this dogma, he turned to the famous topic of transubstantiation. He said that our Lord had turned the sacramental bread into His own body, &c. Mr. Ouseley asked him, "Did not our blessed Lord eat of that bread, and drink of that cup after the consecration?" He answered, "Yes." "And do you think," said Mr. Ouseley, "that He ate Himself?" The young disputant replied, "I believe He did." "Then," retorted Mr. O., "His *own head* was in His *own mouth*, as were His feet and His whole body. And so, a part is greater than the whole, &c., &c. And yet His feet were on the ground!" The gentlemen present laughed immoderately at such an absurd notion. The young man was quite confounded, and virtually relinquished the doctrine.

Life of Gideon Ouseley.

TREACHERY—Definition of.

Treachery is the violation of allegiance, or of faith and confidence. The man who betrays his country in any manner, violates his allegiance, and is guilty of treachery. This is treason. The man who violates his faith pledged to his friend, or betrays a trust in which a promise of fidelity is implied, is guilty of treachery. The disclosure of a secret committed to one in confidence is treachery. *Webster.*

TREACHERY—Wickedness of.

Of all the vices to which human nature is subject, treachery is the most infamous and detestable, being compounded of fraud, cowardice, and revenge. The greatest wrongs will not justify it, as it destroys those principles of mutual confidence and security by which only society can subsist. The Romans, a brave and generous people, disdained to practise it towards their declared enemies; Christianity teaches us to forgive injuries: but to resent them under the disguise of friendship and benevolence, argues a degeneracy at which common humanity and justice must blush.

L. M. Stretch.

TREASON—Curse on.

Is there not some chosen curse,
Some hidden thunder in the stores of heaven,
Red with uncommon wrath, to blast the man
Which owes his greatness to his country's ruin! *Addison.*

O for a tongue to curse the slave
Whose treason, like a deadly blight,
Comes o'er the councils of the brave
To blast them in their hour of might!
T. Moore.

TREASON—Disgrace of.

The man was noble,
But with his last attempt he wip'd it out,
Betray'd his country; and his name remains
To the ensuing age abhorr'd.
Shakespeare.

TREASON—Murder with.

Treason and murder ever kept together,
As two yoke-devils sworn to either's purpose. *Ibid.*

TRIALS—Beauties of Holiness in.

As the rainbow would never be seen were it not for the clouds and the rain, the beauties of holiness would never shine so brightly were it not for the trials which the Spirit of God employs to promote them. *Dr. Tweedie.*

TRIALS—Benefit of.

Stars shine brightest in the darkest night; torches are the better for beating; grapes come not to the proof till they come to the press; spices smell sweetest when pounded; young trees root the faster for shaking; vines are the better for bleeding; gold looks the brighter for scouring; glow-worms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chasing; the palm-tree proves the better for pressing; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children; they are the most triumphant when most tempted; most glorious when most afflicted; most in the favour of God, when least in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs. True salamanders, that live best in the furnace of persecution; so that heavy afflictions are the best benefactors to heavenly affections. And where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in nature, as sweet water in rose leaves, is then most fragrant, when the fire of affliction is put under to distil it out. *Spencer.*

It is the broken rock that sends forth streams of living water through the wilderness. It is the broken ground that opens its bosom for the reception of the incorruptible seed which springs up and which brings forth fruit abundantly. It is the broken cloud that discharges itself in showers that usher in the spring, and cheer the thirsty ground. It is the broken alabaster wherewith the poor penitent anoints the feet of the Saviour, and which fills the whole house with the odour of the precious spikenard. It is the broken body, which the nails of the cross and the spear of a mortal enemy have pierced, that furnishes the blood that cleanses the soul from all sin. It is the broken vail that opens into the holiest of all, and gives to the believing soul bright glimpses into the glory that is yet to be revealed. It is the broken grave that announces the reality of the resurrection, and proclaims to the unbelieving disciple that the Saviour is risen indeed. It is the broken corn that is separated from the chaff, and laid up in the garner of the husbandman, or changed into the break of life. And it is the broken berries which the millstones of the olive press have crushed, that give forth the precious oil which fills the dark tabernacle with the radiance of a clear and tranquillising light.

So it is with vital Christians. It is by means of the sifting and the crushing processes to which they are subjected by the providence of God, that they become like the salt of the earth—like the lamps of the tabernacle—like the lights of the world. *Dr. J. Hamilton.*

TRIALS—Design of.

Look as a mother that weans her child, lays wormwood, or some other bitter thing, upon her breast, to make the child loathe the milk; so likewise God makes us often feel the miseries and crosses of this life, that our love and liking may be turned from this world and fixed in heaven.

W. Perkins.

TRIALS—Effects of.

Trial brings man face to face with God—God and he touch; and the flimsy veil of bright cloud that hung between him and the sky is blown away; he feels that he is standing outside the earth with nothing between him and the Eternal Infinite. Oh! there is something in the sick-bed, and the aching heart, and the restlessness and the languor of shattered health, and the sorrow of affections withered, and the stream of life poisoned at its fountain, and the cold lonely feeling of utter rawness of heart which is felt when God strikes home in earnest, that forces a man to feel what is real and what is not.

F. W. Robertson.

TRIALS—Expressions of Love.

Our heavenly Father loveth us; and because He loveth us, He takes away our precious things. He deals with us somewhat after the manner of an ancient painter with his pupil. The young artist had genius, and produced a picture of much merit, which was greatly admired by all. His young heart then swelled with vanity. He laid aside his palette and pencil, and sat daily before his easel, admiring the offspring of his own genius.

One morning, he found his beautiful creations expunged from the canvass. He wept bitterly. His master appeared, and said, "I have done this for your benefit; the picture was ruining you."

"How so?" demanded the pupil.

"Because, in the admiration of your own talents, you were losing your love of the art itself. Take your pencil, and try again."

The youth dried his tears, seized his pencil, and produced a masterpiece, which, but for this severe trial, he would in all probability have never executed.

Anon.

TRIALS—Good of.

The Athenian said, "I should have been lost, if I had not been lost." What made the Prodigal think of home, but want? Where did Manasseh find his father's God, but in affliction? We often feel for those

who have been reduced, and say, They have seen *better* days; but if in their prosperity they forgot God that made them, and lightly esteemed the Rock of their salvation, and in their adversity have thrown themselves into His arms; these, these are the *best* days they ever saw, and they will draw forth their praise for ever.

Jay.

Job, after his trials, knew more of himself and God, was more like Him, and possessed more wealth than he did before. If the jeweller places an article of worth in the fire and under the hammer, it comes forth in his hands an article of greater beauty and value. The good wheat which is cast into the mill, comes out, after the grinding, as flour, more valuable and serviceable than it was before. It is thus with God's people. After they are tried they come forth as gold purified.

"The fire our graces shall refine
Till moulded from above,
We bear the character divine,
The stamp of perfect love."

John Bate.

TRIALS—Help in.

There are two ways of helping a man burdened with what he has to do or bear. The one is to give him less to do or bear: to take the burden off his back. The other way is to strengthen him to do or bear all that is sent him: to strengthen the back to bear the burden. In brief, you may give less work; or you may give more strength. And it is in this way that the wise and Almighty Saviour promises help to His people in their trials. When He does not see proper to lessen the work, or reduce the burden, he says, "My grace is sufficient for thee; for my strength is made perfect in weakness." Thus Abraham, Job, and Paul, were helped in their trials.

F. W. Robertson.

TRIALS—Necessary.

Fire, and hammer, and file are necessary to give the metal form; and it must have many a grind, and many a rub ere it will shine; so, in trial, character is shaped, and beautified and brightened.

S. Coley.

TRIALS—Polish.

It is rough work that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land, and, expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in the arts, so in grace; it is rough treatment that gives souls, as well as stones, their lustre; the more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, their God has no end in view but to perfect His people's graces. Our Father, and kindest of fathers, He afflicts not willingly; He sends tribulations, but hear Paul tell their purpose, "Tribulation worketh patience, patience experience, experience hope."

Dr. Guthrie.

TRIALS—Preventives of Sin.

We never know how near we are to danger. We are like blind men wandering near the edge of a precipice, the mouth of a well, or the margin of a deep pit; and then God by a severe wrench, it may be, and a violent jerk that puts us to some pain and gives us a severe shock, plucks us from the ruin that we saw not. Oh, what hair-breadth escapes from destruction, effected perhaps by some distressing visitation, shall we in eternity be made to understand that we experienced on earth. We now often stand amazed at some sore trial; we cannot conjecture why it was sent; we see no purpose it was to serve, no end it was to accomplish; but there was an Omniscient Eye that saw what we did not and could not see, and He sent forth this event to pluck our feet from the net which had been spread for them. How we shall adore God in heaven for these preventing mercies that came in the form of some dark and inexplicable event, but which filled us at the same time with lamentation and woe!

J. A. James.

TRIALS—Purification by.

When I was at Shields, I went into a glass-house; and, standing very attentive, I saw several masses of burning glass, of various forms. The workman took a piece of glass and put it into one furnace, then he put it into a second, and then into a third. I said to him, "Why do you put this through so many fires?" He answered, "O, sir, the first was not hot enough, nor the second, and, therefore, we put it into a third, and that will make it transparent."

Whitfield.

TRIALS—Refuge in.

It was once demanded of the fourth khalif, Aalee: "If the canopy of heaven were a bow, and the earth were the cord thereof; if calamities were arrows, and mankind were the mark for them; and if Almighty God, the Tremendous and Glorious, were the unerring archer; to whom could the sons of Adam flee for pro-

tection?" The khalif answered, saying,—"The sons of Adam must flee to the Lord."
Dr. A. Clark.

TRIALS—Tests.

The surest way to know our gold is to look upon it and examine it in God's furnace, where He tries it for that end, that we may see what it is. If we have a mind to know whether a building stands strong or no, we must look upon it when the wind blows. If we would know whether that which appears in the form of wheat has the real substance of wheat, or be only chaff, we must observe it when it is winnowed. If we would know whether a staff be strong, or a rotten, broken reed, we must observe it when it is leaned on, and weight is borne upon it. If we would weigh ourselves justly, we must weigh ourselves in God's scales, that He makes use of to weigh us.
Jonathan Edwards.

TRIALS—Use of.

Outward attacks and troubles rather fix than unsettle the Christian, as tempests from without only serve to root the oak faster; whilst an inward canker will gradually rot and decay it. *H. More.*

TRIALS—Wisdom of.

Unthinking people would like a world where corn should grow spontaneously and plenty ever lie ready to hand. They would have their path beautified by flowers fairer than those of Eden, and refreshed by zephyrs balmier than those of the sunny south. They would banish care, and make work obsolete. How would all this issue? Doubtless in the degeneracy of our race into a crowd of soft and slothful Sybarites. God is too wise for this. He knows comfort to be of far less importance than character, and acts on that knowledge. *S. Coley.*

TRIALS—Wisdom of God in.

We may indeed think, Cannot God bring us to heaven with ease and prosperity? Who doubteth that He can? But His infinite wisdom thinketh, and decreeth the contrary; and we cannot see a reason for it, yet He hath a most just reason. We never with our eyes saw our own soul, yet we have a soul; we see many rivers, but we know not their first spring and original fountain, yet they have a beginning. Madam, when ye are come to the other side of the water, and have set down your foot on the shore of glorious eternity, and look back again to the waters, and to your wearisome journey, and shall see, in that clear glass of endless glory, nearer to the bottom of God's wisdom, ye shall, then, be forced to say, "If God had done otherwise with me than He hath done, I had never come to the enjoying of this crown of glory." It is your part now to believe, and suffer, and hope, and wait on; for I protest, in the presence of that all-discerning Eye, who knoweth what I write, and what I think, that I would not want the sweet experience of the consolations of God, for all the bitterness of affliction: nay, whether God come to His children with a rod or a crown, if He come Himself with it, it is well. Welcome, welcome Jesus, what way soever Thou comest, if we can get a sight of Thee. And sure I am that it is better to be sick, providing Christ come to the bed-side, and draw by the curtains, and say, "Courage! I am thy salvation!" than to enjoy health, being lusty and strong, and never to be visited of God. *S. Rutherford.*

TRIALS IN ALL CIRCUMSTANCES.

Let a man be in the most propitious circumstances, he is sure to have something to pain his heart. Naaman was a great man, but he was a leper; Paul, a great apostle, but he had a thorn in the flesh; David a mighty sovereign, but his house was not right with God. Man looks to new relationships, and fancies they will be a beautiful garden, on which the sun will shine and the dews descend, but he will find a grave there. He looks to new departments of business as a garden, but he will find a *grave* there. There is some cloud on every landscape, a mildew on every flower. *Dr. Thomas.*

TRIALS SAVE US.

Two painters were employed to frescoe the walls of a cathedral. Both stood on a rude scaffolding, constructed for the purpose, some forty feet from the floor.

One of them was so intent upon his work that he became wholly absorbed, and, in admiration, stood off from the picture, gazing at it with intense delight.

Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank on which he stood. At this critical moment his companion turned suddenly, and, almost paralysed with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, spattering the picture with unsightly blotches of colouring.

The painter flew forward, and turned upon his friend with fierce upbraidings; but, startled at his ghastly face, he listened to his recital of danger, looked shuddering

over the dread space below, and with tears of gratitude blessed the hand that saved him.

Just so we sometimes get absorbed upon the pictures of the world; and in contemplating them step backwards, unconscious of our peril, when the Almighty in mercy dashes out the beautiful images, and draws us, at the time we are complaining of His dealings, into His outstretched arms of compassion and love.

Anon.

TRIFLER—Description of the.

The trifler, the speaking automaton,—the moral insect whose existence is a perpetual flutter; less respectable than the bee, for he gathers no honey; or the glow-worm, for he sheds no light; or the ant, for he lays up nothing in store. Some men's conversation is a uniform rattle, as if the proper business of society was to revel in nonsense, and the best use of speech was to give it currency. *J. B. Owen.*

TRIFLES—Importance of.

Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand, may decide it; or of the lips, though they cannot speak.

Thackeray.

A spectator in hastening across the street to witness a passing pageant, had some dust blown into his eyes by the wind, which effectually prevented him from accomplishing his object. "There were but a few specks in my eye," said he, when relating the circumstance afterwards, "but they blinded me as much as if you had held up a barn door before me."

A heavily-laden waggon was rumbling along the road, when the driver discovered, just in time, that one of the wheels was coming off. This accident was occasioned by a loose linch-pin having fallen out, somehow, on the road. "It is but a trifle," muttered the waggoner, "but trifle as it is, it will prevent me stirring till I get another, for I can no more go on without a linch-pin, than I could without a wheel."

A beautiful, but somewhat complicated machine was being exhibited to a group of mechanics, when suddenly, its movements were altogether stopped, by a small screw becoming loose. The exhibiter requested his auditors to be patient while he remedied the evil, telling them that the machine was as useless without the screw, as the screw would be without the machine.

G. Mogridge.

TRIFLES—Time spent in.

As it would be great folly to shoe horses (as Nero did) with gold, so it is to spend time in trifles. *J. Mason.*

TRINITY.

There be three grand principles; life,
generation, and obedience;
Shadowing in every creature, the Spirit,
and the Father, and the Son.
Thyself hast within thyself body, and life,
and mind:
Matter, and breath, and instinct, unite in
all beasts of the field;
Substance, coherence and weight, fashion
the fabrics of the earth;
The will, the doing, and the deed, combine
to frame a fact:
The stem, the leaf, and the flower: beginning, middle, and end;
Cause, circumstance, consequent; and
every three in one.
Yea the very breath of man's life consisteth of a trinity of vapours,
And the noonday light is a compound, the
triune shadow of Jehovah. *Tupper.*

TRINITY—Divine.

The first illustration we endeavour to give in this is taken from the world of matter. We will take any material substance: we find in that substance qualities; we will say three qualities—colour, shape, and size. Colour is not shape, shape is not size, size is not colour. They are three distinct essences, three distinct qualities, and yet they all form one unity, one single conception, one idea—the idea, for example, of a tree. *F. W. Robertson.*

Now we will ascend from that into the immaterial world; and here we come to something more distinct still. Hitherto we have had but three qualities; we now come to the mind of man, where we find something more than qualities. We will take three,—the will, the affections, the thoughts of man. His will is not his affections, neither are his affections his thoughts; and it would be imperfect and incomplete to say that these are mere qualities in the man. They are separate consciousnesses, living consciousnesses, as distinct, and as really sundered as it is possible for these things to be, yet bound together by one unity of consciousness. Now we have distincter proof than even this that these things are three. The anatomist can tell you that the localities of these powers are different. He can point out the seat of the nerve of sensation; he can localise the feeling of affection; he can point to a nerve and say, "There resides the locality of thought."

There are three distinct localities for three distinct qualities, personalities, consciousnesses; yet all these three are one.

Ibid.

Once more, we will give proof even be-

yond all that. The act that a man does is done by one particular part of that man. You may say it was a work of his genius, or of his fancy; it may have been a manifestation of his love, or an exhibition of his courage; yet that work was the work of the whole man; his courage, his intellect, his habits of perseverance, all helped towards the completion of that single work. Just in this way certain special works are attributed to certain personalities of the Deity; the work of redemption being attributed to one, the work of sanctification to another. And yet just as the whole man was engaged in doing that work, so does the whole Deity perform that work which is attributed to one essential.

F. W. Robertson.

TRINITY—General Belief of a.

That nearly all the pagan nations of antiquity, in their various theological systems, acknowledged a kind of Trinity in the Divine nature, has been fully evinced by those learned men who have made the heathen mythology the subject of their elaborate inquiries. The almost universal prevalence of this doctrine in the gentile kingdoms must be considered as a strong argument in favour of its truth. The doctrine itself bears such striking internal marks of a Divine original, and is so very unlikely to have been the invention of mere human reason, that there is no way of accounting for the general adoption of so singular a belief, but by supposing that it was revealed by God to the early patriarchs, and that it was transmitted by them to their posterity. *Bp. Tomline.*

TRINITY—Incomprehensible.

But it is objected, "Whatever becomes of the text (1 John v, 7), we cannot believe what we cannot comprehend. When, therefore, you require us to believe mysteries, we pray you to have us excused."

Here is a twofold mistake. 1. We do not require you to believe any mystery in this, whereas, you suppose the contrary. But, 2. You do already believe many things you cannot comprehend.

To begin with the latter. You do already believe many things that you cannot comprehend. For you believe there is a sun over your head. But, whether he stands still in the midst of his system, or not only revolves on his own axis, but "rejoices as a giant to run his course;" you cannot comprehend either the one or the other. How he moves, or how he rests: by what power,—natural, mechanical power,—is he upheld in the fluid ether? You cannot deny the fact, yet you cannot account for it, so as to satisfy any rational inquirer. You may, indeed, give us the hypotheses of Ptolemy, Tycho Brahe, Copernicus, and twenty more. I have read them over and over; I am sick of them; I care not three straws for them all.

Each new solution but once more affords
New change of terms, and scaffolding of words.
In other garb my question I receive,
And take my doubt the very same I give.

Still I insist, the fact you believe; you cannot deny. But the manner you cannot comprehend.

You believe there is such a thing as light, whether flowing from the sun or any other luminous body. But you cannot comprehend either its nature, or the manner wherein it flows. How does it move from Jupiter to the earth in eight minutes—two hundred thousand miles in a moment? How do the rays of the candle brought into the room instantly disperse into every corner? Again; here are three candles, yet there is but one light. Explain this, and I will explain the Three-One God.

You believe there is such a thing as air. It both covers you as a garment, and

——— Wide interfused
Embraces round this florid earth.

But can you comprehend how? Can you give me a satisfactory account of its nature, or the cause of its properties? Think only of one—its elasticity; can you account for this? It may be owing to electric fire attached to each particle of it; it may not; and neither you nor I can tell. But if we will not breathe it till we can comprehend it, our life is very near its period.

You believe there is such a thing as earth. Here you fix your foot upon it. You are supported by it. But do you comprehend what it is that supports the earth? "O, an elephant," says a Malabarian philosopher, "and a bull supports him." But what supports the bull? The Indian and the Briton are equally at a loss for an answer. We feel it is God that "spreadeth the north over the empty space, and hangeth the earth upon nothing." This is the fact. But how? Who can account for this? Perhaps angelic, but no human creatures.

I know what is plausibly said concerning the powers of projection and attraction. But spin as fine as we can, matter of fact sweeps away our cobweb hypothesis. Connect the force of projection and attraction how you can, they will never produce a circular motion. The moment the projected steel comes within the attraction of the magnet, it does not form a curve, but drops down.

You believe you have a soul. "Hold there," says the doctor; "I believe no such

thing. If you have an immortal soul, so have the brutes too." I will not quarrel with any that think they have; nay, I wish he could prove it. And surely I would rather allow them souls than give up my own. In this I cordially concur in the sentiment of the honest heathen, *Si erro libenter erro; et me redargui valde recusem.* If I err, I err willingly; and I vehemently refuse to be convinced of it. And I trust most of those who do not believe a Trinity are of the same mind. Permit me, then, to go on. You believe you have a soul connected with this house of clay. But can you comprehend how? What are the ties that unite the heavenly flame with the earthly clod? You understand just nothing of the matter. So it is: but how, none can tell.

You surely believe you have a body together with your soul, and that each is dependent on the other. Run only a thorn into your hand, immediately pain is felt in the soul. On the other hand, is shame felt in your soul? Instantly a blush overspreads your cheek. Does the soul feel fear or violent anger? Presently the body trembles. These also are facts which you cannot deny, nor can you account for them.

I bring but one instance more. At the command of your soul, your hand is lifted up. But who is able to account for this?—for the connection between the actions of the mind and the outward actions? Nay, who can account for muscular motion at all, in any instance of it whatever? When one of the most ingenious physicians in England had finished his lecture on that head he added, "Now, gentlemen, I have told you all the discoveries of our enlighted age. And now, if you understand one jot of the matter, you understand more than I do."

The short of the matter is this; those who will not believe anything but what they can comprehend, must not believe that there is a sun in the firmament, that there is even light shining around them, that there is air, though it encompasses them on every side; that there is any earth, though they stand upon it. They must not believe that they have a soul, no, nor that they have a body.

J. Wesley.

TRINITY—Proof of the.

The trinity of persons may be proved out of Matt. iii, 16: "Jesus, when He was baptized, went up straightway out of the water, and He saw the Spirit of God descending like a dove, and lighting upon Him; and, lo, a voice from heaven saying, 'This is my beloved Son.'" Here are three names given to the three persons. He who spake with a voice from heaven was God the Father; He who was baptised in Jordan was God the Son; He who descended in the likeness of a dove, was God the Holy Ghost. *T. Watson.*

TRINITY—The Three Persons in the.

The three persons in the blessed Trinity are distinguished, but not divided; three substances, but one essence. This is a Divine riddle, where one makes three, and three make but one. Our narrow thoughts can no more comprehend the Trinity in Unity, than a little nutshell will hold all the water in the sea. Let me shadow it out by this similitude: in the body of the sun there is the substance of the sun, the beams, and the heat; the beams are begotten of the sun, the heat proceeds both from the sun and the beams; but these three, though different, are not divided; they all three make but one sun; so in the blessed Trinity, the Son is begotten of the Father, the Holy Ghost proceeds from both; yet though they are three distinct persons, yet but one God. *T. Watson.*

TRINITY IN UNITY.

The light of the sun, the light of the moon, and the light of the air, in nature and substance are one and the same light, and yet they are three distinct lights: the light of the sun being of itself, and from none; the light of the moon from the sun; and the light of the air from them both. So the Divine Nature is one, and the Persons three; subsisting, after a diverse manner in the one and the same nature.

Spencer.

TROUBLE—Borrowing.

When we borrow trouble, and look forward into the future and see what storms are coming, and distress ourselves before they come, as to how we shall avert them if they ever do come, we lose our proper trustfulness in God. When we torment ourselves with imaginary dangers, or trials or reverses, we have already parted with that pefect love which casteth out fear. Mothers sometimes fret themselves and are made miserable about the future career of their children, whether they will turn out drunkards or not; whether they will go to the gallows or not; whether they will be a disgrace to their parentage or not. Now all this is simply an evidence of a lack of faith. There are many persons in good health with all their faculties in active exercise, who, having nothing else to worry about, rob themselves of sleep at night by thinking, if they should suddenly be taken away what would become of their families, and who would take care of their children? Such distrust of God is dishonorable to Christian men, and it is because of His exceeding patience, which is the most won-

derful attribute of the Divine nature—that He does not signally rebuke and punish it whenever it is manifested.

H. W. Beecher.

TROUBLE—Discipline of.

It is a beneficent arrangement of Providence, that, "the Divinity which shapes our ends" weaves our sorrows into elements of character, and that all the disappointments and conflicts to which the living are subject—the afflictions, physical and mental, personal and relative, which are the common lot, may, rightly used, become the means of improvement, and create in us sinews of strength. Trouble is a marvellous mortifier of pride, and an effectual restrainer of self-will. Difficulties string up the energies to loftier effort, and intensity is gained from repression. By sorrow the temper is mellowed, and the feeling is refined. When suffering has broken up the soil, and made the furrows soft, there can be implanted the hardy virtues which out-brave the storm. In short, trial is God's glorious alchymistry, by which the dross is left in the crucible, the baser metals are transmuted, and the character is riched with the gold.

W. M. Punshon.

TROUBLE—God's Favour in.

If the sun of God's countenance shine upon me, I may well be content to be wet with some rain in affliction. How oft have I seen the heaven overcast with clouds and tempest; no sun appearing to comfort me, yet even these gloomy seasons have I rid patiently, only with the help of the common light of the day. At last, those beams have broken forth happily, and cheered my soul. *Bp. Hall.*

TROUBLE—Jesus with us in.

When waves of trouble round me swell,
My soul, be not dismayed;
But hear a voice thou know'st full well—
"'Tis I, be not afraid."

When black the threat'ning clouds appear
And storms my path invade,
That voice shall tranquillise each fear—
"'Tis I, be not afraid."

There is a gulf that must be cross'd,
Saviour! be near to aid!
Whisper, when my frail bark is toss'd—
"'Tis I, be not afraid."

There is a dark and fearful vale,
Death hides within its shade;
Oh! say, when flesh and heart shall fail—
"'Tis I, be not afraid." *Anon.*

TROUBLE—Man Born to.

A brief view of the history of each man shows this. As soon as he comes into life he comes into a troublesome world. As soon as he begins to walk he walks into trouble by stumbles, falls, bruises. As soon as he begins to talk he finds trouble it may be from angry, passionate, and untruthful words. As soon as he goes to school he gets into trouble about his lessons, late attendance, negligence; with other boys, in competition, quarrelling, tale-bearing. As soon as he goes apprentice he gets into trouble; when he marries, he finds fresh trouble; when he goes into business, trouble meets him there; when he comes to old age, trouble does not forsake him. If he thinks that by changing his residence, his country, his occupation, he shall avoid trouble, he will prove by sad experience that that is no preventive. Let him go from the country to the city, and he will find trouble awaiting him in the city. Let him emigrate from England to Australia, and he will see trouble standing ready to receive him in the new country; nay, he may meet with more trouble even in his passage, than he experienced in all his sojourn in his native land. Let him exchange the place of servant for that of master; the circumstance of poverty for that of wealth, and in the one as the other he shall find the positive proof in himself that man is born to trouble. There is only one place free from trouble, and that is heaven. He that is born into that country shall escape all trouble for ever, for there "God shall wipe away all tears from his eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away" (Rev. xxi, 4). *John Bate.*

Men are born to trouble at first and exercised in it all their days. There is a cry at the beginning of life, and a groan at its close. *Arnot.*

TROUBLE—Peace in.

The mighty wind which blows over and about the fruit tree of the garden does not apparently affect the roots and lower part of the trunk. They abide in peace. All it does is to shake the branches, break off the rotten ones, blow away the dead leaves, and shake off the ripe fruit for use. So when trouble comes from God, the soul maintains the roots of its faith and love in the Rock of Ages unmoved. All that it does is to destroy what is superfluous and corrupt about us, and to draw from us the manifestation of the graces of the Spirit for the practical use of others and the commendation of the Saviour's religion. Our heart is kept in peace. *John Bate.*

TROUBLE—Resignation in.

Did you never see the lily as it stands

in the garden in the summer? God sends it the pure sunshine, and it seems to rejoice in his warm beams. He sends it the cooling dews, and it seems to drink in their sweetness like milk. The clouds gather, the storm rages, the rain pours down, the wind sweeps along. See! the lily has shut up its blossoms, and folds its leaves, and meekly bows its head, and it bends to the wind, and asks no eyes to gaze on it while the storm lasts. God has taught it to do thus, till the smile shall again follow the tempest. It is not injured. It opens and smiles again. So does God teach the good. The Christian thus is glad when blessed; and when troubles and sorrows come, he meekly bows and waits till God remembers him, and removes the storm.

Dr. J. Todd.

TROUBLE—Thankfulness in.

A Christian sailor, who lost one of his legs at the battle of Trafalgar, said that he could very often measure the faith of the people who conversed with him, by the way in which they alluded to his misfortune. Nine out of ten would exclaim, "What a pity that you lost your leg!" and only one in ten, "What a blessing that the other was preserved!" When God comes into the family and takes away one child, instead of complaining because He has taken one, it would be wiser to thank Him that He has left the rest. Or He may crush a man's business, and strip him of all his worldly wealth, and yet leave untouched and uninvaded what is dearer than all—the cradle of his only child. Would it not be nobler for such a man to be thankful for what God left than to murmur for what He took away? "The Lord giveth and the Lord taketh away," but He always gives more than He takes away. If God robs a man of his riches, He leaves him his health, which is better than riches. If He takes health He leaves wealth. If He takes both He leaves friends. And if He takes all these —house, and home, and worldly goods, God's providence is not yet exhausted, and He can make blessings out of other things which remain. He never strips a man entirely bare. A man may be left a beggar upon the highway, and yet be able to give increasing testimony to God's goodness and grace! *H. W. Beecher.*

TROUBLES—become Blessings.

The flinty soil indeed their feet annoys,
Chill blasts of trouble nip their springing joys;
An envious world will interpose its frown,
To mar delights superior to its own;
And many a pang experienc'd still within,
Reminds them of their hated inmate, sin;
But ills of every shape and ev'ry name,
Transform'd to blessings, miss their cruel aim;
And ev'ry moment's calm that soothes the breast,
Is given in earnest of eternal rest.

Cowper.

TROUBLES—Chased by.

You can imagine thistle-down so light that when you run after it your running motion would drive it away from you, and that the more you tried to catch it the faster it would fly from your grasp. And it should be with every man, that when he is chased by troubles, they, chasing, shall raise him higher and higher.

H. W. Beecher.

TROUBLES—Use of.

Troubles are often the tools by which God fashions us for better things. Far up the mountain side lies a block of granite, and says to itself, "How happy am I in my serenity—above the winds, above the trees, almost above the flight of the birds! Here I rest, age after age, and nothing disturbs me." Yet what is it? It is only a bare block of granite, jutting out of the cliff, and its happiness is the happiness of death.

By and by comes the miner, and with strong and repeated strokes he drills a hole in its top, and the rock says, "What does this mean?" Then the black powder is poured in, and with a blast that makes the mountain echo, the block is blown asunder, and goes crashing down into the valley. "Ah!" it exclaims as it falls, "why this rending?" Then come saws to cut and fashion it; and humbled now, and willing to be nothing, it is borne away from the mountain and conveyed to the city. Now it is chiselled and polished, till, at length, finished in beauty, by block and tackle it is raised, with mighty hoistings, high in air, to be the top-stone on some monument of the country's glory.

So God Almighty casts a man down when He wants to chisel him, and the chiselling is always to make him something finer and better than he was before.

H. W. Beecher.

TRUST IN GOD.

Let us learn, as Luther did, who, looking out of his window one summer evening, saw, on a tree at hand, a little bird making his brief and easy dispositions for a night's rest. "Look," said he, "how that little fellow preaches faith to us all. He takes hold of his twig, tucks his head under his wing, and goes to sleep, *leaving God to think for him.*"

P. B. Power.

TRUST IN GOD.

Thus ever in the steps of grief
Are sown the precious seeds of joy;
Each fount of Marah hath a leaf,
Whose healing balm we may employ.
Then 'mid life's fitful, fleeting day,
Look up! the sky is bright above!
Kind voices cheer thee on thy way!
Faint spirit! Trust the God of love!
Woodbridge.

TRUST IN GOD—shows Faith.

The trial of faith is by finding what we will do for God. To trust Him when we have securities in our own iron chest is easy, and not thankworthy. But to depend on Him for what we cannot see, as it is more hard for man to do, so it is more acceptable to God when done, for in that act we make confession of His deity.
Feltham.

TRUST IN GOD—Grounds for.

When Martin Luther was writing to his friend, the chancellor, at the diet of Augsburgh, you know many reformers at the time had their minds filled with great anxieties—Melancthon was very fearful—and many of the Protestant princes were fearful, too; but glorious Luther, his heart was stout as a castle wall. He trusted in the Lord his God; nothing made him afraid; and he wrote, as I tell you, to the chancellor a letter, in which he says, "I fear not, and why should I fear? I have seen two miracles lately. I looked up, and saw the clouds above me in the noontide; and they looked like the sea that was hanging over me, and I could see no cord on which they suspended, and yet they never fell. And then when the noontide had gone and the midnight came, I looked again, and there was the dome of heaven, and it was spangled with stars, and I could see no pillars that held up the skies, and yet they never fell. Now He that holds the stars up and moves the clouds in their course, He can do all things, and I trust Him in the sight of these miracles." *C. Coley.*

TRUST IN GOD—in Persecution.

The blows by which people are endeavouring to subvert the house of God, are so rude, and the assaults made upon it are so frequent that it is not only the winds and the rain that beat upon it, according to our Lord's prediction, but hail and lightning. Had I not perceived that the Lord was preserving the vessel, I should long ago have thrown the helm into the sea. I behold Him through the tempest, strengthening the cordage, adjusting the yards, spreading the sails; what do I say? commanding the very winds, ... should I not then be a coward unworthy of the name of man were I to abandon my post in order to find a shameful death in flight? I commit myself wholly to His sovereign goodness; let Him govern, let Him transport, let Him hasten, let Him delay, let Him accelerate, let Him retard, let Him even plunge us into the bottom of the abyss, we will fear nothing; we are earthen vessels that belong to Him. He can employ us in His service according to His good pleasure, whether for honour or dishonour. *Zwingle.*

TRUST IN GOD—Safety of.

At one time, when a pious minister of the Gospel was passing over a hill, a lark, pursued by a hawk, took refuge in his bosom; he kindly lodged the little refugee, till, having reached a considerable distance from its persecutor, he gave it liberty to soar and sing in safety. The circumstance suggested to his mind a train of happy thoughts, which he brought forward in a discourse from Psalm xxxiv, 22: "The Lord redeemeth the soul of His servants; and none of them that trust in Him shall be desolate." *Whitecross.*

TRUTH—Aspects of.

Truth in itself is like the light shining direct from the sun; but in the aspects of it as seen reflected from the minds of men it assumes different colours and representations, the same as the sun's light when it shines upon objects through different coloured mediums. Suppose there are as many coloured windows in a room as there are colours in the rainbow, there will be as many *reflections* of the one light as there are colours. It is so with truth; one truth or one system of truth may be received by various minds, and those minds differing in the *educational* or *ecclesiastical colouring* of them shall present as many various appearances of the one truth or one system of truths, which shines alike on all. The difference is simply in the reflecting medium. For the want of this understanding of the matter, many would say that there is contradiction in the truth; whereas, if there is contradiction, it is exclusively in the aspects given by the various mediums; but even these apparent contradictions in the aspects, might all disappear by blending them all in one; just as all colours, mixed and properly combined, constitute the pure harmonious white light of the heavens. *John Bate.*

TRUTH—Characteristics of.

Truth is the most glorious thing; the least filing of this gold is precious. Truth is ancient; its gray hairs may make it venerable; it comes from Him who is the Ancient of Days. Truth is unerring; it is

the star which leads to Christ. Truth is pure (Psa. cxix, 140); it is compared to silver refined seven times (Psa. xii, 6). There is not the least spot on truth's face; it breaths nothing but sanctity. Truth is triumphant; it is like a great conqueror; when all its enemies lie dead, it keeps the field, and sets up its trophies of victory. Truth may be opposed but never quite deposed. In the time of Diocletian, things seemed desperate, truth ran low: soon after was the golden time of Constantius, and then truth did again lift up its head. When the water in the Thames is lowest, a high tide is ready to come in. God is on truth's side, and so long there is no fear but it will prevail. "The heavens being on fire shall be dissolved" (2 Peter iii, 12), but not that truth which came from heaven (1 Peter i, 25). *T. Watson.*

TRUTH—Common-Place.

Common-place truth is of no use, as it makes no impression; it is no more instruction than *wind is music.* The truth must take a *particular bearing,* as the wind must pass through tubes, to be anything worth. *J. Foster.*

TRUTH—Condescension of.

"When He was come down from the mountain, great multitudes followed Him." Only a few select souls can follow the Truth up its own mountain height. But Truth is meek and lowly, and *comes down* to the multitudes. *J. Pulsford.*

TRUTH—Credibility of.

There is an inward state of heart which makes truth credible the moment it is stated. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind; life is credible to a spirit in which, ever, life beats strongly; it is incredible to other men. *F. W. Robertson.*

TRUTH—Definitions of.

Truth is a mirror which reflects objects that pass before it, without addition, diminution, or alteration in any sense or degree whatsoever. It is a pure, crystal stream, which shows in her depths the exact image of things as they may stand on her banks. *John Bate.*

Truth is the joining or separating of signs, as the things signified agree or disagree. *Locke.*

TRUTH—Description of.

Truth, the mother of virtue, is painted in garments as white as snow; her looks are serene, pleasant, courteous, cheerful, and yet modest; she is the pledge of all honesty, the bulwark of honour, the light and joy of human society. She is commonly accounted the daughter of *Time,* or *Saturn;* because truth is discovered in the course of time; but Democritus feigns that she lies hid in the bottom of a well. *Andrew Tooke.*

TRUTH—Discovering.

If Archimedes, upon the discovery of a mathematical truth, was so ravished, that he cried out, "I have found it, I have found it," what pleasure must the discovery of a Divine truth give to a sanctified soul! "Thy words were found of me," says Jeremiah, "and I did eat them; and Thy word was to me the joy and rejoicing of my heart." Truth lies deep, as the rich veins of gold do: if we will get the treasure, we must not only beg, but dig also. *J. Fletcher.*

TRUTH—Distortion of.

Concave mirrors magnify the features nearest to them into undue and monstrous proportions; and in common mirrors that are ill cast, and of uneven surface, the most beautiful face is distorted into deformity. So there are many minds of this description, they distort and maguify, diminish or discolour, almost every Gospel truth which they reflect. *Dr. Guthrie.*

TRUTH—Duration of.

Truth, crush'd to earth, shall rise again,—
The eternal years of God are hers;
But error, wounded, writhes with pain,
And dies among his worshippers.
W. C. Bryant.

TRUTH—Force of.

For my own part, I am fully persuaded that the most powerful goddess, and one that rules mankind with the most authoritative sway, is Truth. For though she is resisted by all and oftentimes has drawn up against her the plausibilities of falsehood in the subtlest forms, she triumphs over all opposition. I know not how it is that she, by her own unadorned charms, forces herself into the heart of man. At times her power is instantly felt; at other times, though obscured for a while, she at last bursts forth in meridian splendour, and conquers by her innate force the falsehood with which she had been oppressed. *Polybus.*

TRUTH—Habit of Cultivating.

Take an illustration of the way in which the habit of cultivating truth is got. Two boys see a misshapen, hideous object in the dark. One goes up to the cause of his terror, examines it, learns what it is; he knows the truth, and the truth has made him free. The other leaves it in mystery and unexplained vagueness, and is a slave

for life to superstitions and indefinite terrors. Romance, prettiness, "dim religious light," awe and mystery—these are not the atmosphere of Christ's Gospel of liberty. Base the heart on facts. The truth can only make you free.

F. W. Robertson.

TRUTH—Humiliation of.

Divine truth hath its *humiliation* and examination, as well as its exaltation. Divine truth becomes many times in Scripture incarnate, debasing itself to assume our rude conceptions, that so it might converse more freely with us. If God should speak in the language of eternity, who could understand Him, or interpret His meaning? or if he should have declared His truth to us, only in a way of the purest abstraction that human souls are capable of, how should then the more rude and illiterate sort of men have been able to apprehend it? Truth is content, when it comes into the world, to wear our mantles, to learn our language, to conform itself as it were, to our dress and fashions; it affects not that state, or *fastus*, which the disdainful rhetorician sets out his style withal—*non Tarentinis aut Siculis hæc scribimus;* but it speaks with the most idiotical sort of men in the most idiotical way, and becomes all things to all men, as every son of truth should do, for their good. *John Smith.*

TRUTH—Indescribable.

It is not in the power
Of painting or of sculpture to express
Aught so divine as the fair form of Truth!
The creatures of their art may catch the eye,
But her sweet nature captivates the soul.
Cumberland.

TRUTH—Light of.

As the sun shining upon a man's face discovers all the wens, warts, and blotches that may be upon it, so the light of truth shining into the sinner's heart, reveals to him all the evil desires, thoughts, feelings, and everything else, which may lie concealed therein. *John Bate.*

I have noticed at a railway station the porter with a lantern bright and polished inside, casting forth a most brilliant white light, when all of a sudden, he has turned the glass and the inside polish has disappeared, and the pure brilliant light has exchanged into a dull red or heavy green. How often in looking at the truth of the Scripture in itself, we see the beauty, purity, and force of it; but when the mind of man is turned over it, with his prejudices of education, family religion, position in life, &c., how often do we see the internal excellencies and the pure heaven-inspired light, exchanged into nothing but the reflection of the turned-on glass.

John Bate.

TRUTH—Love of.

The love of truth is the love of realities; the determination to rest upon facts, and not on semblances. *F. W. Robertson.*

TRUTH—Perception of.

To perceive truth by its proper evidence, is of the formal nature of the rational mind; as it is of the physical nature of the eye to see an object by the light that it reflects, or of the ear to hear the sounds which the air conveys to it. *Bp. Horsley.*

TRUTH—Power of.

A Roman gentleman once kept off a whole band of soldiers who were sent to murder him, by his eloquence, which was stronger than their anger or design; such is truth in her influence upon those who seek to murder her, when they listen to her charming voice. *Anon.*

TRUTH—Profound and Simple.

The truth as it is in Jesus, whilst in one view of it, so profound that the highest archangel's intellect may be lost in the contemplation of its mysterious depths, is yet, in another, so simple that the lisping babe at a mother's knee may learn its meaning. *Caird.*

TRUTH—Progress of.

The truth-haters of every future generation will call the truth-haters of the preceding ages by their true names; for even these the stream of time carries onward. In fine, truth, considered in itself and in the effects natural to it, may be conceived as a gentle spring or water-source, warm from the genial earth, and breathing up into the snow-drift that is piled over and around its outlet. It turns the obstacle into its own form and character, and as it makes its way increases its stream; and should it be arrested in its course by a chilling season, it suffers delay, not loss, and waits only for a change in the wind to awaken, and again roll onward.

S. T. Coleridge.

TRUTH—Seeking.

Truth is a great stronghold, barred and fortified by God and Nature; and diligence is properly the understanding's laying siege to it; so that, as in a kind of warfare, it must be perpetually upon the watch, observing all the avenues and passes to it, and accordingly makes its approaches. *Dr. South.*

Truth, like a stately dame, will not be seen, nor show herself at the first visit,

nor match with the understanding upon an ordinary courtship or address. Long and tedious attendances must be given, and the hardest fatigues endured and digested; nor did ever the most pregnant wit in the world bring forth anything great, lasting, and considerable, without some pain and travail, some pangs and throes before the delivery. Now all this that I have said is to show the force of diligence in the investigation of truth, and particularly of the noblest of all truths, which is that of religion. *Dr. Smith.*

TRUTH—Seize the.

Seize upon Truth, where'er 'tis found,
Amongst your friends, amongst your foes,
On *Christian* or on *heathen* ground;
The flower 's Divine, where'er it grows.
Watts.

TRUTH—Speaking the.

Speak the truth though it displease; speak the truth, though the heathen rage and the people imagine vain things; speak the truth, though, for aught we know, it may be the last word we speak; speak the truth, though it may nail us to the cross, where we shall most resemble Him with this title, *The servant of Christ*, as His was, *The King of the Jews.*
Anthony Farindon.

TRUTH—Sweetness of.

The priests of Mercury, as Plutarch tells us, in eating of their holy things, were wont to cry out, "Sweet is the truth." But how sweet and delicious that truth is, which holy and heaven-born souls feed upon in their mysterious converse with the Deity, who can tell but they that taste it?
John Smith.

TRUTH—Universality of.

Truth is in each flower,
As well as in the solemnest things of God.
Truth is the voice of Nature and of Time—
Truth is the startling monitor within us—
Nought is without it, it comes from the stars,
The golden sun, and every breeze that blows—
Truth, it is God, and is everywhere.
W. T. Bacon.

Whither shall we look and not discern truth? There is truth in the angels and truth in men. There is truth in the heavens and truth in the earth. Truth compasses a planet as it travels in its course, and the atom as it drifts before the breeze. It shines in the buttercup of the meadow, and waves in the golden grain of the harvest. Yea, truth is even in company with a lie, revealing it and damning it. The devil himself cannot fly from truth, for it is truth that proves him to be a devil. Every sin and every sinner live with truth exposing them and condemning them. Truth is as omnipresent as all things, yea, as God Himself.
John Bate.

TRUTH—Vastness of.

The truth is infinite as the firmament above you. In childhood, both seem near and measurable; but with years they grow and grow; and seem further off, and further and grander, and deeper, and vaster, as God Himself; till you smile to remember how you thought you could touch the sky, and blush to recollect the proud and self-sufficient way in which you used to talk of knowing or preaching "The Truth."
F. W. Robertson.

TRUTH—View of.

It is a pleasure to stand upon the shore, and to see ships tost upon the sea; a pleasure to stand in the window of a castle, and to see a battle and the adventures thereof below; but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene) and to see the errors, and wanderings, and mists, and tempests, in the vale below. Certainly, it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth. *Lord Bacon.*

TRUTH—Weapons of.

Truth is not defended by physical weapons. Peter in defending Christ was defending truth, and yet Christ forbade the use of the sword. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of the stronghold of Satan." Truth shudders in her palace of light as she beholds men attempting to promote her interests by the employment of material forces; truth sits not on a throne that is bristling with bayonets—her's is a throne established on the immovable basis of Eternal Right and Infinite Love. *Dr. J. Parker.*

TRUTH AND ERROR—not Blended.

The Rhone is formed of two rivers, running side by side in one channel, the one pure as the blue sky above it, the other turbid and discoloured; but they do not combine: so truth and error, or good and evil may live side by side in this world, the one as beautiful as God, the other as ugly as hell; but they do not, they cannot commingle. *Dr. Cumming.*

TRUTH AND ERROR—Forms of.

Truth like life will make its own form; error only lives as it is wrapped in fine

clothes. Christianity was a principle of living truth, "a seed;" and though small, only give it soil and it will build up structures for itself. The little acorn will build in oaken forests for itself a home, before which the most magnificent palace of kings shall appear mean, and that shall flourish in strength and beauty when those palaces are dust. Truth never studies appearances, error does; truth is content with the form of a mustard-seed, error seeks all the pageantry that art can invent and wealth procure. *Dr. Thomas.*

TRUTH AND FALSEHOOD.

I once asked a deaf and dumb boy, "What is truth?" He replied by thrusting his finger forward in a straight line. I then asked him, "What is falsehood?" when he made a zigzag with his finger. Try to remember this; let whoever will take a zigzag path, go you on in your course as straight as an arrow to its mark, and shrink back from falsehood as you would from a viper. *Barnaby.*

TRUTH AND A LIE.

Truth is spiritual substance; and a lie spiritual shadow. Truth is spiritual light; and a lie spiritual darkness. Truth is the root of all virtue; and a lie is the root of all vice. Truth is the celestial tincture that makes spirits good; and a lie the infernal tincture that makes them evil. A lie is as nearly related to the devil, as infection to one that has a plague, or opacity to the earth; and truth is as nearly related to God as fragrancy to burning incense, and light to the unclouded sun.

J. Fletcher.

TRUTH AND LOVE—Power of.

When we would convince men of an error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood. The golden beams of truth and the silken cords of love twisted together will draw men on with a secret violence, whether they will or no.

Cudworth.

TRUTH OF GOD—Operations of the.

It may be asked, How can the truth be said to commend itself to an impaired, imperfect conscience? How can light be perceived by blind eyes, harmony by dull or deaf ears?

The solution of this difficulty will perhaps be found in the consideration that Divine truth exerts on the mind of man at once a restorative and a self-manifesting power. It creates in the mind the capacity by which it is discerned. As light opens the close-shut flower-bud to receive light, or as the sunbeam playing on a sleeper's eyes, by its gentle irritation opens them to see its own brightness; so the truth of God, shining on the soul, quickens and stirs into activity the faculty by which that very truth is perceived. *Caird.*

TRUTH OF GOD—Power of the.

Suppose that a person wishing to send a message from London to Edinburgh by lightning, knows how to construct an electric battery; but when he comes to consider how he will transmit the impulse through hundreds of miles, he looks at an iron wire, and says, "This is dull, senseless, cold, has no sympathy with light, it is unnatural, in fact irrational, to imagine that this dark thing can convey a lightning message in a moment." From this he turns and looks at a prism. It glows with the many coloured sunbeam. He might say, "This is sympathetic with light," and in its flashing imagine that he saw proof that his message would speed through it; but when he puts it to the experiment, it proves that the shining prism will convey no touch of his silent fire, but that the dull iron will transmit it to the farthest end of the land. And so with God's holy truth. It alone is adapted to carry into the soul of man the secret fire which writes before the inner eye of the soul a message from the unseen One in the skies.

Dr. T. W. Jenkyn.

TRUTHFULNESS AND VERACITY.

There is a wide difference between truthfulness and mere veracity. Veracity implies a correspondence between thoughts and realities. To be veracious, it is only necessary that a man give utterance to his convictions; to be true, it is needful that his convictions have affinity with fact.

Let us take some illustrations of this distinction. The prophet tells of men who put sweet for bitter, and bitter for sweet; who called good evil, and evil good; yet these were veracious men; for to them evil *was* good and bitter *was* sweet:—There was a correspondence between their opinions and their words; this was veracity. But there was no correspondence between their opinions and eternal fact; this was untruthfulness. They spoke their opinions truly, but their opinions were not true. The Pharisees in the time of Christ were men of veracity. What they thought they said. They thought that Christ was an impostor. They believed that to tithe mint, anise, and cummin, was as acceptable to God as to be just, and merciful, and true. It was their conviction that they were immeasurably better than the publicans and profligates; yet, veracious as they were,

the title perpetually affixed to them is, "Ye hypocrites." The life they led being a false life, is called, in the phraseology of the Apostle John, a lie.

If a man speak a careless slander against another, believing it, he has not sinned against veracity; but the carelessness which has led him into so grave an error, effectually bars his claim to clear truthfulness. He is a veracious witness but not a true one.

Or a man may have taken up second-hand, indolently, religious views; may believe them; defend them vehemently,—Is he a man of truth? Has he bowed before the majesty of truth with that patient, reverential humbleness which is the mark of those who love her?

F. W. Robertson.

TYPE—Definition of a.

A type is a fact precedent to some other greater than itself, designed to prepare the way for it, and to be a voucher for it as pre-ordained and brought to pass by the Divine wisdom and power. It is the shadow of a coming truth projected far before it, showing its figure rather than its substance, its image, not its properties.

G. Steward.

TYPE—Object and Tendencies of a.

Its object is to teach by symbol—more or less vague, yet insignificant—truths as yet remaining mysteries, and to be fully expounded by the facts and teachings of the future. Its tendencies are to awaken interest in things or persons, past and passing, by their intimated correspondences with the future; and to enable the student of revelation to complete his views of the unity and sweep of the Divine plans.

Ibid.

TYPE—Properties of a.

A type in the theological sense is well defined by systematic writers to be a sign or example prepared and designed by God to prefigure some future thing. It is required that it should represent (though the degree of clearness may be very different in different instances) this future object either by something which it has in common with it, or in being the symbol of some property which it possesses; that it should be prepared and designed by God thus to represent its antitype, which circumstance distinguishes it from a simile and from a hieroglyph; that it should give place to the antitype as soon as the latter appears; and that the efficacy of the antitype should exist in the type in appearance only, or in a lower degree. These may be considered as the general properties of a type. *R. Watson.*

TYPES IN NATURE.

In every object here I see
Something, O Lord, that leads to Thee:
Firm as the rocks Thy promise stands,
Thy mercies countless as the sands;
Thy love a sea immensely wide,
Thy grace an ever-flowing tide.

In every object here I see
Something, my heart, that points to thee:
Hard as the rocks that bound the strand,
Unfruitful as the barren sand,
Deep and deceitful as the ocean,
And like the tides in constant motion.

J. Newton.

TYRANTS—Death of

Hearing a whole quire of birds chirping merrily together, my curiosity was excited to inquire into the occasion of their convocation and merriment, when I quickly perceived a dead hawk in the bush, about which they made such a noise, seeming to triumph at the death of an enemy. I could not blame them for singing the knell of one who, like a cannibal, was wont to feed upon their living bodies, tearing them limb from limb, and scaring them with his frightful appearance. Over this bird, which was so formidable when alive, the most timid wren or titmouse did not now fear to chirp and hop.

This occurrence brought to my mind the case of tyrants and oppressors. When living, they are the terror of mankind; but when dead, they are the objects of general contempt and scorn. "When the wicked perish, there is shouting" (Prov. xi, 10). The death of Nero was celebrated by the Romans with bonfires and plays; birds ate the naked flesh of Pompey; Alexander lay unburied thirty days; but a useful and holy life is generally closed by an honorable and lamented death. *Anon.*

TYRANTS—Description of.

To trample on all human feelings, all
Ties which bind man to man, to emulate
The fiends, who will one day requite them in
Variety of torturing. *Byron.*

Th' oppressive, sturdy, man-destroying villains,
Who ravag'd kingdoms, and laid empires waste,
And in a cruel wantonness of power,
Thinn'd states of half their people, and gave up
To want the rest. *Blair.*

TYRANTS—Family.

For his rule over his family and for his conduct to wife and children, subjects over whom his power is monarchial, any one who watches the world must think with trembling of the account which many a

man will have to render. For in our society there is no law to control the king of the fireside. He is master of property, happiness, life almost. He is free to punish, to make happy or unhappy, to ruin or to torture. He may kill a wife gradually, and be no more questioned than the grand seignior who drowns a slave at midnight. He may make slaves and hypocrites of his children, or friends and freemen; or drive them into revolt and enmity against the natural laws of love. I have heard politicians and coffee-house wiseacres talking over the newspaper, and railing at the tyranny of the emperor, and wondered how these, who are monarchs too in their way, govern their own dominions at home, where each man rules absolute. When the annals of each little reign are shown the Supreme Master under whom we hold sovereignty, histories will be laid bare of household tyrants cruel as Amurath, savage as Nero, and reckless and dissolute as Charles. *Thackeray.*

TYRANTS—Moral.

Think'st thou there is no tyranny but that
Of blood and chains? The despotism of vice—
The weakness and the wickedness of luxury,
The negligence, the apathy, the evils
Of sensual sloth—produce ten thousand tyrants,
Whose delegated cruelty surpasses
The worst acts of one energetic master,
However harsh and hard in his own bearing. *Lord Byron.*

U.

UNBELIEF—Deeply-rooted.

How deeply rooted must unbelief be in our hearts, when we are surprised to find our prayers answered! instead of feeling sure that they will be so, if they are only offered up in faith and accord with the will of God. *Hare.*

UNBELIEF—Effects of.

Unbelief stops the current of God's mercy from running; it shuts up God's bowels, closeth the orifice of Christ's wounds, that no healing virtue will come out. "He could not do many mighty works there, because of their unbelief" (Matt. xiii, 58). *T. Watson.*

UNBELIEF—Forms of.

There are the various ramifications of the subtle spirit of Unbelief—*Atheism*, discarding its former audacity of blasphemy, assuming now a modest garb and mendicant whine, asking our pity for its idiosyncrasy, bewailing its misfortune in not being able to believe there is a God—*Rationalism*, whether in the transcendentalism of Hegel, or in the allegorising impiety of Strauss, or in the pantheistic philosophy of Fichte, eating out the heart of the Gospel, into which its vampire-fangs have fastened—*Latitudinarianism* on a sentimental journey in search of the religious instinct, doling out its equal and niggard praise to it wherever it is found, in Fetichism, Thuggism, Mohammedism, or Christianity—that species of active and high-sounding scepticism, which, for want of a better name, we may call a *Credophobia*, which selects the confessions and catechisms as the objects of its especial hostility, and which, knowing right well that if the banner is down, the courage fails, and the army will be routed or slain, "furious as a woulded bull runs tearing at the creeds,"—these, with all their off-shoots and dependencies (for their name is Legion) grouped under the generic style of Infidelity, have girt themselves for the combat and are asserting and endeavouring to establish their empire over the intellects and consciences of men. And as this spirit of Unbelief has many sympathies with the spirit of Superstition, they have entered into unholy alliance—"Herod and Pilate have been made friends together"—and, hand joined in hand, they are arrayed against the truth of God. Oh, rare John Bunyan! Was he not among the prophets? Listen to his description of the last army of Diabolus before the final triumph of Immanuel. "Ten thousand DOUBTERS, and fifteen thousand BLOODMEN, and old *Incredulity* was again made general of the army." *W. M. Punshon.*

UNBELIEF—the Mother-Sin.

But how comes this to be the great prime sin, the mother of all sins? Think brethren, a moment, where we are; think what our business is here. We are in God's world; we are God's creatures; but yet we are cut off from God. We are, as it were, outcasts from God, shut up in the prison of the body, and bound heart and soul and mind with the chains of the senses. The walls of this our prison hide Him from us. We can neither see Him with our eyes, nor hear Him with our ears; still less can our smell or taste or touch bring us into His presence. Therefore our great business here on earth is to live by faith: for only through faith can we live in the presence of God. When we look through the chambers of this our prison, we find that in it, however stunted and pining with long confinement in an alien atmosphere, there is still an understanding which has some faint power of discerning the ways of God, and a heart

which may be brought to feel some faint motion of love for God. If we believed in Him, we should be better able to discern Him, and far better able to love Him. But inasmuch as we cannot perceive Him with our senses, we need the eye of faith. Faith should lift us out of the prison of the body, and free us from the bondage of the senses, and bear us up into the presence of Him, whom no eye hath seen, or can see. Moreover, as God alone is good in Himself, as He is the only Fountain of all good, so that nothing is good except what comes from God, and is received and held in communion with Him, it is plain that, where there is no faith, there can be nothing truly good. The bond of union with God is snapped. The one channel, through which good can flow into our hearts, is cut off. Hence we must be like members severed from their body; everything about us must have the taint of death, must partake more or less of the nature of sin. Now what is the state of the world with regard to faith? Surely the world is without faith. Until our hearts have been renewed by the Spirit of God, faith, in this, its highest relation, as faith in God, is very weak in most of us, in many almost an utter blank. Therefore do we give up our mind to dig in the quarries of the body and our heart to work in the hulks of the senses. We clothe ourselves in the convict dress of the lusts of the flesh, and put out the eyes of the reason, and tie a clog to the heels of the understanding, and clip the wings of the imagination, and muzzle the will, and tar and feather our feelings with the dust and dirt of the earth. If we had faith in its full life and strength,—if our faith were indeed the substance of things hoped for, the evidence of things unseen,—if it gave a body to the future and invisible, so that we could see it as with our eyes,—if our understandings were opened to behold heaven and hell, with the same clearness with which we behold the sky over our heads, and the earth under our feet,—if we could feel the blessedness of communion with God, the unutterable woe of separation from Him, as lively and intensely as we feel the pleasures and pains of the senses,—it would be impossible for us to sin. As it is declared that the *pure in heart shall see God,* so if we had that faith which would enable us to see God ever standing at our right hand, and compassing us about with the arms of His power and love, how could we be otherwise than pure in heart? For impurity, of whatsoever kind, sin, of whatsoever kind, is the turning away from God. It is turning our thoughts away from God, and fixing them ever on other objects than God. It is turning our heart away from God, and giving it up to something apart from God,—to something that we love, not in God and through God, as His creature, and His gift, in humble thankfulness to the Giver, but without God, and against God, and in despite of God, without a thought of Him, against His will, in despite of His commandment. It is taking our faith away from God, and placing it in something else,—the believing that there is anything real, anything true, anything lasting, anything good and worthy and lovely, except God, and that into which He is pleased to pour out from the riches of His surpassing excellencies,—the believing that happiness may be found in something beside communion with God, and dutiful obedience to His will. For this is the curse of unbelief. We will not believe the truth; and therefore God has given us up to believe all manner of lies. There is nothing too gross, too senseless, too wild and extravagant for us to believe. We believe that the fleeting pleasures of the flesh are more substantial and precious than the enduring joys of the spirit,—that the fitful admiration and favour of feeble man are more to be desired than the grace and love of Almighty God,—that earth is truer and more real than heaven,—that a life of a few years is longer and of more importance than a life through eternity,—that the scarred and bloated carcase of sin, with its death's head, and its stinging snakes coiling restlessly around it, is lovelier and more to be desired than the pure and radiant beauty of holiness. Yes, alas, we assuredly do believe these lies; we believe them, all of us, more or less: the natural man believes them wholly; and we never get so far quit of the natural man, as to escape from the last maze of this never-ending labyrinth of falsehood. By our conduct we show almost daily, in one way or other, that we do believe these lies. Yet, if we had faith, this would be impossible. For faith, while it taught us that God is to be loved above all things, and that a union with God is to be desired above all things, would at the same time teach us that whatever draws us away and separates us from God, is to be shunned and cast out and abhorred. Thus faith takes the charm out of every temptation, and turns its sweetness into bitterness, its honey into gall. Were a cup of pleasant wine put into your hands, and you knew for certain that a deadly poison was mixed up with the wine, which would rack you with the fiercest pains, and ere long tear soul and body in sunder,—who would drink it? who would not dash it from him forthwith? Yet, if we had but faith, we should know and feel that sin is deadlier than the deadliest poison, that it racks us with fiercer pains, and gives us over to a more terrible dissolution. For it cuts off from

God, from Him who is the only Source of all blessing and peace and joy.

Hence it is, because our want of faith, and the consequent estrangement from God, is our prime, original misery and sin, —because it is the curse, through which man's heart only brings forth thorns and thistles,—because it is the occasion, if not the cause, of every other sin, from all which faith would infallibly preserve us,—and because, if we continued without faith, even though every other sin were thoroughly purged from the earth, a fresh brood would immediately spring forth,—therefore it was that, when the Spirit of God came to convince the world of sin, the sin He chose out to be the special object of His conviction was want of faith.

Archdeacon Hare.

UNDERSTANDING—before the Fall.

The understanding was then sublime, clear, and aspiring, and, as it were, the soul's upper region, lofty and serene, free from the vapours and disturbances of the inferior affections. It was the leading, controlling faculty; all the passions wore the colours of reason; it did not so much persuade as command; it was not consul, but dictator. Discourse was then almost as quick as intuition; it was nimble in proposing, firm in concluding; it could sooner determine than now it can dispute. Like the sun, it had both light and agility; it knew no rest but in motion; no quiet but in activity. It did not properly apprehend as irradiate the object; not so much find as make things intelligible. It did arbitrate upon the several reports of sense, and all the varieties of imagination; not like a drowsy judge, only hearing, but also directing their verdict. In sum, it was vegete, quick, and lively; open as the day, untainted as the morning, full of the innocence and sprightliness of youth; it gave the soul a bright and a full view into all things, and was not only a window, but itself the prospect. *Dr. South.*

UNDERSTANDING—Importance of the.

Every thinker, writer, and speaker ought to be apprised that *understanding* is the basis of all mental excellence, and that none of the faculties projecting *beyond* this basis can be either firm or graceful. A mind may have great dignity and power, whose *basis* of judgment, to carry on the figure, is broader than the other faculties that form the superstructure: thus a man whose memory is less than his understanding, and his imagination less than his memory, and his wit none at all, may be an extremely respectable, able man—as a pyramid is sufficiently graceful and infinitely strong;—but not so a man whose memory or fancy is the widest faculty, and then his judgment more confined. Not but that a man may have a powerful understanding while he has a still more powerful imagination; but he would be a much superior man to what he is now, if his understanding could be extended to the dimensions of his fancy, and his fancy reduced to the dimensions of his present understanding, the faculties thus changing places. *J. Foster.*

UNIFORMITY—not Desirable.

Uniformity in religion is not desirable. It is by no means desirable, even if you could obtain it. For one thing, it is very unbeautiful. A palace with every aspect like every other aspect, and every wing like every other wing, and every window like every other window, and every column like every other column, would be a tame and spiritless palace. A city with every street a second edition of every other street, and every house in every street a second edition of every other house in every other street, would not be a very beautiful city. A landscape without lakes, without rivers, without hills, without mountains, without rocks, without forests, is dead and spiritless. One star differeth from another star in glory, and if it were not so, would the heavens be as beautiful as they are? Would you like to have the stars all of the same size, divided into equal distances, and measured, as it were, by rule? Are not the stars more beautiful because they are scattered carelessly yonder in the deep blue, sometimes numbers of them together, and at another time a tiny star shining forth almost solitary and alone in the distance? Would the heavens be as beautiful as they are if it were not so? And would it be as beautiful, dear friends, if you could bind every minister to preach the same as every other minister all over England, if there could be one formula, if the prayers and everything here on the Sabbath morning were exactly the same as the prayers in every other place, and if we were in all things exactly alike?

T. Jones.

UNIFORMITY OF THOUGHT.

Charles the Fifth, after vainly attempting for many years to quench the light of the Reformation, and make all men think alike, resigned his crown and retired to a Spanish cloister. He betook himself, for recreation, to the mechanical arts. He tried long and repeatedly to make two timepieces to go alike, to keep uniform time; but his efforts failed. Whereupon, it is said, he uttered this memorable reflection, "What a fool was I to attempt to make all men think alike!" *John Bate.*

UNION—Power of.

Separate the atoms which make the hammer and each would fall on the stone as a snow flake; but welded into *one*, and wielded by the firm arm of the quarryman, it will break the massive rocks asunder. Divide the waters of Niagara into distinct and individual drops, and they would be no more than the falling rain, but in their united body they would quench the fires of Vesuvius, and have some to spare for the volcanoes of other mountains.

Dr. Guthrie.

UNION OF AFFECTION.

There are two souls whose equal flow
In gentle streams so calmly run,
That when they part—they part! oh, no;
They cannot part—their souls are one!

Barton.

UNION WITH CHRIST.

To *abide in Christ*, to *be in Christ*, to *put on Christ;* and reciprocally *Christ's being in us, living, dwelling, being formed in us;* and the like expressions occurring in Holy Scripture, do not denote any physical inherence, or essential conjunction between Christ and us, but only that mutual relation accruing from our profession of being Christ's disciples, our being governed by His laws, partaking of His grace, with all the privileges of the Gospel, relying upon His promises, and hoping for eternal salvation from Him. *Dr. Barrow.*

If a vine-branch is to sprout and throw out new suckers and shoots, the tube by which it communicates with the stock of the tree must adhere tightly to the stem, and be well open for the passage of the sap. If you desire to see the colours of furniture in this room, whose shutters are closed, throw open the shutters, and admit the full flood of sunlight. And if you desire to see the dead heart put forth the energies of spiritual life, and the dark heart illumined by the fair colours of spiritual grace, throw wide open the passage of communication between Christ and it. *Dr. Goulburn.*

UNION OF CHRIST AND BELIEVERS.

In actual experience both the union and the delight in it are mutual: "My Beloved is mine, and I am His." The vine holds the branch, and the branch holds the vine. These two are one attachment. The mother clings to her child, and the child, when danger threatens, clings to his mother. If the child were dead, the corpse would no longer clasp the mother; but neither would the mother continue to clasp the corpse. These two graspings stand or fall together. You must have both or neither. Such is the relation between Christ the Redeemer and Christians the redeemed. *Arnot.*

UNION OF CHRISTIANS TO CHRIST.

The union of Christians to Christ, their common Head, and, by means of the influence which they derive from Him, one to another, may be illustrated by the loadstone; it not only attracts the particles of iron to itself by the magnetic virtue, but, by this virtue, it unites them one among another. *Cecil.*

UNION WITH GOD.

God is united to us and we are united to Him, not by any form of matter, not by physical conjunction or contiguity, but by the intersphering of soul-life. It is that which knits us to Him. Our thoughts reach out and thread themselves to His thoughts, and thus bring us toward Him. Hence, God's union with men is not a shadow, is not a figure, is not a dream; it is the statement of a fact as literal as any law in nature. The union of sunlight with vegetables is not more real. The flow of nourishing sap in fruits is not more literal than the interfusion and soul union of God's soul with men's.

H. W. Beecher.

UNION OF GREAT MINDS.

How beautiful is the sight of the union of great minds, diversified though they may be in many points, and that diversity even obvious to observers. But the union in high and noble sentiments is so strong and close, that the differences only appear as the back ground to a fine picture, giving greater prominence of expression to the leading characteristic of the scene.

John Bate.

UNITARIANISM.

What is Unitarianism but a stumbling at the simplicity of the cross? They were Unitarians who stood at the cross when Christ died; they said, "Let Him come down from the cross and we will believe on Him." That has been the Unitarian character ever since; they will receive Jesus anywhere but on His cross; but up there, dying in man's stead, He is so commonplace that these great gentlemen run to philosophy and vain deceit sooner than lay hold on that which the commonest may as fully understand as they.

C. H. Spurgeon.

As the epicureans had a deism without a God, so the Unitarians have a Christianity without a Christ, and a Jesus but no Saviour. *Hare.*

UNITY—Departure from.

The number *two* hath by the heathen been accounted accursed; because it was the first departure from unity. *J. Trapp.*

UNITY—Description of.

I distinguish the unity of comprehensiveness from the unity of mere singularity. The word one, as oneness, is an ambiguous word. There is a oneness belonging to the army as well as to every soldier in the army. The army is one, and that is the oneness of unity; the soldier is one, and that is the oneness of the unit. There is difference between the oneness of a body and the oneness of a member of that body. The body is many, and a unity of manifold comprehensiveness. An arm or a member of a body is one, but that is the unity of singularity. *F. W. Robertson.*

UNITY—Diversity in.

There are seven different colours in the *one* rainbow which spans the heavens. A diversity of attributes unite in blessed harmony in the one living and true God. An innumerable multitude of diversified things commingle and combine to constitute the one earth. How diverse the great worlds, planets, and systems which comprise the one illimitable universe of Jehovah!

This principle applies to works of art as well as nature. The one beautiful watch contains in peaceful harmony a great diversity of parts. That exquisite landscape oil painting exhibits in happy combination a rich variety of different colours. The massive piece of machinery which accomplishes such feats in manufacture, possesses in its unity a wonderful diversity of parts.

These, and others, may serve to illustrate the unity of the Church composed of such a diversity of ages, talents, graces, operations, doctrines, &c. *John Bate.*

UNITY—Evangelical.

Very true, there are minor differences, but yet there is real unity. Ours is not a unity like that of the waters of a stagnant pool, over which the purifying breath of heaven sweeps in vain. Ours is not the unity of darkness, like the cloud-covered midnight sky, where neither moon nor star appears. Ours is not the unity of a forced conformity, such as is found in polar seas, where eternal winter has locked up the waves in fetters; but rather, the unity of evangelical Protestants is like the fountain flowing ever fresh and free from the rock; like the rainbow that combines the seven prismatic colours into one glorious arch of promise spanning the heavens; like old ocean's unfettered flow, as its waves rush in, in all their majesty and might, "distinct as the billows, but one as the sea."

Weir.

UNITY—Holy Band of.

The *Thebans* in their armies had a band of men they called the *holy band*, consisting of such only as were joined together in the bonds of love, as would live and die together; these they made great account of, and esteemed the strength of their armies. Such a *holy band* every society of Christians should be. *J. Trapp.*

UNITY—Peace in.

Mark the unity in God, and then the associated peace. Look at the unity of His works, and then the peace which pervades them. Note the peace of a nation when united, the peace of a family when one; the peace of a church when dwelling in harmony, &c.

A breach of unity is a breach of peace. It was so among the angels. It is so in nature, in nations, in machinery, in the Church; and were it possible for a breach to take place in the grand harmony of the Divine attributes constituting His One Being, there would be a breach of the infinite depths of peace which is now a characteristic of the ever blessed God.

John Bate.

UNITY—no Proof of Truth.

Aaron and the vast multitude that surrounded him were united in the worship of the golden calf; were they, therefore, right? The ten tribes that met at Bethel were united as much as the two that met at Jerusalem. Satan and his angels are just as united as the angels in heaven are; only, the union of the angels in glory is the concord of the holy, while the union of Satan and his host is the conspiracy of the damned. *Dr. Cumming.*

UNITY OF THE CHRISTIAN FAITH.

Then add the reflection, how this influence stretches beyond the reach of any other known sentiment among mankind; far outstripping all the motives of sympathy among men of different countries, it flies over mountains, and seas, and oceans, and puts into the mouths of nations the most remote and the most dissimilar, one canticle of praise, and into their minds one symbol of belief, and into their hearts one sentiment of charity. And thus professing alike, they kneel in countless multitude before one altar, and from the soul of each proceeds the golden bond which joins them unto it, which God collects together and holdeth in His hand, for in Him is the centre towards which the faith of all converges, and in His truth is it blended into uniformity and oneness of thought.

Cardinal Wiseman.

UNITY OF CHRISTIANS.

I do not want the walls of separation between different orders of Christians to be destroyed, but only lowered, that we may shake hands a little easier over them.

Rowland Hill.

The hearts and hands of Christians ought not to be set *against* each other, but *with* each other, and all against the wickedness of the world. *John Bate.*

UNITY AND PEACE—Prosperity in.

While nature dwells in unity and peace, it goes on prosperously in the accomplishment of the things to which she is appointed. A locomotive, working in unity and peace, answers satisfactorily the end of construction. So the Church, when she is possessed of the one blessed spirit of Divine unity and peace, she increases with all the increase of God. *Ibid.*

UNITY IN VARIETY.

I think I am correct when I say that one of the most common laws of God's works is this—unity in variety—unity of principle, but variety and manifoldness of manifestation and expression. Let me give you one or two examples. You know how varied all organic nature is. There it is in the clouds, there it is in the rushing winds, in the rolling ocean, in the flowing river, in the green field, in the rock, in the mountain—everywhere is organic nature; and yet if you only follow this out, take the clouds, take the river, take the field, take the flinty rock, take whatever you like in the organic kingdom, analyse it, melt it, test it, and what does it all end in but this, that they are all alike, that there is but one principle, one elementary substance throughout all this manifoldness? Look, again, at motion—the rushing of the river, the falling of the avalanche, the flying of the bird, the heaving of the ocean, the flowing of the tide, the ebbing of the same. In all these there is manifold motion, wondrous motion, but under all that there is one law of gravity, and only one. What do we see in the exquisite beauty and variety of the vegetable kingdom? We see the cedar stretching its noble arms on the brow of Lebanon, the little flower bashfully looking out between the stones of the old wall in ruins, the daisy smiling in the sunbeam, the forest waving on the mountain side, the rose blushing in the garden. What do we see under all this variety but one principle of life, the same in the flower as in the cedar, the same in the rose as in the oak, and in all the variety of the vegetable kingdom there is one common principle of life. It is a remarkable fact, which the anatomist knows very well, that in all animal organisms, both strong and weak, with their immense variety of form, there is but one leading idea, and that every animal in the world is built upon a modification of the same idea as every other animal—the same plan, the same idea, only infinitely varied, so that there again you have an illustration of this law of unity in variety. Then look at yourselves, dear friends, and what variety is there there? Perception, sensation, memory, will, imagination, reason, conscience, grief, joy, revenge, love, hatred, hope, despair—all these faculties and all these feelings are held together by that mysterious unity which you call "I," or yourself. What variety, and yet what unity in variety is there here! My brethren, I did not make these illustrations on purpose, or merely for the sake of speaking them, but to show you that this is so. And so is it with the spiritual life. The spiritual life is one—one in its nature, one in its source—but it must have manifold expression. If your view is aright it would be as unreasonable for you to try and get a uniformity of religious sentiment in the mind of man, as it would be for you to lay down the rule that in the vegetable kingdom the principle of vegetable life should only show itself in the form of the oak or of the cedar. No, it must have liberty to express itself in its own way. "Now, there are diversities of gifts, but the same Spirit; and there are differences of administration, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all; but the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

T. Jones.

UNIVERSE—Theories of the.

Some say that the universe sprang from a "fortuitous concourse of eternal atoms," which having exhausted, in infinite ages, infinite combinations, at last most opportunely fell into the present form; some that it is the necessary development of the essential properties of eternal matter;" one man tells us that all "organic forms" and all "organic life" are the result of the "plastic powers of nature," whatever that may mean; another says that man is eternal;—antecedent men and consequent

babies—or antecedent babies and consequent men for ever; though whether babies first came from men, or men from babies, must remain an "eternal" puzzle; some say that neither is true, but that man came from a monkey, millions of ages ago, and a monkey from a tadpole millions of ages before that, and a tadpole from—a particle of albumen and a spark of electricity—millions of ages before that; and these from a "fire mist"—heaven knows, or rather does *not* know, how many millions of ages before that, and that all this may have been without any intelligence at all! Some say, with Comte, that all the appearances of "design" are nothing in the world to surprise us, and do not at all infer it; they are nothing but the "conditions of being," without which things could not exist, and consequently imply only that things *are as they are*, for if they were *not* so, they would not be—all which is merely as plain as the nose on your face; some say that birds got wings (nothing easier) by the "appetency" to fly, and dogs got stomachs by the "appetency" to eat because the *plastic* powers had given them stomachs, and birds the "appetency" to fly because they had wings,—and which is first, "appetencies" or "organs," or "appetencies," may be a doubt,—but surely either will account for the phenomena; some say that the various orders of animated beings originated in "prolific matter" running in "internal moulds" or "matrices" (whatever that means); and if you ask why we do not daily see new monsters, I suppose it must be said that the said "matrices" were all long ago exhausted; or, if you ask why we do not at least see new individuals of *existing* species originated in this very obvious and natural way by means of such a matrix, I suppose it must be said that the original matrices are all broken to pieces! Some say that the true doctrine is very different, and that one species has been developed out of another, and transmuted into another by a necessary law; that though no present facts are in favour of such a theory, yet that is no reason why you should *not* believe (and certainly as little reason why you *should*) that such things may have happened fifty million years ago; and that you may even see a trifle or two of the same kind, confirming this obvious hypothesis, if you only live for thirty millions of years to come. Others there are who tell us that the whole universe is an *ideal thing;* and compressing the voluminous phenomenon into the one mind that alone *thinks* it into being, reduces everything to the solitary "ego," —of which pleasing theory there are at least half-a-dozen modifications.

H. Rogers.

UNKNOWN THINGS OF GOD.

There are shores paved with shells which no human foot has trod; there are fields carpeted with flowers which human eyes have never seen; there are seas inlaid with pearls which human research has never found out; so there are things in the great mind of God itself, and in the Scriptures, which lie concealed from the most powerful mental efforts of human intellect.

Dr. Guthrie.

USEFUL—All may be.

Many, influenced by fear or pride, refuse to shine as twinkling stars because they cannot flame as blazing suns. They will not pour the murmurs of the cascade around them, because they cannot rush and roar like Niagara. They will not fan the fevered brow of humanity with the light wing of zephyr, because they have not been permitted by nature and grace to career with the whirlwind. Now all such men should remember that gunboats are often more useful than three-deckers. The sun is useful, so is a torch carried to men lost in a cavern. A chariot of fire and horses of fire were sent to take Elijah to heaven, but the ravens were sent to feed him. *Remington.*

USEFUL—Dead.

The cedar is the most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in grain, and capable of the finest polish, the tooth of no insect will touch it, and Time himself can hardly destroy it. Diffusing a perpetual fragrance through the chamber which it ceils, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards—all but immortal itself, it transfuses its amaranthine qualities to the objects around it.

Every Christian is useful in his life, but the goodly cedars are the most useful afterwards. Luther is dead, but the Reformation lives.

Calvin is dead, but his vindication of God's free and sovereign grace will never die. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, a Bible in every house, and school in every parish.

Bunyan is dead, but his bright spirit still walks the earth in his 'Pilgrim's Progress.' Baxter is dead, but souls are still quickened by the 'Saint's Rest.' Cowper is dead, but the "golden apples" are still as fresh as when newly gathered in the "silver basket" of the 'Olney Hymns.'

Elliott is dead, but the missionary enterprise is young. Henry Martyn is dead, but who can count the apostolic spirits

who, phœnixwise, have started from his funeral pile?

Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sabbath-schools go on. Wilberforce is dead, but the negro will find for ages a protector in his memory.
Dr. J. Hamilton.

USEFULNESS—in old age.

On the day of his death, in his eightieth year, Elliott, "the apostle of the Indians," was found teaching the alphabet to an Indian child at his bed-side. "Why not rest from your labours now?" said a friend. "Because," said the venerable man, "I have prayed God to render me useful in my sphere, and He has heard my prayers; for now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet." *J. Chaplin.*

UTILITARIAN.

He is a slave to science. He would pull
Great Heaven to pieces, and anatomise
Each fragment of its crystal battlements,
Weigh out its hymns, divide its light, and class
The radiant feathers of archangels' wings.
Cornwall.

V.

VAIN PURSUITS.

As you may often see a boy on a summer's day prefer chasing a butterfly, or gathering daisies, to the exercises of the school, by which he may gain knowledge, so you may see many men who leave the solid paths of knowledge, industry, and lawful pleasure, in order to follow the short-lived things of this world. *Anon.*

VALETUDINARIAN—Description of the.

Some men employ their health, an ugly trick,
In making known how oft they have been sick.
And give us, in recitals of disease,
A doctor's trouble, but without his fees;
Relate how many weeks they kept their bed,
How an emetic or cathartic sped;
Nothing is slightly touched, much less forgot,
Nose, ears, and eyes, seem present on the spot.
Now the distemper, spite of draught or pill,
Victorious seemed, and now the doctor's skill;
And now—alas for unforeseen mishaps!
They put on a damp nightcap and relapse;
They thought they must have died, they were so bad,
Their peevish hearers almost wish they had.
Cowper.

VALIANCY—True.

If thou desire to be truly valiant, fear to do any injury; he that fears not to do evil is always afraid to suffer evil; he that never fears is desperate; and he that fears always is a coward: he is the true valiant man that dares nothing but what he may, and fears nothing but what he ought.
Quarles.

VALIANT AND TIMOROUS.

The valiant standeth as a rock, and the billows break upon him;
The timorous is a skiff unmoored, tost and mocked at by a ripple;
The valiant holdeth fast to good till evil wrench it from him;
The timorous casteth it aside, to meet the worst half-way. *Tupper.*

VANITY—Pre-eminent.

No vanity is so vain as the trusting in vanity; all the vanity in the creature amounts not to so much vanity as the trusting in vanity. *Jeremiah Burroughs.*

VANITY—Rebuked.

A young clergyman boasting among his relations of having been educated at two colleges, Havard and Cambridge, an aged divine, being present, said, "You remind me of an instance I knew, of a calf that sucked two cows." "What was that?" said a third person. "Why, sir, the consequence was, that he was a very great calf." *J. Beaumont.*

There was one Michael Fenwick that travelled with Wesley as a sort of groom, nurse, and occasional exhorter. The good man was vain enough to complain, one day, that his name was never inserted in Wesley's published 'Journals.' In the next number of the 'Journals' he found his name in a connection that probably did not serve to increase his vanity. "I left Epworth," wrote Wesley, "with great satisfaction, and about one preached at Clayworth. I think none were unmoved but Michael Fenwick, *who fell fast asleep under an adjoining hayrick.*" *Dr. Haven.*

VANITY OF EARTHLY THINGS.

Mr. Locke, about two months before his death, drew up a letter to a certain gentleman, and left his direction on it—"To be delivered to him after my decease." In it are these remarkable words:—"This life is a scene of anity that soon passes away, and affords no solid satisfaction but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience, and what you will find to be true when you came to make up the account." *J. Whitecross.*

VANITY OF EARTHLY THINGS.

How vain is all beneath the skies!
How transient every earthly bliss,
How slender all the fondest ties
That bind us to a world like this!

The evening cloud, the morning dew,
The with'ring grass, the fading flower,
Of earthly hopes are emblems true—
The glory of a passing hour.

But though earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter world on high,
Beyond the reach of care and pain.

Then let the hope of joys to come,
Dispel our cares and chase our fears;
If God be ours, we're trav'ling home,
Though passing through a vale of tears.

Pratt.

VANITY OF VANITIES.

Wherefore bethink thyself at length, O deluded world, and write over all thy school doors, "Let not the wise man glory in his wisdom;" over all thy court-gates, "Let not the mighty man glory in his might;" over all thy exchanges and banks, "Let not the rich man glory in his riches." Write upon thy looking-glasses that of Bathsheba, "Favour is deceitful, and beauty is vain;" upon thy mews and artillery yards that of the psalmist, "God delighteth not in the strength of a horse, He taketh not pleasure in the legs of a man;" upon thy taverns, inns, and ale-houses, that of Solomon, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise;" upon thy magazines and wardrobes, that of our Saviour, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal." Write upon thy counting-houses that of Habakkuk, "Woe to him that increaseth that which is not his, how long? and to him that loadeth himself with thick clay;" thy playhouses, that of Paul, "Lovers of pleasure more than lovers of God;" thy banqueting houses that of the same holy apostle, "Meats for the belly and the belly for meats, but God shall destroy both them and it;" yea, upon all thine accommodations that of the preacher, "Vanity of vanities; all is vanity and vexation of spirit."

Dr. Arrowsmith.

It is at this moment, more than ever, we are justified in saying with the wise man, "Vanity of vanities; all is vanity." Where is now the splendour of the consulate? Where their brilliancy of lamps and torches? The feast of joyous assemblies? Where are the crowns and magnificent ornaments? Where the flattering reports of the city—the acclamations of the circus—the adulations of thousands of spectators? All have passed away! The wind by one blast has swept the leaves, and now they show to us a dead tree, torn from its roots,—so violent has been the tempest. It lies a broken ruin. Where are the pretended friends—the swarm of parasites—the tables charged with luxury—the wine circulated during entire days; where the various refinements of feasting—the supple language of slaves? What has become of them all? A dream of the night, which vanishes with the day! A flower of spring, which fades in the summer—a shade which passes!—a vapour which scatters!—a bubble of water which bursts!—a spider's web which is torn down! "Vanity of vanities; all is vanity." Inscribe these words on your walls, on your vestments, on your palaces, on your streets, your houses, on your windows, on your doors; inscribe them on your consciences, in order that they may represent it incessantly to your thoughts. Repeat them in the morning; repeat them in the evening; and in the assemblies of fashion let each repeat to his neighbour, "Vanity of vanities; all is vanity." *St. Chrysostom.*

VARIETIES—Pleasures of.

Variety's the source of joy below,
From which still fresh revolving pleasures flow;
In books and love, the miud one end pursues,
And only change the expiring flame renews.

Gay.

VAST AND THE MINUTE.

The telescope led me to see a system in every star; the microscope leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbour within it the tribes and families of a busy population. The one told me of the insignificance of the world I tread on; the other redeems it from all its insignificance, for it tells me that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. The one has suggested to me that, beyond and above all that is visible in man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me that within and beneath all that minuteness which the aided eye of man has been able to explore, there may lie a region of

invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see there a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point, so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all His attributes, where He can raise another mechanism of worlds and fill and animate them all with the evidences of his glory. *Dr. Chalmers.*

VERACITY THE BEST POLICY.

It is related of a Persian mother, on giving her son forty pieces of silver as his portion, she made him swear never to tell a lie, and said;

"Go, my son; I consign thee to God! and we shall not meet here again till the day of judgment."

The youth went away, and the party he travelled with were assaulted by robbers. One fellow asked the boy what he had, and he answered:

"Forty dinars are sewed up in my garments."

The robber laughed, thinking that the boy jested. Another asked the same question, and received the same answer. At last the chief called him, and asked what he had. The boy replied:

"I have told two of your people already that I had forty dinars sewed up in my clothes."

The chief ordered his clothes to be ripped open, and the money was found.

"And how came you to tell this?"

"Because," replied the boy, "I would not be false to my mother, to whom I promised never to tell a lie."

"Child," said the robber, "art thou so mindful of thy duty to thy mother, and I am insensible at my age of the duty I owe to God? Give me thy hand, that I may swear repentance on it."

He did so, and his followers were struck with the scene.

"You have been our leader in guilt," they said to the chief—"be the same in the path of virtue;" and taking the boy's hand, they took the oath of repentance on it. *Dr. Haven.*

VERACITY AND TRUTH—Definition of.

Veracity is the correspondence between a proposition and a man's belief.

Truth is the correspondence of the proposition with fact. *F. W. Robertson.*

VIRTUE—Assumption of.

There is no vice so simple but assumes
Some mark of virtue on its outward parts.
Shakespeare.

VICE—a Monster.

Vice is a monster of so frightful mien,
As, to be dreaded, needs but to be seen;
But, seen too oft, familiar with her face,
We first endure, then pity, then embrace.
Pope.

VICE AND VIRTUE.

Come, sinner, prepare thy pencil, mingle the richest colours thou canst get, draw thy sinful careless life, give it a beautiful virgin's face; draw all the charms that thy fancy can find out; here, draw the adoration the world pays unto her; there, the bows and cringes whereby both great and small insinuate into her favour. On her head draw a tree whose fruit is gold, and the dew thereof hardens into pearls; let her right hand grasp a crown, her left drop gifts on her clients and votaries. But then, when this proud peacock is drawn thus, in all her dazzling circles, forget not to draw her ugly feet—I mean an unquiet, roaring, disturbed, distracted, trembling conscience; for into this dismal shape doth that lovely mermaid end. On the other side, I'll paint a wilderness, a grove, which wise nature made, and in it I'll represent a devout soul kneeling, and, with the publican, smiting upon her breast; then will I draw heaven, and out of that heaven grace and mercy in the shape of an angel, flying down with this message, "Fear not, I have redeemed thee, thou art mine;" and holding a bottle under to catch her tears. Immediately upon this, the Holy Ghost shall be seen descending, spreading His beams, and warning that soul, and invigorating it to resist the world, the flesh, and the devil. By-and-bye the glory of God shall appear, and crown all with peace and joy, and infinite content, and eternal hallelujahs.
Anthony Horneck.

VICES.

Many a man's vices have at first been nothing worse than good qualities run wild. *Hare.*

VICISSITUDES OF LIFE.

Such are the vicissitudes of life, through all its parts, that day and night, labour and rest, hurry and retirement, endear each other. Such are the changes that keep the mind in action; we desire, we pursue, we obtain, we are satisfied; we desire something else, and begin a new pursuit. *Dr. Johnson.*

VIGILANCE—CHRISTIAN.

When Pompeii was destroyed, there were many buried in the ruins of it who were afterwards found in different situations. There were some found in deep

vaults, as if they had gone thither for security. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in lofty chambers. But where did they find the Roman Sentinel? They found him standing at the city gate, with his hand still grasping his war-weapon, where he had been placed by his captain; and there, where the heavens threatened him, there, where the earth shook beneath him, there, where the lava stream rolled, he stood at his post, and there, after a thousand years had passed away, he was found. So let Christians learn to stand to their duty, willing to stand at the post on which their Captain has placed them, and they will find that grace will support and sustain them. *Anon.*

VIGILANCE—Use of.

Vigilance is the safety lamp of life. What the lighthouse is to the vessel in the murky night, nearing the rock and treacherous banks; what the torch is to the traveller who has been enveloped in thick mists; what the lantern is to the miner who creeps from gallery to gallery along the low corridors which penetrate the bowels of the earth wherein the fire-damp hangs round about his way; what the genial blaze on the cottage hearth is to the shepherd as he comes from afar over the morass or moor; what the branch of the green tree was to Columbus as it floated past his vessel's side, the sure and blessed harbinger of a not distant land—such is vigilance to man's life. Never in all the admonitions which fell from those holy lips did Christ impress upon the mind of man a more solemn duty than when He proclaimed, "What I say unto you, I say unto all, Watch! Not in the series of parables wherewith He engraved His thoughts by illustration and simile upon His hearers did He ever insist upon any duty which is more completely a guide to our path, a light upon our way, a warning against danger, and source of internal confidence in pursuit of the discovery of another and a better world than is vigilance. *J. C. M. Bellew.*

VIRTUE—Active and Passive.

We raise a distinction, as among ourselves, between what we call the active and passive virtues. Not that all virtues are not equally active, in the sense of being voluntary, or free, but that in some of them we communicate, and in some of them we receive action. If I impart a charity, that is my active virtue; if I receive an insult, without revenging, or wishing to revenge it, that is my passive virtue. All the wrong acts done us, and also all the good, are occasions of some appropriate, proportionate, and really great feeling, which is our passive virtue. And without this passive virtue in its varieties we should be only no-characters, dry logs of wood, instead of Christian men. Or, if we kept on acting, still we should be only active machines, equally dry as wood, and only making more of noise; for what better is the active giving of a charity if there be no fellow-feeling or pitying passion with it to make it a charity?

Dr. Bushnell.

VIRTUE—Admiring.

Such as profess to admire virtue, but do not practise it, are like a harp which gives a pleasing sound to others, but the instrument itself receives no pleasure.

Diogenes.

VIRTUE—in Adversity.

Virtue is like precious odours, most fragrant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue. *Lord Bacon.*

VIRTUE—Charm of.

Virtue is the universal charm; even its shadow is courted when the substance is wanting. *Dr. Blair.*

VIRTUE—when Commendable.

The more the virtues that we practise are contrary to our natural disposition, to our constitution, or to our darling propensities, the more resplendent and excellent are they. Need we indeed be surprised at it, when we see the miser live frugally; the spendthrift liberal and bountiful; the voluptuary is tender-hearted, compassionate, and sometimes ready to do a kind office, that the proud man is occasionally magnanimous? How small is their merit in these particulars! They do no more than follow their predominant passions, and it would be difficult for them to think and to act otherwise than they do. But if he who is by nature prone to anger, to rage, to resentment, to revenge, bridles and tames these furious passions; if he learns to govern himself and to suppress every irregular motion as it rises; if he remains calm when injured or insulted; if he is candid, patient, and gentle; if he repays evil with good, and shows himself merciful and generous even to his enemies; and if he do all this from obedience to God and from love to Christ; his virtue then is of great value, and God Himself has a peculiar complacency in it. The same verdict ought we to pass on the abstinence of him who by the force of temperament is incited to animal gratifications. If he firmly resists that incitement; if he strives to maintain an unspotted chastity and purity;

if he constantly watches and prays that he may not fall into temptation; if he keeps his body under that he may not be a cast-away; if he denies himself even lawful and innocent pleasures in order to moderate and confine his sensual appetites; if he daily refines his taste and asserts the dignity of his immortal mind; he then is one of those conquerors over whom all heaven resounds with applause, and who will hereafter be promoted to the foremost stations among the perfected spirits of the just.

G. J. Zollikofer.

VIRTUE—Constrained and Voluntary.

A man sometimes finds himself in such circumstances as compel him, in a manner, to perform a charitable act, though he have otherwise ever little so inclination. The sad view of the miserable object that sues to him for relief, the repeated urgent solicitations, the unwearied perseverance with which he endeavours to move his heart to pity, the disagreeable and painful sensations thereby excited in his breast, the uneasiness and disgrace which an abrupt refusal might perhaps bring upon him, or even the presence of such persons by whom he fain would avoid being suspected of uncharitableness and avarice; all this extorts from him some few donations which perhaps in themselves are considerable, but by the manner in which they are given lose the whole of their value. The sincere Christian, on the contrary, finds his purest satisfaction in doing good; he does not wait till he is roused to it by sighs and tears; he generally, if his means allow of it, anticipates the requests of the indigent or the distressed; he gladly embraces all opportunities of succouring others, and uniformly employs them in such manner as is least irksome and humiliating to those whom he relieves. *Ibid.*

VIRTUE—Nobility of.

Virtue alone is true nobility, therefore the most virtuous are the most noble. A virtuous friend should be esteemed above a vicious relation; for the ties of virtue are more binding than those of blood, and every good person is nearer related to another good person than he can possibly be to any of his immoral relations.

Antisthenes.

VIRTUE—Permanence of.

When King Demetrius had sacked and razed the city of Magaera to the very foundation, he demanded of Stilpo the philosopher what losses he had sustained? "None at all," said Stilpo, "for war can make no spoil of virtue." And 'tis said of Bias, that his motto was, *Omnea mea mecum porto*, I carry all my goods with me, viz. his goodness. *Venning.*

VIRTUE—Unchangeable.

The principles of virtue, like the elements of nature, are ever identical in essence but changeful in form.

Dr. Thomas.

VIRTUE—Use of

Virtue is that which must tip the preacher's tongue and the ruler's sceptre with authority. *Dr. South.*

VIRTUE—Value of.

To little minds alone is it necessary to recommend virtue by great names. If an action be not intrinsically good, the name of Socrates, of Cæsar, of Cato, or of Plato, can stamp no excellence on it; and if a sentiment be false, it cannot be rendered otherwise by affixing a large number of the greatest names to it. *Scraggs.*

Virtue loses not its worth by being slighted by the world, any more than a pearl or a jewel is disesteemed by filthy swine, or the foolish cock who may prefer barley-corns to them. *Ibid.*

VIRTUE AND HONOUR.

Virtue derives her name from *vir*, because virtue is the most manly ornament. She was esteemed a goddess, and worshipped in the habit of an elderly matron sitting upon a square stone. *M. Marcellus* dedicated a temple to her, and hard by placed another, that was dedicated to *honour;* the temple of *virtue* was the passage to *honour;* by which was signified, that by virtue alone true honour is obtained. *Andrew Tooke.*

VIRTUE AND POVERTY.

For when virtue came from heaven (as the poet feigns), rich men kicked her up, wicked men abhorred her, courtiers scoffed at her, citizens hated her; and that she was thrust out of doors in every place, she came at last to her sister Poverty, where she had found good entertainment. Poverty and Virtue dwell together. *Burton.*

VIRTUE AND VICE.

Virtue is the beauty, and vice the deformity of the soul. *Socrates.*

VIRTUE AND VICE—Prophets.

Virtue and vice are both prophets, the first of certain good, the second of pain or else of penitence. *Venning.*

VIRTUES—Counterfeit.

Every virtue has its counterfeit. It is desirable to be wise, but not as Eve sought wisdom. Husbands should love their wives, but not as Adam did, in hearkening to Eve when she urged him to sin. We

ought to worship God, but not as Cain did, disregarding God's *appointed* way. Wives should obey their husbands, but not as Sarah did Abraham, in consenting to tell a lie. Servants should take care of their master's property, but not as Abraham's and Lot's herdsmen, to quarrel about it. Children should obey their parents, but not as Jacob obeyed Rebecca. We should desire to forward the accomplishment of God's declared will, but not as Rebecca did, by doing evil that good might come. *B. E. Nicholls.*

VIRTUES—Great.

Do not be troubled because you have not great virtues. God made a million spears of grass where He made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero or a saint.
H. W. Beecher.

VIRTUES—Growth of.

It is reported that Uraba in Peru is of so rich a soil that the seeds of cucumbers and melons sown will bear ripe fruits in twenty-eight days after; so, many persons are much sooner ripe in many virtues than others are. Indeed those who have been remarkable for any virtue have in general been observed to give some early specimens and instances of it in their youth, and a man that has observed the first dawning might easily predict an illustrious day to succeed it. *Wanley.*

VIRTUOUS SOUL—Durability of a.

Sweet day! so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night;
For thou must die.

Sweet rose! whose hue, angry and brave,
Bids the rash gazer wipe his eye,
Thy root is ever in the grave;
And thou must die.

Sweet spring! full of sweet days and roses,
A box where sweets compacted lie—
My music shows you have your closes,
And all must die.

Only a sweet and virtuous soul,
Like seasoned timber, never gives:
But though the whole world turn to a coal,
Then chiefly lives.
Herbert.

VISITATION—Pastoral.

I am not gray-headed; but the case I now give is only a sample of many more that have come under my eye. In making a number of pastoral calls one day, I knocked at the door of a widowed lady. I found that she had been very unwell for more than a fortnight, but was recovering. We were living within five minutes' walk of each other, but I had not heard of her illness. She told me her case, and I expressed my sympathy. I soon perceived, however, that her chief ailment now was mental. "All the time I was ill, my minister never came to see me." I tried to soothe her mind, but she began again: "I had the doctor attending me nearly a fortnight—I was very ill: and it was unkind of Mr. — not to come near me." "You had the doctor a fortnight? I suppose he was passing one day, and happened to call in and find you ill." "No; I sent my servant for him, of course." "But you don't mean to say that you sent for the doctor?" "Yes, I did; we always call in medical men; else how should they know we are ill?" "Exactly; when you are sick, and need a doctor, you very reasonably send for one; and when you are ill, and wish to see your minister, why don't you send for him? St. James says, 'Is any sick among you? let him call for the elders of the church.'" I reasoned with the lady at some length in this style, and succeeded, I think, in convincing her that it would have been as reasonable to lie in bed ill day after day, expecting the doctor to come without being sent for, and grumbling at him because he didn't come, as to be ill a fortnight, and complain that her minister did not visit her, when she had not even let him know that she was ill.
Dr. Haven.

VOLUPTUOUSNESS—Enervates.

I had often heard Mentor say that the effeminate and voluptuous are never brave, and I now found by experience that it was true; for the Cyprians, whose jollity had been so extravagant and tumultuous, now sunk under a sense of their danger, and wept like women. I heard nothing but the screams of terror, and the wailings of hopeless distress; some lamented the loss of pleasures that were never to return, and some made idle vows of sacrifice to the gods, if they reached their port in safety; but none had presence of mind either to undertake or direct the navigation of the vessel. *Fenelon.*

VOWS.

The saints in distress, especially, used to make their prayers with *vows*. Hence prayer in Greek is called *a service with vows*. Mr. Philpot, martyr, first coming into Smithfield to suffer, kneeled down, and said, "*I will pay my vows in thee, O Smithfield.*" *J. Trapp.*

W.

WAITING ON THE LORD.

The image of the eagle is a very fine one, and this is not the only place where it is employed (Isa. xl, 31). The prophet alludes to the strength of pinion and of vision possessed by this noble bird, whereby it ascends to a lofty height, untired and undazzled, soaring even above the fogs and mists of the lower regions of the air, mounting above the very clouds, undeterred by the lightning, and floating in the pure azure above. Thus shall all who wait upon the Lord rise higher and higher, upon the mighty pinions of strong devotion, and with the unblinking eye of faith, into the regions of heavenly-mindedness; and shall approach nearer and nearer to God, the Sun of our spiritual day.

J. A. James.

WALKING BEFORE GOD.

"Walk before me," saith God, "and be perfect." Lo, here is your flower, "Pure innocency." He that observeth this precept of God cannot displease, err, or offend, but work pure innocency before God. To walk before God is to serve Him according to His Word, so purely and innocently as though God Himself were ever present before our eyes. *Thomas Becon.*

WALKING WITH GOD.

To walk with God is to be sincerely and heartily careful to set forward His cause, to promote His Gospel, to defend His truth, to amplify His kingdom to the uttermost of our powers.

Walk on, and go forward. For if ye be in the way of life, not to go forward is to go backward. A dog returning to his vomit is a foul and an ugly thing to behold. Take heed of backsliding.

Walk not as those do in darkness, but in light. "God is light;" walk, therefore, "with God," and then ye do that which He requireth at your hands.

Archbishop Sandys.

WANT—Influence of.

Want is a bitter and a hateful good,
Because its virtues are not understood;
Yet many things, impossible to thought,
Have been by need to full perfection brought.
The daring of the soul proceeds from thence,
Sharpness of wit, and active diligence;
Prudence at once, and fortitude it gives,
And, if in patience taken, mends our lives.

Dryden.

WANTS—Imaginary.

We are ruined, not by what we really want, but by what we think we do; therefore never go abroad in search of your wants. If they be real wants, they will come home in search of you; for he that buys what he does not want, will soon want what he cannot buy. *C. Colton.*

WANTS—Pressure of.

To men
Pressed by their wants, all change is ever welcome. *Jonson*

WAR—Cost of.

Men speak in glowing phrase of the triumphs of British arms in the last great war; but never let us forget the miseries which it entailed. If we look at the expenditure, we find that the war with France cost more than a thousand millions of money; and that, out of about fifty millions of annual taxation, only six millions are required for the civil government of the country, including the maintenance of the dignity of the crown, the whole of the rest being consumed by our war establishments, and the interest of the war debt. Contrasting what war has cost during the fifty years ending in 1850, with the money expended in missionary operations, we find that the incomes, during that period, of the Bible Society, the Society for Propagating the Gospel in Foreign Parts, the London, the Baptist, the Wesleyan, the Church of England, the Moravian, the Home, the Colonial, the Irish Evangelical, and the City of London Missionary Societies, amounted altogether to fourteen and a half millions, for saving the lives and souls of men; while, during the same period, no less than twelve hundred millions were spent in destroying life and property by fire and sword in war.

N. Hall.

WAR—Desolations of.

War is that miserable desolation that finds a land before it like Eden, and leaves it behind like Sodom and Gomorrah, a desolate and forsaken wilderness. Let it be sowed with the seed of man and beast, as a field with wheat, war will eat it up.

T. Adams.

WAR—No Good in.

Dr. Johnson laughed at Lord Kames's opinion that war was a good thing occasionally, as so much valour and virtue were exhibited in it. "A fire," said the Doctor, "might as well be considered a good thing. There are the bravery and address of the firemen in extinguishing it; there is much humanity exerted in saving the lives and properties of the poor sufferers; yet, after all this, who can say that a fire is a good thing?" *Boswell.*

WAR-MONEY—How it might be Spent.

The late Russian war cost England alone, according to careful calculations, the sum of one hundred millions sterling. What might, or rather, what might not have been done for our noble old Christian island, by a proper application of such an enormous amount? We copy here one estimate, showing how the hundred millions might have been expended. We might have provided:

	£		£
1000 British Schoolrooms .	at 1,000	each	1,000,000
1000 National ditto . . .	1,000	„	1,000,000
1000 Infant ditto	1,000	„	1,000,000
A National Gallery for the Fine Arts			2,000,000
100 Schools of Design . .	10,000	„	1,000,000
20 Reformatory Schools .	50,000	„	1,000,000
100 Homes for Governesses	10,000	„	1,000,000
100 Playgrounds and Gymnasiums	10,000	„	1,000,000
200 Mechanics' Institutes .	5,000	„	1,000,000
100 Public Libraries . . .	10,000	„	1,000,000
100 Baths and Wash-houses	10,000	„	1,000,000
1000 Temperance Halls . .	1,000	„	1,000,000
20 Asylums for the Blind .	50,000	„	1,000,000
20 Ditto for the Deaf and Dumb	50,000	„	1,000,000
20 Public Parks, 5000 acres at £100 per acre . .	500,000	„	10,00,0000
Drainage and Sanitary Improvements. . . .			5,000,000
Medical attendance of the Poor			3,000,000
20 Penitentiaries for Females	50,000	„	1,000,000
100 Refuges for Prisoners .	10,000	„	1,000,000
1000 Soup Kitchens . . .	1,000	„	1,000,000
100 Sets of Almshouses . .	10,000	„	1,000,000
10 Public Hospitals . . .	200,000	„	2,000,000
10 Hospitals for Consumption	100,000	„	1,000,000
20 Fever Hospitals . . .	50,000	„	1,000,000
20 Ophthalmic Hospitals .	50,000	„	1,000,000
100 Floating Hospitals for Sailors	10,000	„	1,000,000
100 Hospitals for Drunkards	10,000	„	1,000,000
100 Hospitals for Lying-in .	10,000	„	1,000,000
10 Sea-bathing Infirmaries	100,000	„	1,000,000
A Fleet of 2000 Fishing-boats	500	„	1,000,000
2000 Sets of Nets	500	„	1,000,000
2000 Life-boats	500	„	1,000,000
20 Orphan Asylums . .	50,000	„	1,000,000
All this would have cost just half the sum			£50,000,000

Let us therefore proceed, we might further have provided—

	£
2000 Churches and Chapels at an average cost of £5000 each	10,000,000
2000 Ministers' Incomes of £500 a year for 10 years	10,000,000
4000 Schoolmasters' Salaries of £250 a year for 10 years	10,000,000
City and Home Missionary objects . . .	5,000,000
Foreign Missions, including Continental and Colonial	5,000,000
Bible Society	1,000,000
Religious Tract Society	1,000,000
Ragged School Union	1,000,000

Leaving still seven millions sterling available for other objects of usefulness or benevolence. The items of course may be varied according to the taste and sympathies of the reader. *Anon.*

WARNING—Taking.

Waldus, a rich merchant in Lyons, seeing one drop down dead in the streets, went home, and repented, changed his life, and became a preacher, and was the father and the founder of the people called Waldenses. 'Tis good to take warning by others' harms, and, by the sight of their death, to look after our own life. *Venning.*

WARNING VOICE.

There is a story which tells of a bell which was suspended on a rock of the ocean dangerous to navigation. The waves of the ocean beating upon it caused it to give a noise of warning to keep off the approaching mariner. It is said that at one time some pirates destroyed the bell to prevent the warning. Not long after these very pirates struck upon this rock, and were lost. How many there are who take pains to hush or remove the voice of warning coming forth from the point of danger, who, as soon as the warning ceases, founder upon the rock of temptation, and are lost for ever! *Dr. McCosh.*

WARNINGS OF GOD.

As the mother bird shrieks when the hawk is in the sky, that her young ones may hide themselves under her wings, so God, the Father of men, utters His voice of warning against sinners, that they may rush to His mercy's protection, before the devouring lion of hell overtake them in destruction. *John Bate.*

WATCHFULNESS—Christian.

As the sentinel on duty watches for the coming foe; as the sailor on deck watches for the coming danger, from storm, breakers, &c.; as the watchman watches for the thief who seeks to plunder; as Satan watches for opportunities to sow tares and ruin souls; as the worldling watches for "chances" to make a bargain; as the pleasure-taker watches for seasons, times, and companies for personal enjoyment; as the lover of knowledge watches all openings for the increasing of his knowledge; so should the Christian watch for the approach of his enemies, and be prepared for conflict and victory; he should watch for the dangers which beset his passage to the haven of rest, and by the wisdom which cometh from above avoid them; he should watch for all occasions of usefulness in all ways in his power; for all opportunities of laying up treasure in heaven; for all means of promoting his purity and happiness; for all sources whence may flow an increase in the knowledge of our Lord Jesus Christ. "What I say unto one, I say unto all, Watch." "Watch and pray, that ye enter not into temptation." *Ibid.*

WATCHFULNESS—Christian.

None are so likely to maintain watchful guard over their hearts and lives as those who know the comfort of living in near communion with God. They feel their privilege, and will fear losing it. They will dread falling from their high estate, and marring their own comforts by bringing clouds between themselves and Christ. He that goes on a journey with a little money about him takes little thought of danger, and cares little how late he travels. He, on the contrary, that carries gold and jewels, will be a cautious traveller; he will look well to his roads, his horses, and his company, and run no risks. The fixed stars are those that tremble most. The man that most fully enjoys the light of God's countenance will be a man tremblingly afraid of losing its blessed consolations, and jealously fearful of doing anything to grieve the Holy Ghost. *Ryle.*

WATCHING UNTO PRAYER.

A mother sends a letter to her much-loved son in India; and how she watches for the return of an answer! A merchant invests an amount of money in some speculation, and how he watches for the success of the scheme, and the repayment of his money with satisfactory interest. A farmer for the first time sows his land with grain, and how he watches for the blade, the ear, the full corn in the ear, and the ripened corn to be gathered into the barn; so should Christians, after they have sent up their prayers to heaven, wait and watch for the return of answers. *John Bate.*

WAY TO GOD.

The way is Christ. He that understands how to travel upon this road with the waggon of his necessities, will never return empty and without back-freight.

Dr. Krummacher.

WAYS OF GOD—Mysterious.

God hath ways and judgments which man cannot reach unto. Some of His ways are acted, as we say, above board, they are done in a clear light—he that runs may see and read them, and God in them; he that runs may read love written upon some of them in letters of gold, or with beams of light. And he that runs may read wrath written upon others of them in letters of blood, or with streams of darkness, and the very shadows of death; but some ways of God are so curtained about and veiled, so hidden and obscured, that we cannot perceive them. Though all the ways of God are ways of light, yet many of them are in the dark to man. "O how unsearchable are His judgments, and His ways past finding out." *Job Caryl.*

WEALTH—Advantages of.

Wealth is an application of mind to nature; and the art of getting rich consists not in industry, much less in saving, but in a better order, in timeliness, in being at the right spot. One man has stronger arms or longer legs; another sees by the course of streams the growth of markets, where land will be wanted, makes a clearing to the river, goes to sleep, and wakes up rich. Steam is no stronger now than it was a hundred years ago; but it is put to better use. A clever fellow was acquainted with the expansive force of steam; he also saw the wealth of wheat and grass rotting in Michigan. Then he cunningly screws on the steam-pipe to the wheat crop. Puff now, O steam! The steam puffs and expands as before, but this time it is dragging all Michigan at its back to hungry New York and hungry England. Coal lay in ledges under the ground since the Flood, until a labourer with pick and windlass brings it to the surface. We may well call it black diamonds. Every basket is power and civilization. For coal is a portable climate. It carries the heat of the tropics to Labrador and the polar circle; and it is the means of transporting itself whithersoever it is wanted. Watt and Stephenson whispered in the ear of mankind their secret, that a *half ounce of coal will draw two tons a mile*, and coal carries coal, by rail and by boat, to make Canada as warm as Calcutta, and with its comforts bring its industrial power. *Emerson.*

WEALTH—Care of.

The Duke of Brunswick, residing in Paris, has an extraordinary collection of diamonds, valued at £450,000. A catalogue of his gems, which he has published, contains 268 quarto pages, and he gives in it the history of each individual stone. A black diamond, obtained from the treasury of a Nabob, served for centuries in India as the eye of an idol. A wondrously fine pink brilliant once belonged to the jewels of the Emperor Baber at Agra, and is said to be invaluable. A *solitaire* of twelve studs was once worn by the Emperor Pedro of Brazil as waistcoat buttons. A diamond ring of the purest water belonged to Marie Stuart, as her arms and "M.S." engraved on it prove. A pair of diamond earrings were once the property of the unfortunate Marie Antoinette. In this way one curiosity follows the other. The duke has any quantity of diamonds at £3,000, £4,000, and £6,000, two at £9,000 three at £10,500, and another at £12,000. But in spite of this he is at present bargaining for two gems, one estimated at £35,500, the other, £97,500. The mil-

lionare, however, according to the *Court Journal*, is the slave of his treasure.

The Duke of Brunswick dares not leave Paris at any period of the year; his diamonds keep him chained there. He dares not sleep away (some folks reckon this liberty of pillow one of the great franchises of Paris) a single night. Then he lives in a house constructed not so much for comfort as security. It is burglar-proof; surrounded on every side by a high wall: the wall itself is surmounted by a lofty iron railing defended by innumerable sharp spear-heads; which are so contrived that if any person touches one of them, a chime of bells begins instantly to ring an alarm; this iron railing cost him £2821. He keeps his diamonds in a thick wall; his bed is placed against it, that no burglar may break into it without killing, or at least waking him, and that he may amuse himself without leaving his bed. The safe is lined with granite and with iron; if it is opened by violence, a discharge of fire-arms, which will inevitably kill the burglar, takes place, and at the same time a chime of bells in every room in the house is set ringing. He has but one window in his bed-room; the sash of the stoutest iron, and cannot be entered unless one be master of the secret combination of the lock. A case of a dozen six-barrelled revolvers, loaded and capped, lies upon a table within reach of his bed. *Jeffers.*

WEALTH—not Happiness.

The name of Crœsus, the fifth and last King of Lydia, who reigned 557 years before Christ, is become a proverb to describe the possession of immense riches. When Solon, the legislator of Athens, and one of the most celebrated of the ancient sages of Greece, came to Sardis, where Crœsus held his court, he was received in a manner suitable to the reputation of so great a man. The king, attended by his courtiers, appeared in all his regal pomp and splendour, dressed in the most magnificent apparel. Solon, however, did not discover surprise or admiration. This coldness and indifference astonished and displeased the king; who next ordered that all his treasures, his magnificent apartments and costly furniture, his diamonds, statues, and paintings, should be shown to the philosopher. When Solon had seen all, he was brought back to the king; who asked whether he had ever beheld a happier man than he. "Yes," replied Solon, "one Tellus, a plain but worthy citizen of Athens, who lived all his days above indigence, saw his country in a flourishing condition, had children who were universally esteemed; and, having had the satisfaction of seeing those children's children, died gloriously fighting for his country."

Such an answer, in which gold and silver were accounted as nothing, seemed to Crœsus to indicate a strange ignorance and stupidity. However, as he flattered himself with being ranked in the second degree of happiness, he asked him whether, after Tellus, he knew another happier man? Solon answered, "Cleobis and Biton, of Argos, two brothers, perfect patterns of fraternal affection, and of the respect due from children to their parents. Upon a solemn festival their mother, a priestess of Juno, was obliged to go to the temple; and the oxen not being ready for her chariot, they put themselves in the harness, and drew it thither amidst the blessings of the people. Every mother present congratulated the priestess on the piety of her sons. She, in the transport of her joy and thankfulness, earnestly entreated the goddess to reward her children with the best thing that heaven could give to man. Her prayers were heard; when the sacrifice was over, they fell asleep in the temple, and there died in a soft and peaceful slumber."

"What, then," exclaimed Crœsus, "you do not reckon me in the number of the happy?" "King of Lydia," replied Solon, "true philosophy, considering what an infinite number of vicissitudes and accidents the life of man is liable to, does not allow us to glory in any prosperity we enjoy ourselves, or to admire happiness in others, which, perhaps, may prove only transient or superficial. No man can be esteemed happy but he whom Heaven blesses with success to the last. For those who are perpetually exposed to dangers, we account their happiness as uncertain as the crown to a champion before the combat is determined."

It was not long before Crœsus experienced the truth of what Solon had told him. Being defeated by Cyrus, King of Persia, and his capital taken, he was himself taken prisoner; and, by order of the conqueror, laid bound upon a pile to be burnt alive. The unfortunate prince now recollected the admonition of the Athenian sage, and cried aloud, "O Solon, Solon, Solon!"

Cyrus, who with the chief officers of his court was present, was curious to know why Crœsus pronounced that name with so much vehemence. Being told the reason and reflecting upon the uncertainty of all sublunary things, he was touched with commiseration, ordered the monarch to be taken from the pile, and treated him afterwards with honour and respect.

Thus had Solon the glory of saving the life of one king, and giving a wholesome lesson of instruction to another. *Anon.*

WEALTH—Model.

The wealth of the Cretans consists in

health, vigour, and courage, domestic quiet, concord, public liberty, plenty of all that is necessary, and contempt of all that is superfluous; a habit of industry, an abhorrence of idleness, an emulation in virtue, submission to the laws, and a reverence of the gods. *Fenelon.*

WEALTH—Slave of.

There is no such galley-slave in the world as a man that is given and addicted to his wealth and riches in this present life; for it pierceth men through with many sorrows, as the apostle saith. Behold, the sting of death is the sting that pierceth them: the sting of death is sin; and this sting, it pierceth through the heart, and stabs the soul of every covetous man in the world, that they cannot claim any part of that victory which God communicates to His children; but they are foiled base creatures, that are made for slaughter and destruction. *Day.*

WEALTH—Uncertainty of.

Wealth is like a bird; it hops all day from man to man, as that doth from tree to tree; and none can say where it will roost at night. It is like a vagrant fellow, which, because he is big-boned and able to work, a man takes in a-doors and cherisheth, and perhaps for a while he takes pains; but when he spies opportunity, the fugitive servant is gone, and takes away more with him than all his service came to. The world may seem to stand thee in some stead for a season, it at last irrevocably runs away, and carries with it thy joys; thy goods, as Rachel stole Laban's idols; thy peace and content of heart goes with it, and thou art left desperate. *T. Adams.*

WEALTH AND EXTRAVAGANCE—Ancient.

Crœsus possessed in landed property a fortune equal to £1,700,000, besides a large amount of money, slaves, and other valuables, which amounted to an equal sum. He used to say that a citizen who had not a sufficient sum to support an army, or a legion, did not deserve the title of a rich man. The philosopher Seneca had a fortune of £3,500,000. Tiberius, at his death, left £23,624,000, which Caligula spent in less than twelve months. Vespasian, on ascending the throne, estimated all the expenses of the state at £35,000,000. The debts of Milo amounted to £600,000. Cæsar, before he entered upon any office, owed £2,995,000. He had purchased the friendship of Curion for £500, and that of Lucius Paulus, for £300,000. At the time of the assassination of Julius Cæsar, Antony was in debt to the amount of £3,000,000; he owed this sum on the ides of March, and it was paid by the kalends of April; he squandered £147,000,000. Appius squandered in debauchery £500,000, and finding, on examination of the state of his affairs, that he had only £80,000, poisoned himself, because he thought that sum insufficient for his maintenance. Julius Cæsar gave to Sutulla, the mother of Brutus, a pearl of the value of £10,000. Cleopatra, at an entertainment she gave to Antony, dissolved in vinegar a pearl worth £80,000, and he swallowed it. Clodius, the son of Esopus the comedian, swallowed one worth £8,000. One single dish cost Esopus £80,000. Caligula spent for one supper £80,000, and Heliogabulus £20,000. The usual cost for a repast for Lucullus was £20,000; the fish from his fish-ponds were sold for £35,000. *Jeffers.*

WEDDING—Happy.

Happy is that wedding where Christ is a guest. There is no holy marriage whereat He is not (however invisible, yet) truly present by His Spirit, by His gracious benediction. He makes marriages in heaven, and blesses them from heaven. *Bp. Hall.*

WEDDING GARMENT.

At the royal marriage of Sultan Mahmond, a few years ago, every guest invited to the wedding had made expressly for him, at the expense of the sultan, a wedding garment. No one, however dignified his station, was permitted to enter into the presence chamber of that sovereign without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests invited might plead poverty, and thus appear unclad in the guest-chamber of the king, the cost was defrayed at the Sultan Mahmond's expense. To each guest was presented a suit of wedding garments. Had any, therefore, appeared before this absolute sovereign without the wedding garment, the sultan would have deemed his dignity insulted, and his magnificent gifts despised. The question, then, "Friend, how camest thou in hither, not having on a wedding garment?" (Matt. xxii. 12) explains the speechless condition of the man. The wedding robe was ready, not at the expense of the invited one, but at the cost of the king. He had simply to obey the requirements of Eastern state—put on the garment, appear before the king, and do homage to him for his rich habit. His refusal to comply with this reasonable custom, and presuming, notwithstanding, to thrust himself into the presence of royalty, was an avowal that he denied his authority to rule over him, and despised his power.

Hence he was bound hand and foot, and cast out. *Anon.*

WEDDING GARMENT—Explained.

The garment must, surely, from the very nature of the image, have been intended to signify something *public and visible*, in which each wearer harmonises with all, and all with *the spirit of the peculiar scene* into which they are introduced, and to which the dress is appropriate. I would say, then, that by this remarkable symbol our Lord did not intend, merely the inward principle of faith exclusively considered, nor yet merely the mysterious imputation of righteousness through identification with Christ (though these are, no doubt, necessary conditions and first steps to its possession); for apparel is, of all things, the most manifest and visible, and the wedding apparel is specially the apparel of joy. This festal garment of heaven, then, which each man must bring with him into the high presence of God, seems to be no other than that celestial temper which *manifests* itself by the infallible indications of a holy joy,—that spiritual sympathy with the things of the spiritual world, which exhibits itself in cordial, irrepressible demonstration of the blessedness within; holy happiness, public and expressed; the "joy in the Holy Ghost"—no longer a secret, timid, half-uttered delight, but sparkling in the eye, and fearless in the voice; the "life" no longer "*hid* with Christ in God," but "apparent with Him in glory." I repeat it, inward spiritual happiness, developed by the presence of God, and the consciousness of heaven, into visible *manifestation*,—this is the "wedding garment" which Christ beholds and approves in the saved. *Archer Butler.*

WELL-DOING.

The Hebrews have a saying, that God is more delighted in adverbs than in nouns: 'tis not so much the matter that's done, but the matter how 'tis done, that God minds. *Not how much, but how well!* 'Tis the well-doing that meets with a well-done. Let us therefore serve God not nominally or verbally, but adverbially. *Venning.*

WEEPING—Sympathetic.

Hide not thy tears; weep boldly—and be proud
To give the flowing virtue manly way:
'Tis nature's mark to know an honest heart by.
Shame on those breasts of stone that cannot melt
In soft adoption of another's sorrow.
Aaron Hill.

No radiant pearl, which crested fortune wears,
No gem, that twinkling hangs from beauty's eyes,
Not the bright stars, which night's blue arch adorn,
Not rising sun, that gilds the vernal morn—
Shine with such lustre as the tear that flows
Down virtue's manly cheek, for others' woes. *Darwin.*

WICKED—Death of the.

At that dread moment, how the frantic soul
Raves round the walls of her clay tenement!
Runs to each avenue, and shrieks for help;
But shrieks in vain!
A little longer! ah! a little longer.
Might she but stay to wash away her crimes,
And fit her for her passage! Moving sight!
Her very eyes weep blood, and every sigh
She heaves is big with horror! But the foe,
Like a stanch murderer, steady to his purpose,
Pursues her close through every lane of life,
Nor misses once the track, but presses on,
Till, forced at last to the tremendous verge,
At once she sinks! *Blair.*

WICKED—End of the.

Their frail vessels, though built of the best materials, yet corrupted by the worm of sin, being conveyed by the ebb of time down the smooth river of life, are now hurried beyond the bar of death into the fiery and unfathomable sea of Divine wrath. In this most tempestuous ocean, tossed by the furious winds of Almighty indignation upon the raging billows of insupportable torment, they suffer a speedy and an eternal shipwreck. Dashed upon the rocks of ruin, or swallowed up in the gulf of despair, they are entirely lost, and not one broken piece of holiness or happiness remains, nor so much as a single plank of hope, upon which they may expect, though after millions of ages, to escape to some land of rest. But—

"The hopeless soul,
Bound to the bottom of the flaming pool,
Though loath, and ever loud blaspheming, owns
'Tis justly doom'd to pour eternal groans;
To talk to fiery tempests, and implore
The raging flame to give its fury o'er;
To writhe, to toss, to pant beneath its load,
And bear the weight of an offended God."

And now they have no sleepy opiates to make them forget for one moment their misery; no amusement to divert their attention from their intolerable pain; and no consolation left to lighten, in any degree, the dreadful weight of their sufferings. *J. Benson.*

WICKED—Fears and hopes of the.

He has his fears; they are realised:—he has his hopes; they are frustrated and lost. The fears are well founded; the hopes delusive and vain. They are based and built on false and deceitful views of himself and God. They have no foundation in truth. They are like the house built on the sand, which may stand in the summer's sunshine and calm, but gives way with tremendous and utter downfall, before the storm and the flood of winter. "His expectation shall perish." He flattered himself with its stability; but it was while it was untried:—in the end he is buried in its ruins. "His hope is as the giving up of the ghost." The vision that has deceived him,—the unreal phantom that has cheated his eyes and allured his wandering steps onward and upward to the gates of hell, shall vanish then in "the blackness of darkness for ever!"—all his fears fulfilled; all his hopes blasted! *Dr. R. Wardlaw.*

WICKED—Freedom of the.

All the freedom that wicked men have is but like that of banished men—to wander up and down in the wilderness of this world from one den and cave to another.

Plato hath long since concluded concerning the condition of sensual men, that they live "like a shellfish"—and can never move up and down but in their own prison, which they ever carry about with them.

Wicked men are most narrow and confined spirits; they are so contracted by the pinching particularities of earthly and created things, so imprisoned in a dark dungeon of sensuality and selfishness, so straitened through their carnal designs and ends, that they cannot stretch themselves, nor look beyond the horizon of time and sense. *John Smith.*

WICKED—Treasures of the.

Every man is treasuring up stores for eternity:—the good are laying up treasures in heaven, where moth doth not corrupt;—the evil and impenitent are "treasuring up wrath against the day of wrath." What an idea is this! Treasures of wrath! Whatever the impenitent man is doing, he is treasuring up wrath. He may be getting wealth; but he is treasuring up wrath. He may be getting fame; but he is treasnring up wrath. He may be forming pleasing connections; but he is also treasuring up wrath: every day adds something to the heap. Every oath the swearer utters, there is something gone to the heap of wrath. Every lie the liar tells; every licentious act the lewd man commits, adds something to the treasure of wrath. The sinner has a weightier treasure of wrath to-day than he had yesterday; he will have a weightier to-morrow than he has to-day. When he lies down at night he is richer in vengeance than when he arose in the morning. He is continually deepening and darkening his eternal portion. Every neglected Sabbath increases his store of wrath; every forgotten sermon adds something to the weight of punishment. All the checks of conscience, all the remonstrances of friends, all the advice and prayers of parents, will be taken into the account, and all will tend to increase the treasures of wrath laid up against the day of wrath. *J. A. James.*

WICKED—Triumph of the.

How short is the triumph of the wicked! When they begin to crow, God stoppeth their breath; and judgment seizeth upon them, when they think no danger near them. So, when Belshazzar was in his mirth with his nobles, the fearful hand wrote his doom upon the wall, and presently his mirth was changed into sadness, that he became as one that was stricken with a palsy; so, while Herod vaunted himself and the people honoured him like a God, the angel of God smote him upon his throne and immediately he was devoured of worms in the face of them which honoured him; so, while the Philistines were triumphing and banqueting, Samson pulled the temple upon their heads; so, while the men of Ziklag were feasting and dancing, David came upon them and slew them; when the Israelites were at their manna and quails, even while the meat (saith David) was yet in their mouths, God took away their lives; when Job's children were making merry one with another, the wind came and blew down the house; while the old world was marrying and giving in marriage, the flood came and drowned them; while the steward was recounting with himself and thinking that his master knew not what policy was in his heart, suddenly his Lord called him to account; while the churl was musing of his barns full of corn, and saying to himself, Be merry, my soul, that night his soul was taken from him; so, while we sin and think nothing of it, our sins mount up to heaven, and stand at the bar, and call for vengeance against us. How soon Abel's blood called for vengeance of Cain! We cannot sin so quickly but God seeth us as quickly. How many have been stricken while the oath hath been in their mouths, as Jeroboam was stricken while he spoke, that they might see why they were stricken. Though a man sin often, and steal his sins as it were without punishment, yet at last he is taken napping, even while the wickedness is in his hand, and his day is set when he shall pay for all, whether it be after twelve

months or twelve years, when it cometh it will seem too soon. *Henry Smith.*

WIDOWHOOD—Modesty of.

When the moon, after covering herself with darkness as in sorrow, at last throws off the garments of her widowhood, she does not expose her beauty at once barefacedly to the eye of man, but veils herself for a time in a transparent cloud, till, by degrees, she gains courage to endure the gaze and admiration of beholders. *Hare.*

WIFE—Good.

A good wife makes the cares of the world sit easy, and adds a sweetness to its pleasures: she is a man's best companion in prosperity, and his only friend in adversity; the most careful preserver of his health, and the kindest attendant on his sickness; a faithful adviser in distress, a comforter in affliction, and a discreet manager of all his domestic affairs. *L. M. Stretch.*

A good wife should be like three things: which three things she should not be like. First, she should be like a *snail*, to keep within her own house; but she should not be like the *snail*, to carry all she has upon her back. Secondly, she should be like an *echo*, to speak when spoken to; but she should not be like an echo, always to have the last word. Thirdly, she should be like a *town clock*, always to keep time and regularity; but she should not, like a town clock, speak so loud that all the town may hear her. *Anon.*

The grace of a wife delighteth her husband, and her discretion will fatten his bones. A silent and loving woman is a gift of the Lord; and there is nothing so much as a mind well instructed. A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued. As the sun when it ariseth in the high heaven, so is the beauty of a good wife in the ordering of her house. *Ecclesiasticus.*

WIFE—Literary.

Reiske affixed his wife's portrait to his learned and excellent edition of the Greek orators. In the preface to his first volume, he speaks with much gratitude and affection of the assistance she rendered him in comparing the numerous editions and manuscripts, while he used to correct the text.

"She is," says he, "a modest and frugal woman: she loves me and my literary employments, and is an industrious and skilful assistant. Induced by affection for me, she applied herself to the study of Greek and Latin under my tuition. She knew neither of these languages when we were married; but she was soon able to lighten the multifarious and very severe labours to be performed in this undertaking. The Aldine and Pauline editions she alone compared; also the fourth Augustine edition. As I had taught her the Erasmian pronunciation, she read first to me the Morellian copy, while I read those in manuscript. She laboured unwearied in arranging, correcting, and preparing my confused copy for the press. As I deeply feel, and publicly express, my gratitude for her aid, so I trust that present and future generations may hold her name in honoured remembrance." *Mrs. Child.*

WIFE—Loss of a.

In comparison with the loss of a wife all other bereavements are trifling. The wife! she who fills so large a space in the domestic circle; she who busies herself so unweariedly for the precious ones around her; bitter, bitter, is the tear that falls on her cold clay! You stand beside her coffin, and think of the past. It seems an amber-coloured pathway, where the sun shone upon beautiful flowers, or the stars hung glittering overhead. Fain would the soul linger there. No thorns are remembered, save those your hands may unwillingly have planted. Her noble, tender heart lies open to your inmost sight. You think of her now as all gentleness, all beauty, all purity. But she is dead! The hands that have ministered so untiringly are folded, white and cold, beneath the gloomy portal. The heart whose every beat measured an eternity of love lies under your feet. The flowers she bent over with smiles bend now above her in tears, shaking the dew from their petals, that the verdure around her may be kept green and beautiful. *Anon.*

WIFE—Perfect.

Eyes not down-dropp'd, nor over bright, but fed
With clear-pointed flame of chastity;
Locks not wide dispread,
Madonna-wise, on either side her head;
Sweet lips, whereon perpetually did reign
The summer calm of golden charity,
Were fixed shadows of thy fixéd mood,
Revered Isabel, the crown and head,
The stately flower of female fortitude,
Of her perfect wifehood and pure lowlihood.
A courage to endure and to obey—
A hate of gossip parlance, and of sway,
Crown'd Isabel, through all her placid life,
The queen of marriage—a most perfect wife. *Tennyson.*

WIFE—Preciousness of a.

You are my true and honorable wife,
As dear to me, as are the ruddy drops
That visit my sad heart. *Shakespeare.*

WIFE—Relation of a.

A wife's a man's best piece; who till he marries,
Wants making up; she is the shrine to which
Nature doth send us forth on pilgrimage;
She was a scion taken from that tree,
Into which, if she has no second grafting
The world can have no fruit; she is man's
Arithmetic, which teaches him to number
And multiply himself in his own children;
She is the good man's paradise, and the bad's
First step to heaven; a treasure which, who wants,
Cannot be trusted to posterity,
Nor pay his own debts; she's a golden sentence
Writ by our Maker, which the angels may
Discourse of, only men know how to use,
And none but devils violate. *Shirley.*

WILL—Definition of.

The term "will" is often used to express the mere faculty of volition, whereby the soul chooses, or refuses, or determines to act, and the exercise of that faculty. It is also used in a wider sense, and in this sense I use it here, to include the faculty of volition together with all the spontaneous states of the soul, the dispositions, affections, desires, which determine a man in the exercise of his free power of volition. It must be remembered, however, that these two senses of the word "will" are essentially distinct. The will, as including all the faculties of conation (the dispositions and desires), is to be essentially distinguished from the single faculty of soul exercised in the resulting volition; *i. e.* the choosing or the acting according to its prevailing desire. *A. A. Hodge.*

WILL—Perverted.

A number of mariners, on a certain occasion, following infallibly the direction of the compass, finally found themselves in an enemy's port, where they were seized and made slaves. The cause of this was the captain, in order to betray the ship, had concealed a large loadstone at a little distance on one side of the needle. So men are misguided by a perverted will, acting upon the conscience. They follow what course the conscience directs, and are led into moral bondage. The conscience is deceived by the will. *Dr. McCosh.*

WILL—Power of.

I remember admiring an instance of this kind, in a firm, sagacious, and estimable old man, whom I well knew, and who has long been dead. Being on a jury, in a trial of life and death, he was satisfied of the innocence of the prisoner; the other eleven were of the opposite opinion. But he was resolved the man should not be condemned; and as the first effort for preventing it, very properly made application to the *minds* of his associates, spending several hours in labouring to convince them. But he found he made no impression, while he was exhausting the strength which it was necessary to reserve for another mode of operation. He then calmly told them that it should now be a trial who could endure confinement and famine the longest, and that they might be quite assured he would sooner die than release them at the expense of the prisoner's life. In this situation they spent about twenty-four hours; when at length all acceded to his verdict of acquittal.
J. Foster.

WILL—Regeneration of the.

The will, as renewed, inclines and points towards God and godliness. When God made man, his will in respect of its intention, was directed towards God, as his chief end; in respect of its choice, it points towards that which God willed. When man unmade himself, his will was framed into the very reverse hereof; he made himself his chief end, and his own will his law. But when man is new made in regeneration, grace rectifies this disorder in some measure, though not perfectly. It brings back the sinner out of himself, to God as his chief end, truly though not perfectly. *Boston.*

WILL—Resolute.

A person actuated by such a spirit seems by his manner to say, "Do you think that I would not disdain to adopt a purpose which I would not devote my utmost force to effect; or that having thus devoted my exertions, I will intermit or withdraw them, through indolence, debility, or caprice; or that I will surrender my object to any interference, except the uncontrollable dispensations of Providence? No, I am linked to my determination with iron bands; it clings to me as if a part of my destiny; and if its frustration be, on the contrary, doomed a part of that destiny, it is doomed so only through calamity or death." *J. Foster.*

WILL OF GOD—Characteristics of the.

1. It is a good will. 2. A holy will. 3. A just will. 4. An impartial will. 5. A practicable will. 6. A supreme will. 7. An obligatory will. *John Bate.*

WILL OF GOD—Knowledge of the.

This is the first and last lesson of a Christian, to know the good and perfect and acceptable will of God; which must make us good and perfect, and acceptable

ourselves. The will of God is always good and acceptable, and perfect, howsoever it seem to us. Though it condemn us of evil, yet it is good; though we see not how it is perfect, yet it is perfect, nay it is so perfect, that we cannot see the perfection of it, as the sun is so bright, that we cannot behold the brightness of it.

Henry Smith.

WILL OF GOD—Nature of the.

God has a will which bears upon all alike, viz. that all should be saved and come to the knowledge of the truth. In order to the accomplishment of this, there are certain particular expressions of His will, which must be effected. 1. He wills that the impenitent sinner should repent. 2. That the repentant sinner should believe in Jesus for salvation. 3. That the believing sinner should grow in grace, attain holiness, and be faithful unto death.

John Bate.

WILL OF GOD—Submission to the.

Socrates, when the tyrant did threaten death to him, told him he was willing; "Nay, then," said the tyrant, "you shall live against your will." "Nay, but," said Socrates, "whatever you do with me, it shall be my will." And a certain Stoic, speaking of God, said, "What God will, I will; what God nills, I will not; if He will that I live, I will live; if it be His pleasure that I die, I will die." Ah, how should the will of Christians stoop and lie down at the foot of God's will; not my will, but Thine, be done. *Venning.*

WILL OF GOD—Suffering the.

One of the highest and most acceptable services we can render to God is to suffer with perfect patience all His will. It is an offering of which angels and disembodied spirits are incapable; they perform the will of their Father with indescribable cheerfulness and intense zeal, but blessed be God, we can suffer as well as do the will of our heavenly Father, and I find an increasing sweet resignation to His divine will. I am enabled to sit and sweat, and smile under pain of body, saying, Glory, glory, glory. *Longden.*

WILL-WORSHIP—Definition of.

In the second chapter of his Epistle to the Colossians, St. Paul speaks slightingly of will-worship. By will-worship is meant the paying homage to Almighty God after a fashion devised by, ourselves, and not dictated by His Word. It is the worshipping Him according to the leanings of our own will, not according to the intimations which He has been pleased to make to us of His. *Dr. Goulburn.*

WISDOM—Definition of.

Wisdom consists in the choice of the best ends, and the use of the most appropriate means to accomplish those ends.

R. Watson.

Wisdom consists chiefly in three things:—1. Knowledge to discern. 2. Skill to judge. 3. Activity to prosecute.

T. Watson.

WISDOM—Excellency of.

I called upon God, and the spirit of wisdom came to me. I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay to her. I loved her above health and beauty, and chose to have her instead of light; for the light that cometh from her never goeth out. All good things together came to me with her, and innumerable riches in her hands. And I rejoiced in them all because wisdom goeth before them. *Wisdom of Solomon.*

WISDOM—Guard of.

As God appointed the people their bounds which they might not pass, when He talked with Moses in the Mount; so He hath appointed certain precincts of wisdom, which, when we transgress, we may be said to exceed our commission, like Shimei when he went beyond the river, which Solomon forbad him. The rail or pale of wisdom is Sobriety. As wisdom is made overseer over all other virtues, so sobriety is made overseer of wisdom, to measure it forth in even portions and due seasons, that none of God's gifts be lost; as water is unto the wine, to allay the heat of it, and salt is to meat, to make it savoury, so sobriety is to wisdom, to make it wholesome and profitable to him that hath it, and them which seek it of him. *Henry Smith.*

WISDOM—Negative View of.

Confound not wisdom with erudition. They may be connected, and should accompany one another, but they are not always so, and perhaps only in a few instances. Confound not wisdom with a sullen, morose character, with a gravity frightful to all mirth and pleasure, with a life consisting entirely in rigid abstinence and perpetual mortification. Confound not wisdom with singularity in the bad sense of the term, according to which it is an endeavour to attract notice, and to distinguish one's self from others, not so much in important and essential matters, as in pure insignificant trifles relative to externals. Confound not wisdom with understanding and sagacity.

They come, indeed, the nearest to it, are more or less implied in it, and belong in some measure to it; however they are not wisdom itself. *G. J. Zollikofer.*

WISDOM—of a Poor Man.

An old man, of very acute physiognomy, answering to the name of Jacob Wilmot, was brought before the Police Court. His clothes looked as if they might have been bought second-handed in his youthful prime, for they had suffered more from the rubs of the world than the proprietor himself.

"What business?"

"None; I'm a traveller."

"A vagabond, perhaps?"

"You are not far from wrong; travellers and vagabonds are about the same thing. The difference is that the latter travel without money, and the former without brains."

"Where have you travelled?"

"All over the continent."

"For what purpose?"

"Observation."

"What have you observed?"

"A little to commend, much to censure, and very much to laugh at."

"Humph! what do you commend?"

"A handsome woman that will stay at home, an eloquent preacher that will preach short sermons, a good writer that will not write too much, and a fool that has sense enough to hold his tongue."

"What do you censure?"

"A man who marries a girl for her fine clothing, a youth who studies law or medicine while he has got the use of his hands, and the people who elect a drunkard to office."

"What do you laugh at?"

"I laugh at a man who expects his position to command that respect which his personal qualities and qualifications do not merit."

He was dismissed. *Haven.*

WISDOM—Seeking.

Most persons proceed as if they expected to obtain wisdom, as Abu Zeid al Hassan declares some Chinese philosophers thought oysters got their pearls, viz. *by gaping.* *Magoon.*

WISDOM—Worth of.

If the mountains were pearl, if every sand of the sea were a diamond, it were not comparable to wisdom. Without wisdom a person is like a ship without a pilot, in danger to split upon rocks. The price of wisdom is above rubies. The ruby is a precious stone, transparent, of a red fiery colour. It is reported of one of the kings of India, he wore a ruby of that bigness and splendour, that he might be seen by it in the dark; but wisdom casts a more sparkling colour than the ruby, it makes us shine as angels. *J. Watson.*

WISDOM AND FOLLY.

"*Hold thy peace!*" says Wisdom to Folly.

"*Hold thy peace!*" replies Folly to Wisdom."

"*Fly!*" cries Light to Darkness: and Darkness echoes back *Fly!*

The latter chase has been going on since the beginning of the world, without an inch of ground gained on either side. May we believe that the result has been different in the contest between wisdom and folly? *Hare.*

WISDOM OF GOD.

Were the air divested of its undulating quality, we should be deprived of all the advantages of speech and conversation, and of all the pleasures of music. Were it deprived of its reflective powers, the sun would appear in one part of the sky in dazzling brightness, while all around would appear dark as midnight, and the stars would be visible at noon-day. Were it deprived of its refractive powers, instead of the gradual approach of day and the night, which we now experience, we should be transported all at once from midnight darkness to the splendours of noonday; and at sunset should make a sudden transition from the splendours of day to all the horrors of midnight. In fine, were the oxygen of the air completely extracted, destruction would seize on all the tribes of the living world, throughout all the regions of earth, air and sea.

Dr. Dick.

The mouth of the whale offers an instance of ingenuity and foresight. Comparing it to human inventions, it is a shrimping net; while no one could have divined that the largest animal of all creation should have been commanded to seek its food among the smallest; that millions should be daily destroyed to support one life; so, however, has it been ordered. But had the whale been condemned to swallow all the water which it must draw into its mouth together with its prey, the inconveniences which would have followed are obvious. To prevent this it is provided with a singular piece of machinery, consisting of a series of flat hoops, meeting from both sides of the mouth into arches, and carrying ranges of bristles which form a strainer and also a kind of net. The water is thus rejected, and the mass of shrimps is delivered to the throat. *Macculloch.*

The secondary office of a bat's legs in forming a portion of its wings, renders it

almost impotent on the ground; and its dwelling places demanded the power of perching. Man contrives a hook on which to hang such things as the ground will not conveniently receive, or he attaches a hook to the object itself. This has been done for the bat. It has two hooks and it hangs itself up to rest. Here, at least, he who doubts the design and the artist must deny his own ingenuity and inventions. *Macculloch.*

WISDOM AND HAPPINESS.

There is this difference between happiness and wisdom: he that thinks himself the happiest man really is so; but he that thinks himself the wisest, is generally the greatest fool. *C. Colton.*

WISDOM AND INNOCENCY.

Wisdom without innocency is knavery; innocence without wisdom is foolery; be therefore as wise as serpents and innocent as doves. The subtilty of the serpent instructs the innocency of the dove; the innocency of the dove corrects the subtilty of the serpent. What God hath joined together let not man separate.

Quarles.

When wisdom and innocency, like Castor and Pollux, appear together they presage the soul's happiness.

J. Watson.

WISE-FOOL—Marks of a.

If you would know such as are wise above sobriety you shall discern them by these marks:—First, they have all the talk, wheresoever they come, like parrots. Secondly, they contemn others, like the Pharisees. Thirdly, they spurn at them which tell them of their fault, like Abner. Fourthly, they jump with Cæsar, like the Herodians. Fifthly, they turn with the time, like Demas. Sixthly, they seek their own credit by the discredit of others, like the enemies of Paul. Seventhly, they love to hear their own praise, like Herod. Eighthly, above all things they would have their own will, like Jezebel. Whensoever these eight marks meet, there is a wise man and a fool; a wise man in his own conceit, and a fool in proof: these are the wise men of the north, and the philosophers of England.

Henry Smith.

WISH—Nature of a.

There is nothing more properly the language of the heart than a wish. It is the thirst and egress of it, after some wanted, but desired object. *Dr. South.*

WISH—Punished.

It is probable that God punishes the wish as much as He does the actual performance; for what is performance, but a wish perfected with power; and what is a wish, but a desire wanting opportunity of action; a desire sticking in the birth, and miscarrying for lack of strength and favorable circumstances to bring it into the world. *Dr. South.*

WISHES—Idle.

Wishes are parents of large families; of idle, vain dreams, and air-castles. Wishes usually respect a good not within reach; but that wish brings up the contemplated good, and gives fancy wings, and the vain and trifling mind flies abroad on all sorts of excursions in all directions. He who loves to wish, generally loves also to give his imagination the reins. And the idle wish will start him off on a journey of imaginings, and he is far gone, sometimes long gone, from the sober and substantial realities of life. He comes back drooping and languid from that profitless excursion, and greatly unfitted for the actual, serious business of life. It was the idle wish that sent him away from home. He gained nothing by the journey but mental emptiness and some stripes of conscience, if it were sharp enough to discern and act in view of such folly. *Anon.*

WISHING—Folly of.

Wishing, of all employments, is the worst—
Philosophy's reverse, and health's decay.
Were I as plump as stall'd theology,
Wishing would waste me to thin shade again.
Were I as wealthy as a South-sea dream,
Wishing is an expedient to be poor:
Wishing, that constant hectic of a fool,
Caught at a court, purged off by purer air
And simpler diet. *Young.*

WIT—Captivation of.

There is no quality of the mind, nor of the body, that so instantaneously and irresistibly captivates, as wit. An elegant writer has observed, that wit may do very well for a mistress, but that he should prefer reason for a wife. He that deserts the latter, and gives himself up entirely to the guidance of the former, will certainly fall into many pitfalls and quagmires, like him who walks by flashes of lightning, rather than by the steady beams of the sun. *C. Colton.*

WIT—Definitions of.

Wit consists in assembling, and putting together with quickness, ideas in which can be found resemblance and congruity, by which to make up pleasant pictures and agreeable visions in the fancy. *Locke.*

Wit consists chiefly in joining things by

distant and fanciful relations, which surprise us because they are unexpected.

Kames.

WIT—Effects of.

Wit is one of the few things which has been rewarded more often than it has been defined. A certain bishop said to his chaplain, "What is wit?" The chaplain replied, "The rectory of B—— is vacant, give it to me, and that will be wit." "Prove it," said his lordship, "and you shall have it." "*It would be a good thing well applied,*" rejoined the chaplain. The dinner daily prepared for the royal chaplains at St. James's was reprieved *for a time*, from *suspension*, by an effort of wit. King Charles had appointed a day for dining with his chaplains; and it was understood that this step was adopted as the least *unpalatable* mode of putting an end to the dinner. It was Dr. South's turn to say grace; and whenever the king honoured his chaplains with his presence, the prescribed formula ran thus:—"God save the king, and bless the dinner." Our witty divine took the liberty of transposing the words, by saying, "God *bless* the king, and *save* the dinner." "*And it shall be saved,*" said the monarch. *C. Colton.*

Wit charms the lively but the grave offends,
And raises foes more often than makes friends;
Like the resistless beams of blazing light,
That cheers the strong, but pains the weaker sight. *Stillingfleet.*

WIT—Triumphs of.

The conquest of wit over the mind, is not like that of the Romans over the body; a conquest regulated by policy, and perpetuated by prudence; a conquest that conciliated that it subdued, and improved all that it conciliated. The triumphs of wit should rather be compared to the inroads of the Parthians, splendid, but transient; a victory succeeding by surprise, and indebted more to the sharpness of the arrow, than the strength of the arm, and to the rapidity of an evolution, rather than to the solidity of a phalanx. *C. Colton.*

WITNESS OF THE SPIRIT—Abiding.

Believers have a double testimony, one without, and one within; and this witness within us will go with us which way soever we go; it will accompany us through all straits and difficulties. The external testimony may be taken from us, our Bibles, our Teachers, our Friends; or they may imprison us where we cannot enjoy them; but they cannot take from us the Spirit of Christ. This witness within, is a permanent, settled, habituate, standing, witness. *Ambrose.*

WITNESS OF THE SPIRIT—Definitions of the.

The testimony of the Spirit is an inward impression of the soul, whereby the Spirit of God directly "witnesses to my spirit, that I am a child of God;" that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I—even I—am reconciled to God.

John Wesley.

The witness of the Spirit, which directly ascertains to us the blessing of our acceptance with God, and which, impressing on our hearts a sense of His paternal love towards us in Christ Jesus, creates within us that great element and principle of the new nature,—love to Him in return.

Dr. Hannah.

WITNESS OF THE SPIRIT—Direct.

We have heard one witness (that of our own); but of the Supreme, who drops all the suavities, and dictates all the comfortable words in conscience, is the Holy Spirit: "The Spirit itself beareth witness with our spirit that we are the children of God," saith the Apostle; *ἀντὸπνευμα*, not the gifts or graces, but the very Spirit itself beareth witness, and that not only outwardly in the word, but inwardly in and by our spirit; and its testimony is, "that we are the children of God."

E. Polhill.

To preclude or provide against the error of supposing that the Spirit's testimony is to be found only or chiefly in His sanctifying operations, or in the fruits of love, joy, peace, &c., the apostle states, "The Spirit *itself* beareth witness," &c. This term is not merely emphatic, but *discriminative*, distinguishing what *is* from what *might have been*; as when we say, "he himself told me," we mean to affirm that his testimony was obtained neither through the medium of any other person, nor by any process of reasoning, but immediately from himself. This, then, and nothing less than this, must be the force of the term in this passage. Had the apostle meant that the Spirit witnesses by the fruits He produces, he would not have said, "the Spirit *itself* beareth witness." *S. Hulme.*

Alford having remarked that *αὐτὸ*, itself, expresses the independence of the Spirit's testimony as distinguished from the witness of our spirit, adds, "all have agreed, and indeed this verse is decisive for it, that it is something separate from, and higher than all subjective inferences and conclusions." *S. Hulme.*

WITNESS OF THE SPIRIT—Direct.

Not only does our filial spirit towards God prove that we are His children, but the Holy Spirit itself conveys to our souls the assurance of this delightful fact.

A. A. Hodge.

WITNESS OF THE SPIRIT—Frees from Doubt.

Should it still be inquired—How does the Spirit of God *bear witness with our spirit that we are the children of God,* so as to exclude all doubt, and evidence the reality of our sonship? The answer is clear, from what has been observed above. And first, as to the witness of our spirit. The soul as intimately and evidently perceives when it loves, delights, and rejoices in God, as when it loves and delights in anything on earth. And it can no more doubt whether it loves, delights, and rejoices, or not, than whether it exists or not. If therefore this be just reasoning—

He that now loves God, that delights and rejoices in Him, with an humble joy, an holy delight, and an obedient love, is a child of God.

But I thus love, delight, and rejoice in God;

Therefore I am a child of God.

Then a Christian can in nowise doubt of his being a child of God. Of the former proposition, he has as full an assurance as he has that the Scriptures are of God. And of his thus loving God, he has an inward proof, which is nothing short of self-evidence. Thus "the testimony of our own spirit," is with the most intimate conviction manifested to our hearts, in such a manner as, beyond all reasonable doubt, to evince the reality of our sonship.

J. Wesley.

WITNESS OF THE SPIRIT — Instantaneous.

The witness of the Spirit from its nature as a witness, must be instantaneous. A witness deposes to a particular fact, and there must be a particular instant of time when his testimony is given. The mathematician slowly, by the use of single ciphers and symbols, works out his problems, in order to find a result concerning which he is altogether in doubt; the chemist slowly and cautiously conducts experiments to find out the nature of substances, concerning which he is totally ignorant; but a witness enters a court to depose to a fact, of which he has already a full knowledge, and whose testimony the court is now waiting to hear. He who believes in Jesus Christ is in a Scriptural condition to receive the witness of the Spirit that he is a child of God, and the case neither requires nor admits that the witness should be gradually imparted. When a parent has forgiven his child, he does not gradually reveal that fact to him, but gives immediate proof, in his countenance and actions, if not in words, that he again loves him.

S. Hulme.

WITNESS OF THE SPIRIT—Manner of the.

The *manner* how the Divine testimony is manifested to the heart, I do not take upon me to explain. "Such knowledge is too wonderful and excellent for me: I cannot attain unto it. The wind bloweth, and I hear the sound thereof. But I cannot tell how it cometh, or whither it goeth." As no one knoweth the things of a man, save the spirit of a man that is in him; so the *manner* of the things of God knoweth no one, save the Spirit of God. But the fact we know, namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt of the shining of the sun, while he stands in the full blaze of his beams.

J. Wesley.

WITNESS OF THE SPIRIT—Mysterious.

How the Spirit interpenetrates man's nature and works in our faculties, God has not revealed, nor does consciousness inform us. Here, then, philosophy has no data on which to base a theory, for both consciousness and the Bible are entirely silent. As the operations of God in the processes of nature are incomprehensible, so also are the operations of the Holy Spirit in the heart of man. This analogy is employed by Jesus Christ, and is calculated to rebuke and repress speculations on subjects which, to human reason, are absolutely mysterious. "The wind bloweth where it listeth," &c.

S. Hulme.

WITNESS OF THE SPIRIT—Necessary.

If the Holy Spirit of God did not bear testimony to paternal love, our tongue would remain silent, for we could not in prayer call Him Father, unless we were assured that He was really so. Our own mind of itself, independent of the preceding testimony of the Spirit, could not produce this persuasion that we are the sons of God.

Calvin.

This is what I wish you not to rest without. Do not face death without it: do not! How awful to go to appear before the living God, if you have not the testimony in your souls that you are born of Him! John Bunyan well describes a poor, wretched, self-deceived pilgrim, who had trusted to a vague and general belief without actual conversion, coming to the gate of the celestial city, but refused an

entrance, because "he had no certificate to be taken in." "He fumbled," says he, "in his bosom for it, but he found none. Then I saw the shining ones commanded to bind him head and heels, and throw him into the hole at the side of the hill." Beware, lest thou art as he.

Dr. A. Clarke.

WITNESS OF THE SPIRIT — and our Own.

That this *testimony of the Spirit of God* must needs, in the very nature of things, be antecedent to the *testimony of our own spirit,* may appear from this single consideration. We must be holy of heart, and holy in life, before we can be conscious that we are so; before we can have *the testimony of our spirit,* that we are inwardly and outwardly holy. But we must love God before we can be holy at all; this being the root of all holiness. Now we cannot love God till we know He loves us, "We love Him, because He first loved us." And we cannot know His pardoning love to us, till His Spirit witnesses it to our spirit. Since, therefore, this *testimony of His Spirit* must precede the love of God and all holiness, of consequence it must precede our inward consciousness thereof, or the *testimony of our spirit* concerning them.

Then, and not till then, when the Spirit of God beareth that witness to our spirit, "God hath loved thee, and given His own Son to be the propitiation for thy sins; the Son of God hath loved thee, and hath washed thee white from all thy sins in His blood." "We love God, because He first loved us," and for His sake we *love our brother also.* And of this we cannot but be conscious to ourselves: we "know the things that are freely given to us of God." We know that we love God and keep His commandments. And "hereby also we know that we are of God." This is that testimony of our own spirit, which, so long as we continue to love God and keep His commandments, continues joined with the testimony of God's Spirit, "that we are the children of God."

Not that I would, by any means, be understood, by anything which has been spoken concerning it, to exclude the operation of the Spirit of God, even from the "testimony of our own spirit." In no wise. It is He that not only worketh in us every manner of thing that is good, but also shines upon His own work, and clearly shows what He has wrought. Accordingly, this is spoken of by St. Paul, as one great end of our receiving the Spirit, "that we may know the things which are freely given to us of God;" that He may strengthen the testimony of our conscience, touching our *simplicity and godly sincerity,* and give us to discern, in a fuller and stronger light, that we now do the things which please Him.

J. Wesley.

WITNESS OF THE SPIRIT—Satisfactory.

I could not feel satisfied that my sins were forgiven from the simple testimony of an angel to my outward ears, because it were possible that that angel may be Satan himself, changed into an angel of light on purpose to deceive; or if a true angel from heaven, his knowledge would not be infallible, or if his knowledge were infallible, there were a possibility of my misapprehending his testimony. I could not rely with confidence upon the evidence of a dream, for what is more shadowy than dreams; or upon the testimony of priest or minister, for his knowledge is limited and his motives open to scrutiny; or upon any good actions of life, for some excellent moral flowers have grown in the unrenewed soil of human nature; or upon the deductions of reason, for what cannot be proved by certain methods of logic? But when the Spirit of God Himself comes and applies His testimony to my inner hearing, to my consciousness, how can I doubt? I have almighty, infallible, eternal, holy truth on which to rest. "The Spirit searcheth all things, even the deep things of God." When God blotteth out transgression, He sees the act performed; when God speaketh forgiveness to the penitent, He hears the voice which speaks; when the Divine hand writes his name in heaven in the book of life, He sees the record; and this Spirit is given with the express design to make known unto him these things "freely given to him of God;" which things he never could have known, but by this Spirit who "searcheth all things." Hence arises the certainty and infallibility of His testimony, and consequently the satisfaction flowing to the believer's heart.

John Bate.

WITNESS OF OUR OWN SPIRIT—Definition of the.

The witness of our own spirit, or that rational inference which, proceeding from a careful examination of the scriptural marks of the children of God, and a satisfactory persuasion that these marks are produced in us by the presence and agency of the Holy Spirit, confirms us in the grateful conclusion that we are the children of God.

Dr. Hannah.

WOMAN—Beauty of.

Woman may be said almost to enjoy the monopoly of personal beauty. A good-humoured writer thus defines her position in this respect as contrasted with the opposite sex:—"If you, ladies, are much handsomer than we, it is but just you should

acknowledge that we have helped you, by voluntarily making ourselves ugly. Your superiority in beauty is made up of two things; first, the care which you take to increase your charms; secondly, the zeal which we have shown to heighten them by the contrast of our finished ugliness—the shadow which we supply to your sunshine. Your long, pliant, wavy tresses, are all the more beautiful because we cut our hair short; your hands are all the whiter, smaller, and more delicate, because we reserve to ourselves those toils and exercises which make the hands large and hard. We have devoted entirely to your use flowers, feathers, ribbons, jewellery, silks, gold and silver embroidery. Still more to increase the difference between the sexes, which is your share, we have divided with you the hues of nature. To you we have given the colours that are rich and splendid, or soft and harmonious; for ourselves we have kept those that are dark and dead. We have given you sun and light; we have kept night and darkness." *Doran.*

WOMAN—a Blessing.

Ye are stars of the night, ye are gems of the morn,
Ye are dew-drops, whose lustre illumines the thorn,
And rayless that night is, that morning unblest,
Where no beam in your eye lights up peace in the breast;
And the sharp thorn of sorrow sinks deep in the heart,
Till the sweet lip of woman assuages the smart;
'Tis hers o'er the couch of misfortune to bend,
In foudness a lover, in firmness a friend;
And prosperity's hour, be it ever confess'd,
From woman receives both refinement and zest;
And adorn'd by the bay, or enwreath'd with the willow,
Her smile is our meed, and her bosom our pillow. *Moore.*

WOMAN—without Devotion.

A woman without devotion, were she composed as a Pandora, and had she all the beauties which the heart can desire, and the imagination feign, is a bee without a sting, which will make neither honey nor wax, is a savage beast that nature hath lodged in a painted house, is a case covered with precious stones, to preserve a dunghill. *N. Caussin.*

WOMAN—Excellence in.

For nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote.
Milton.

WOMAN—Eye of.

A lamp is lit in woman's eye
That souls else lost on earth remember angels by. *N. P. Willis.*

WOMAN—First and Last.

The very first
Of human life must spring from woman's breast;
Your first small words are taught you from her lips;
Your first tears quench'd by her, and your last sighs
Too often breathed out in a woman's hearing,
When men have shrunk from the ignoble care
Of watching the last hour of him who led them. *Lord Byron.*

WOMAN—the First Tempter.

Woman was the first sinner; and, behold in the two greatest falls, and most immediate denials of God, Adam's and Peter's, woman is made the first tempter.
Bp. Reynolds.

I never read of more dangerous falls in the saints, than were Adam's, Lot's, Samson's, David's, Solomon's, and Peter's; and behold in all these, either the first enticers, or the first occasioners, are women.
Bp. Reynolds.

WOMAN—Ill-temper in.

Fie, fie! unknit that threat'ning unkind brow; [eyes,
And dart not scornful glances from those
To wound thy lord, thy king, thy governor; [meads;
It blots thy beauty, as frosts bite the
Confounds thy fame, as whirlwinds shake fair buds;
And in no sense is meet, or amiable.
Shakespeare.

WOMAN—Influence of.

The bleakest rock upon the loneliest heath
Feels in its barrenness some touch of spring,
And in the April dew, or beam of May,
Its moss and lichens freshen and revive—
And thus the heart most neared to human pleasure,
Melts at the tear, joys at the smile of woman. *Sir J. Beaumont.*

WOMAN—Loveliness of.

O, what makes woman lovely? Virtue, faith,
And gentleness in suffering; an endurance
Through scorn and trial; these call beauty forth,
Give it the stamp celestial, and admit it
To sisterhood with angels. *Brent.*

WOMAN—Power of a Holy.

Great is the power of a woman when she applies herself to virtue; behold at one instant (Matt. xv) how one of that sex assails God and the devil, prevailing with the one by submission, and conquering the other by command. And He which gave the wild sea arms to contain all the world, finds His own arms tied by the chains of a prayer, which Himself did inspire. She draws unto her, by a pious violence, the God of all strength; such was the fervency of her prayer, such the wisdom of her answers, and such the faith of her words. As He passed away without speaking, she hath the boldness to call Him to her. To be short, she is stronger than the patriarch Jacob, for when he did wrestle with the angel, he returned lame from the conflict; but this woman, after she had been so powerful with God, returns straight to her house, there to see her victories, and possess her conquests. *Caussin.*

WOMAN—Recreation of.

Recreation is to a woman what the sun is to the flower; if moderately enjoyed, it beautifies, it refreshes, and it improves; if immoderately, it withers, deteriorates, and destroys. But the duties of domestic life, exercised, as they must be, in retirement, and calling forth all the sensibilities of the female, are, perhaps, as necessary to the full development of her charms, as the shades and shadows are to the rose; confirming its beauty, and increasing its fragrance. *Anon.*

WOMAN—Solace of.

As the vine which has long twined its graceful foliage about the oak, and been lifted by it in sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs, so is it beautifully ordered by Providence that woman, who is the mere dependant and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head and binding up the broken heart.

Washington Irving.

WOMAN—Sympathy of.

There is one in the world who feels for him who is sad a keener pang than he feels for himself; there is one to whom reflected joy is better than that which comes direct; there is one who rejoices in another's honour, more than in any which is one's own; there is one on whom another's transcendent excellence sheds no beam but that of delight; there is one who hides another's infirmities more faithfully than one's own; there is one who loses all sense of *self* in the sentiment of kindness, tenderness, and devotion to another;—that one is WOMAN.

Washington Irving.

WOMAN—Turbulent.

A woman moved is like a fountain troubled,
Muddy, ill-seeming, and bereft of beauty.

Shakespeare.

WOMAN— Vows of.

But what, alas! are woman's vows?
Fit to be written but on air,
Or on the stream that swiftly flows.

Cicero.

WOMEN—Character of.

Women are soft, mild, pitiful, and flexible.

Shakespeare.

Wherever found, women are the same kind, civil, obliging, humane, tender beings, inclined to be gay and cheerful, timorous and modest. *Ledyard.*

WOMEN—Employées.

The enumerators found in 1861, among the women of England, 10 bankers, 7 money lenders, 274 commercial clerks, 25 commercial travellers, 54 brokers, 38 merchants, 29 farriers, 419 printers, 3 shepherds, 43,964 out-door agricultural labourers; 13 ladies were doctors, 2 were bone-setters, 6 were reporters or short-hand-writers, 3 parish-clerks, 4 choristers, 4 teachers of elocution, 17 dentists, 2 knackers, 4 conjurors, 1 astronomer, 8 "naturalists." *John Bate.*

WOMEN—Features in.

'Tis beauty, that doth oft make Women proud;
'Tis virtue, that doth make them most admired;
'Tis modesty, that makes them seem divine.

Shakespeare.

WOMEN—Influence of.

Good and bad women either sweeten or poison the cup of life, so great is their power of doing much good or much evil. In sacred history we read that such was the influence of the love of Rachel upon the mind of Jacob, that he served Laban fourteen years for her, and they seemed to him but as a few days. Profane history abounds with very remarkable instances of the influence of love upon some men. When women know the power of their sex, and exercise it, the consequences have been very surprising; the hero, the magistrate, the philosopher, and the prince, think no more of their grandeur or their

power; all restraint, all reserve, are laid aside for a time, and puerile freedom of speech succeeds to studied harangues, and the most grave and solemn looks; the man of business and of retirement, the young and the old, drop their characters before women. The studious man leaves his closet, the merchant his negociations, and sometimes the general quits the field, and the judge descends from the bench to enjoy the company of their favorite females. But further still, notwithstanding *only men* take the lead and appear as public characters, yet there is reason to believe that all of them are in some degree influenced by women in what they do. Since, therefore, women have such power either directly or indirectly, it is of the greatest importance, that they should have a good education, and all possible means made use of, to make them wise, and to keep them strictly virtuous. *Scraggs.*

They are the books, the arts, the academies that show, contain, and nourish all the world. *Shakespeare.*

Women are the poetry of the world in the same sense as the stars are the poetry of heaven. Clear, light-giving, harmonious, they are the terrestrial planets that rule the destinies of mankind. *Hargrave.*

Framed to give joy, the lovely sex are seen,
Beauteous their form, engaging in their mein;
Silent—they charm the pleased beholder's sight,
And speaking—strike us with a new delight;
For there's that sweetness in a female mind,
Which in a man we cannot hope to find.
Pomfret.

WOMEN—Learned.

In Elizabeth's reign the learned languages formed the essential part of a lady's education. Sir Anthony Cooke, the tutor of Edward VI, had his four daughters so carefully instructed, that they became proficients in literature; but not the less celebrated as mothers of families, conducting their households with admirable discretion. Katherine, who became Lady Killigrew, wrote Latin hexameters and pentameters. Mildred, the wife of Lord Burleigh, is described by Roger Ascham as the best Greek scholar among the young women of England, Lady Jane Grey always excepted. Anne, the mother of Lord Bacon, was distinguished both as a linguist and theologian. She corresponded in Greek with Bishop Jewell, and translated his "Apologiæ" from the Latin so correctly, that neither he nor Archbishop Parker could suggest a single alteration. She also translated a series of sermons on fate and free will, from the Tuscan.
Joseph Johnson.

WOMEN—Love of Dress in.

I have observed among all nations that the women ornament themselves more than the men. *Ledyard.*

WOMEN—Mental Character of.

It is universally admitted that the battle-field is not the place for *woman* to display her courage, unless it be when the storm is over, as a ministering spirit, an angel of mercy, acting the part of the good Samaritan, binding up the wounds of the fallen, wiping the cold sweat from the brow of the dying, or pouring the oil, the balm, and the wine of consolation into the mind of the sufferer. Nor is it in the counsels of the nation, in the arena of stormy debate, that we expect to hear her voice. That woman in her first creation was inferior to man in physical strength is cheerfully admitted, and in this sense, perhaps, more than in any other, she is to be regarded as the "weaker vessel." But is she inferior in mental endowments and moral courage, in spiritual attainments and in holy enterprise? No, indeed; far from it. What saith the Scripture? What saith reason? Reason would say, that that which by universal consent is esteemed the *better half* cannot be the *worse;* that which was twice modelled and fashioned by the Creator, and, of course, doubly refined, cannot be *inferior*. The Holy Book seems to intimate most clearly that in those cases where the trial was a fair one, the "weaker vessel" was the *stronger reasoner*. Witness the case of Deborah and Barak, Manoah and his wife, Abigail and David, Huldah and Josiah, the wise woman and Joab (2 Sam. xiv, 14; xx, 22). Are they then inferior in literary capabilities and attainments? Never, where they have had equal opportunities with men. Witness the instances of a Hannah More, a Mrs. Somerville, a Mrs. Sigourney, and others, whose works are read, if not with everlasting wonder, yet with perpetual delight. Neither are they inferior in spiritual gifts. Experience shows that many women are equally gifted and more acceptable in their religious exercises in social meetings than their brethren. They may not be as strong in argument, nor as fierce in controversy, but their improvements are often far more edifying whenever they pray, or speak in the name of the Lord. *Coles.*

WOMEN—Mission of.

'Tis woman's to nourish affection's tree,
And its fruit, domestic bliss shall be;

'Tis hers to culture with patient toil,
Each heaven-born plant in the heart's deep soil;
And fruits and flowers her toil shall greet,
Richest flavours and odours on earth that meet.

'Tis woman's to fashion the infant mind,
To kindle its thoughts, and its hopes unbind;
To guide its young wing in the earliest flight,
And lure it to worlds of unsullied light;
To teach him to sing in his gladsome hours,
Of a Saviour's love, with an angel's powers!

'Tis woman's to bind up the broken heart,
And soften the blending spirit's smart;
With the balm that in Gilead's garden grows,
With the stream that from Calvary's fountain flows;
And to light in this world of sin and pain,
The lamp of love and of joy again. *Anon.*

WOMEN—Religious Work of.

The supposition that, under the Gospel dispensation, women are prohibited from exercising their spiritual gifts is entirely gratuitous, and is completely set aside by the plain declarations of the New Testament.

The author of the Acts of the Apostle informs us (Acts i, 14), that all "the apostles continued with one accord in prayer and supplication *with the women.*" To suppose that the men prayed in presence of the women, and not the women in the presence of the men seems to be a far-fetched and overstrained interpretation of the text. The same author says that Peter in explaining the circumstances of the day of Pentecost, refers to a prophecy in Joel, where God, by the mouth of His prophets, promises to pour out His Spirit upon the "daughters" and "handmaids," as well as upon the sons; and that "Philip, the Evangelist, had four daughters that did prophecy;" and forasmuch as none of their predictions are recorded, and as St. Paul, when speaking of "prophesying" says, in effect at least, that it means "speaking to men of edification, and exhortation, and comfort" (1 Cor. xiv, 3), therefore, Philip's daughters did speak in the public assemblies.

St. Paul says also, that "every woman, praying or prophesying with her head uncovered, dishonoureth her head," which certainly means, if it mean anything, in the presence of men: for surely it is no dishonour to a woman to pray in secret "with her head uncovered!" The same apostle says expressly in another part of his writings, that "in Christ Jesus there is neither male nor female," that is, there is no *inferiority* in the woman, nor *superiority* in the man. (See *Macknight.*) "Under the blessed Spirit of Christianity," says Dr. Clarke on this text, "they have equal *rights*, equal *privileges*, and equal *blessings;* and, let me add," says the doctor, "they are equally *useful.*" *Coles.*

WOMEN—Speaking against.

Of women it has always been known that no censure wounds so deeply, or that they resent so long, as speaking against their persons or their dress. *Dr. Johnson.*

WOMEN—Supremacy of.

The day-god sitting on his western throne,
With all his "gorgeous canopy of clouds"—
The gentle moon, that weekly disenshrouds
Her beauty when the solar glare is gone—
The myriad eyes of night—the pleasant tone
Of truant rills, when o'er the pebbled ground
Their silver voices tremble—the calm sound
Of rustling leaves in noon-tide forests lone—
The cheerful song of birds—the hum of bees—
The Zephyr's dance, that like the footing fine
Of moonlight fays, scarce prints the glassy seas,—
Are *all* enchantments! But O! what are these,
When music, poetry, and love combine
In WOMAN'S voice and lineaments divine.
D. L. Richardson.

WONDER.

Coleridge says that "in wonder all philosophy began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, and the last is the parent of devotion."

There is great inconsistency in man's wonder. He will sometimes wonder at the works of man but not at the works of God. How often does an archway of more than the ordinary span and beauty excite his "wonder;" while the arch of the heavens with a span measureless and a beauty divine is looked upon with cold indifference. A piece of human mechanism calls forth his "wonder," while the marvellous structure of his own body is seldom or ever contemplated with interest.

Some people have an obvious habit of *wondering* at almost everything they see and hear. The most common-place tale, the veriest small talk, the things that are palpably plain at the first view, excite "wonder."

False wonder ends with the utterance of words, but true wonder incites to study and research to explain away the reason of

the wonder by making things plain to the understanding. *John Bate.*

WORD (The Term)—how Applicable to Christ.

A person officiating as a medium of correspondence between the throne and its functionaries or subjects, might be styled *the Word;* or the person who should carry the commands of a general to those who should see them executed. Such an one might also be styled *the Word,* as standing in a midposition between the person holding supreme command, and those set under authority. No transference of words from a general to a special signification could be more easy, and even striking, than this. If then we assume that the person invested with mediatorial attributes and relations, is called in several passages of Scripture, "the Word," or "the Word of the Lord," because His official position is analogous to the examples just given or to others which human experience suggests —is there not a manifest propriety in its being used in this instance? and could the whole compass of language supply us with a second term in all respects so suitable as this—the Word?

G. Steward.

WORD—Effect of one.

A single remark of the Rev. C. Simeon on the blessings which had resulted from the labours of Dr. Carey, in India, first arrested the attention of Henry Martyn to the cause of missions. His mind began to stir under the new thought, and a perusal of the life of Brainard fixed him in his resolution to give himself to the missionary work among the heathen.

Harlan Page once went through his Sabbath-school to get the spiritual census of the school. Coming to one of the teachers, he said, "Shall I put you down as having hope in Christ?" The teacher replied, "No." "Then," said he, very tenderly, "I will put you down as having no hope." He closed his little book, and left him. That was enough. God gave that young man's soul no rest till he found hope through the Cross. *Anon.*

WORD OF GOD—Abideth.

On the door of the old mosque in Damascus, which was once a Christian church, but for twelve centuries has ranked among the holiest of the Mahomedan sanctuaries, are inscribed these remarkable words: "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations." Though the name of Christ has been regularly blasphemed, and the disciples of Christ regularly cursed for twelve hundred years within it, the inscription has, nevertheless, remained unimpaired by time, and undisturbed by man. It was unknown during the long reign of Mahomedan intolerance and oppression; but when religious liberty was partially restored, and the missionaries were enabled to establish a Christian church in that city, it was again brought to light, encouraging them in their work of faith and labour of love. Thus the Word of God—though it may be hid in the errors and superstitions of men, still maintains its existence, and shall ultimately come forth in the purity of light and in the vigour of youth. *John Bate.*

WORD OF GOD—a Light.

When we buffet with a baffling tempest, how gladdening is the glimmer even of a lamp seen through the drift, telling us of comfort and of home! When we have long been driven by the waves and tost, so that hope has fled and exertion become paralysed, how welcome the haven of our rest! When strangers have long been our only associates in a foreign land, where no familiar face was near to greet us with a smile, how pleasant to know

"There is an eye will mark
Our coming, and look brighter when we come;"

And how much more gladdening, that word of God which irradiates the path of a believer, a pillar of cloud by day, a pillar of fire by night! In joy or sorrow, in youth or in age, in his home, in his place of toil or of business, amid unceasing activities, or when the sands of life are ebbing low, such a man has a directory at every hour of need, a counsellor in every difficulty—enough to crown his weary life with a portion of the joy of God.

Dr. Tweedie.

WORD OF GOD—as Light.

1. Light makes manifest: see the Divine works by it. The Word of God is a revelation of God's mind, and of His saving work; discovers love to a guilty world, &c.

2. Light is clear. Through its transparent medium we behold things distinctly and fully. So the word of God is a clear medium of knowledge.

3. Light is beautiful. It is light which invests every external object in nature with its colour and hue. So all the subjects of God's word possess a celestial beauty and heavenly hue.

4. Light is pure. Water is easily defiled or poisoned. The air is liable to the influence of contagion. But light, fair emblem of its Author, ever retains its transparent purity. Such is the purity of God's word. It is as pure as the mind of its Author. "Every word of God is pure."

5. Light is universal. God has diffused

it throughout the world. It is sent for all, free for all, and enjoyed by all (except the blind). Such is the character of God's word. His gift to the whole world. It is designed for the enlightening of all. None are excluded from its benefits but those who dwell in pagan darkness, or wilfully close their eyes against it. *Burns.*

WORD OF GOD—Mysteries in the.

Nothing can be more short-sighted, nor a greater contradiction of all the ways and works of God, than the idea so often harped upon, that the Word of God, or Revelation, must be level to every one's understanding, or it would be no revelation. There is much in it, as there is in nature, which is level to no man's understanding. Thousands both enjoy, and derive much benefit from, nature, who make no pretensions to a philosophy of nature. And the Word of God is fulfilling very important ends in the spiritual culture of multitudes, who have no suspicion of a Divine Philosophy in the Word. Why, the human stomach, to say nothing of the human soul, which is in every one's possession, is by no means level to every man's comprehension. *J. Pulsford.*

WORD OF GOD—Power of the.

All human speculations have alloy about them—that Word is perfect. All human speculations fail—that Word abideth. The Jew hated it—but it lived on, while the veil was torn away from the shrine which the Shekinah had forsaken, and while Jerusalem itself was destroyed. The Greek derided it—but it has seen his philosophy effete, and his Acropolis in ruins. The Roman threw it to the flames—but it rose from its ashes, and swooped down upon the fallen eagle. The reasoner cast it into the furnace, which his own malignity had heated "seven times hotter than its wont" but it came out without the smell of fire. The Papist fastened serpents around it to poison it—but it shook them off and felt no harm. The infidel cast it overboard in a tempest of sophistry and sarcasm—but it rode gallantly upon the crest of the proud waters. And it is living still—yet heard in the loudest swelling of the storm—it has been speaking all the while—it is speaking now. The world gets higher at its every tone, and it shall ultimately speak in power, until it has spoken this dismantled planet up again into the smiling brotherhood of worlds which kept their first estate, and God, welcoming the prodigal, shall look at it as He did in the beginning, and pronounce it to be very good. *W. M. Punshon.*

WORD OF GOD—Purifying.

We must measure the benefit we receive from the word, not according to what of it remains, but according to what effect it leaves behind. Lightning, than which nothing sooner vanishes away, yet often breaks and melts the hardest and most firm bodies in its sudden passage. Such is the irresistable force of the word; the Spirit often darts it through us, it seems but like a flash and gone; and yet it may break and melt down our hard hearts before it, when it leaves no impression at all upon our memories. I have heard of one who, returning from a sermon, highly commended it to some; and, being demanded what he remembered of it answered, "Truly, I remember nothing at all; but only, while I heard it, it made me resolve to live better than ever I have done, and so, by God's grace, I will." To the same purpose I have somewhere read a story of one who complained to an aged holy man that he was much discouraged from reading the Scripture, because his memory was so slippery, that he could fasten nothing upon it which he read. The old hermit (for so as I remember he was described) bid him take an earthen pitcher and fill it with water; when he had done it, he bid him empty it again, and wipe it clean that nothing should remain in it; which when the other had done, and wondered to what this tended; "Now," saith he, "though there be nothing of the water remaining to it, yet the pitcher is cleaner than it was before; so, though thy memory retain nothing of the word thou readest, yet thy heart is the cleaner for its very passage through." *Bp. Hopkins.*

WORD OF GOD—as a Sword.

"The sword of the Spirit, which is the word of God." Thus speaks St. Paul.

1. A sword has a maker; the Word of God has an Author—the Spirit.

2. A sword has a form made after a pattern, the Word of God has a style of language, a form of moral and religious truths, fashioned after the similitude of the Divine mind.

3. A sword has a scabbard; so has the Word of God, which is the letter, the type, the paper.

4. A sword has point, edge, brightness, weight; so the Word of God has point to pierce the heart, edge to divide asunder, brightness so as to be a mirror, weight so as to be mighty to the pulling down and breaking down of strongholds.

5. A sword is for defence against enemies, so is the Word of God.

6. A sword to be of any practical use must be used; so the Word of God.

7. A sword in the hand of some persons may do mischief; so the Word of God.

8. A sword used by proper persons in a

right way, and at a right time, does great exploits; so the word of God.

John Bate.

WORDS—Bad.

Bad words are as influential as the plague and the pestilence. They have wrought more evil than battle, murder, and sudden death. They creep through the ear into the heart, call up all its bad passions, and tempt it to break God's commandments. A few bad words got into the ear of the mother of mankind, and they led her on to eat the forbidden fruit, and thus to bring death into the world.

G. Mogridge.

WORDS—Cruel.

You may tame the wild beast; the conflagration of the American forest will cease when all the timber and the dry wood is consumed; but you cannot arrest the progress of that cruel word which you uttered carelessly yesterday or this morning.

F. W. Robertson.

WORDS—Good.

Good words do more than hard speeches, as the sunbeams without any noise will make the traveller cast off his cloak, which all the blustering winds could not do, but only make him bind it closer to him.

Leighton.

WORDS—Hard.

Hard words are like hailstones in summer, beating down and destroying what they would nourish were they melted into drops. *Anon.*

WORDS—Importance of.

What is it which makes men different from all other living things we know of? Is it not speech—the power of words? The beasts may make each other understand many things, but they have no speech. These glorious things—words—are man's right alone, part of the image of the Son of God—the Word of God, in which man was created. If men would but think what a noble thing it is merely to be able to speak in words, to think in words, to write in words! Without words we should know no more of each others' hearts and thoughts, than the dog knows of his fellow dog, without words to think in; for if you will consider, you always think to yourself in *words*, though you do not speak them aloud; and without them all our thoughts would be mere blind longings, feelings which we could not understand ourselves. Without words to write in we could not know what our forefathers did—we could not let our children after us know what we do. *C. Kingsley.*

WORDS—in Use.

Out of the 50,000 words or so in the English tongue it has been found that a rustic labourer only used 300. An ordinarily educated man is supposed to use 3000 or 4000, while a great orator reaches 10,000. The Old Testament contains 5642 different words, and the works of Shakespeare about 15,000; those of Milton about 8000. *Prof. Muller.*

WORDS—Useless.

I hate anything that occupies more space than it is worth. I hate to see a load of bandboxes go along the street, and I hate to see a parcel of big words without anything in them. *Hazlitt.*

WORDS OF GREAT MEN.

Great men's words, saith one, are like dead men's shoes; he may go barefoot that waiteth for them. *J. Trapp.*

WORK—Benefit of.

Men who have half-a-dozen irons in the fire are not the men to go crazy. It is the man of voluntary or compelled leisure who mopes, and pines, and thinks himself into the madhouse or the grave. Motion is all nature's law. Action is man's salvation, physical and mental. And yet, nine men out of ten are wistfully looking forward to the coveted hour when they shall have leisure to do nothing, or something only if they feel to like it, the very siren that has lured to death many a "successful" man. He only is truly wise who lays himself out to work till life's latest hour, and that is the man who will live the longest and live to the most purpose. *Anon.*

WORK—Definition of.

Work is individual action or conduct. It comprehends whatever is done in the body,—speech and deed, sentiment and feeling. It embraces the whole range of our moral agency. It implies those particular qualities which provoke praise or condemnation. *Dr. R. W. Hamilton.*

WORK—Excess of.

As in a piece of machinery, whether a watch in the pocket or a locomotive on the railway, if it be driven beyond the powers bestowed upon it by the maker, it will break in some of its parts, and, for a time at least, be rendered useless; so with man, if his body or mind be tasked with work, whether in quantity or quality, beyond its capabilities, it will soon give way under the pressure, and require a respite for its restoration. *John Bate.*

WORK—Healthiness of.

Physical work promotes the circulation

of the blood, opens the pores of the skin, gives tone to the respiratory organs, helps the functions of digestion, strengthens the muscles, adds suppleness to the joints, enlivens the senses, quickens the nerves, regulates the passions, and benevolently tends to build up the general constitution.

Mental and moral work clears the understanding, empowers the will, keens the perception, awakens the conscience, informs the judgment, enlarges the memory, rectifies the affections. In one word, the tendency of work is to promote and sustain the mental and physical organisation in an uninterrupted action of health, until by the fiat of nature, or as the result of accident, or by the ravages of disease, it shall be broken up and dissolved in death. Man is kept in life by work, and dies either because he will not or because he cannot work.

"That like an emmet thou must ever toil,
Is the sad sentence of an ancient date—
And certes, there is for it reason great;
For though it sometimes make thee weep and wail,
And curse thy stars, and early rise and late,
Without e'en this would come a heavier bale—
Loose life, unruly passions, and diseases pale." *John Bate.*

WORK—Honorable.

Nor can I honour too highly the faithful and industrious mechanic—the man who fills up his chink in the great economy by patiently using his hammer or his wheel. For he *does* something. If he only sews a welt, or planes a knot, he helps to build up the solid pyramid of this world's welfare. While there are those who exhibiting but little use while living, might, if embalmed, serve the same purpose as those forms of ape and ibis *inside* the Egyptian caverns—serve to illustrate the shapes and idolatries of human conceit. At any rate, there is no doubt of the essential nobility of that man who pours into life the honest vigour of his toil, over those who compose the feathery foam of fashion that sweeps along Broadway; who consider the insignia of honour to consist in wealth and indolence; and who, ignoring the family history, paint coats of arms to cover up the leather aprons of their grandfathers.

Dr. Chapin.

WORK—a Law of Nature.

The law of nature is, that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge, you must toil for it; if food you must toil for it; and if pleasure, you must toil for it.

Ruskin.

WORK—the Lot of all.

Who's born to sloth? To some we find
The ploughshare's annual toil assign'd;
Some at the sounding anvil glow;
Some the swift sliding shuttle throw;
Some, studious of the wind and tide,
From pole to pole our commerce guide;
While some of genius more refin'd
With head and tongue assist mankind.
In every rank, or great or small,
'Tis industry supports us all. *Gay.*

WORK—Sphere of.

It is not probable that our mission is to beard unfaithful royalties, or to pull down the edifices which are festooned with the associations of centuries. But in the sphere of each of us—in the marts of commerce, in the looms of labour—while the sun is climbing hotly up the sky, and the race of human pursuits and competitions is going vigorously on, there is work enough for the sincere and honest workman. The sphere for personal improvement was never so large. To brace the body for service or for suffering—to bring it into subjection to the control of the master-faculty—to acquaint the mind with all wisdom—to hoard, with miser's care, every fragment of beneficial knowledge—to twine the beautiful around the true, as the acanthus leaf around the Corinthian pillar—to quell the sinward propensities of the nature—to evolve the soul into the completeness of its moral manhood—to have the passions in harness, and firmly curb them—"to bear the image of the heavenly"—to strive after "that mind which was also in Christ Jesus,"—here is a field of labour wide enough for the most resolute will. *W. M. Punshon.*

WORK—Things Made to.

Says a quaint but forcible author, there is not a man or a thing now alive, but has tools to work with. The basest of created animalcules, the spider itself, has a spinning jenny and a warping-mill and power-looms within its head; the stupidest of oysters has a Pepin's digester, with a limestone house to hold it in. *E. L. Magoon.*

WORK OF THE CHRISTIAN.

The builder builds for a century; we for eternity. The painter paints for a generation; we for ever. The statuary cuts out the marble that soon perishes; let us try to cut out the likeness of Christ, to endure for ever and ever. A hundred thousand men were employed in Egypt to construct a pyramidal tomb for a dead king; let us feel that we are engaged in a far nobler work in constructing temples for the living God. In my humble judgment, the poorest parish-school in our land, with no other ornament than the

dew-drops of the morning to gild it, and the sun-beams to shine upon it, is a nobler spectacle than the loftiest European cathedral, with its spires glistening in the setting and rising suns of a thousand years.

Dr. Cumming.

WORK OF THE LORD—Perfect.

There is not a more necessary and consolatory truth than this—reason allows it, revelation affirms it;—"the work of the Lord is *perfect.*" Whatever He does, sustains its consistency, and answers its end. Neither is there redundance nor defect. The question of degrees, the scale of dimensions, cannot alter the fact; whether the emmet or the leviathan, whether the atom or the world, each bears a stamp of entireness and self-sufficience. The most cautious inspection, the most fertile imagination, can discover no want, can suggest no improvement. You can relieve no difficulty, you can facilitate no process, you can heighten no result. The system of the individual is as faultless as that of the species, the economy of the particle as that of the universe. The grain imbedded on the shore, the star set among the constellations of the sky, in their differing ranks of constituted nature, exhibit the same matchless adjustment, fitness, and application.

Dr. R. W. Hamilton.

WORK AND REWARD.

Set it down as a fact to which there are no exceptions, that we must labour for all we have, and that nothing is worth possessing or offering to others which costs us nothing. Gilbert Wakefield tells us that he wrote his own memoirs, a large octavo, in six or eight days. It cost him nothing; and, what is very natural, is worth nothing. You might yawn scores of such books into existence; but who would be the wiser or better? We all like gold, but dread the digging. The cat loves the fish, but will not wade to catch them. *Dr. J. Todd.*

WORK IN SOME WAY.

Weep with them that weep, if you cannot relieve them. Bestow personal service, if you cannot give gold. Teach children, if you be not competent as an instructor of men. Be a support to the household if you are not able to become a pillar of the state. Be a lamp in the chamber if you cannot be a star in the sky. Gladden the circle of home if it transcend your powers to illumine the town. Talk to the few if you have no vocation to preach to the crowd. *S. Coley.*

WORKING FOR CHRIST.

The *bee-hunter* in America puts a piece of honey-comb into a box, and catches a bee. He then covers the box, and very soon the bee fills himself with honey. Being let loose, he finds his way home, and in a little time returns, but not alone. He brings his companions with him, and in turn they bring their companions, till the box is filled with a full swarm of bees. Let every Christian hearer, and Sunday-school scholar, learn a lesson from this. If they, like the bee, have tasted the good word to be sweeter than honey or the honeycomb, let them go and bring their companions and friends with them, to partake of the same benefits, till all shall have come, and God's house and school shall be filled with devout worshippers and patient learners. *Anon.*

WORKS—without Faith.

Works without faith is like a salamander without fire, or a fish without water; for though there seems to be some symptoms of life, yet they are but the presages of death. *J. Beaumont.*

WORKS OF MERCY.

Ye great men, spend not all your time in building castles in the air, or houses on the sand; but set your hands and purses to the building of the porches of Bethesda. It is a shame for a rich Christian to be like a Christmas-box, that receives all, and nothing can be got out till it be broken in pieces; or like unto a drowned man's hand, that holds whatsoever it gets. "To do good, and to distribute, forget not; for with such sacrifices God is well pleased."

Bp. Hall.

WORLD—Attachment to the.

A pagan moralist hath represented the folly of an attachment to this world, almost as strongly as a Christian could express it. "Thou art a passenger," says he, "and thy ship put into harbour for a few hours. The tide and the wind serve, and the pilot calls to thee to depart, and thou art amusing thyself, and gathering shells and pebbles on the shore, till they set sail without thee." So is every Christian, who being upon his voyage to a happy eternity, delays and loiters, and thinks, and acts, as if he were to dwell here for ever. *Jortin.*

WORLD—Corrupt.

We live in a world extremely corrupt, of which may be said, it is a monster, whose understanding is a pit of darkness; his reason a shop of malice; his will a hell, where thousands of passions outrageously infest him; his eyes are two conduit-pipes of fire, out of which fly sparks of concupiscence; his tongue, an instrument of cursing; his face a painted hypocrisy; his body a sponge full of froth; his hands harpies' talons; and, to conclude, he owns no faith,

but infidelity; no Lord but his passions; no God but his belly. *N. Caussin.*

WORLD—Creator of the.

What an honour conferred upon this world, that God should have been its Creator, and that He should have left so many expressions of Himself as its Creator! His footprints are everywhere, His handmarks are on every flower, every star, and every living creature; so that any one who will, may see them.

But how much greater honour has been conferred upon our world by having God as an inhabitant in it, walking upon its surface, seeing by its light, breathing its air, speaking its language, and dying for its sins. This honour exceeds the other; and he who contemplates this, cannot see the other by reason of the glory that excelleth. *John Bate.*

WORLD—Danger of the.

As you love your souls, beware of the world; it has slain its thousands and ten thousands. What ruined Lot's wife? The world. What ruined Achan? The world. What ruined Haman? The world. What ruined Judas? The world. What ruined Simon Magus? The world. What ruined Demas? The world. And "what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

J. Mason.

WORLD—Deceitful.

The world with stones instead of bread
Our hungry souls has often fed;
It promised health—in one short hour
Perished the fair but fragile flower;
It promised riches—in a day
They made them wings and fled away;
It promised friends—all sought their own,
And left my widowed heart alone. *Anon.*

WORLD—Fear of the.

Do not fear the power of the world. When a blind man runs against you in the street, you are not angry with him. You say, "He is blind, poor man, or he would not have hurt you." So you may say of the world, when they speak evil of Christ, "They are blind." *McCheyne.*

WORLD—Gain of the.

It is a bubble and a fantasm, and hath no reality beyond a present transient use; a thing that is impossible to be enjoyed, because its fruits and usages are transmitted to us by parts and by succession. He that hath all the world (if we can suppose such a man), cannot have a dish of fresh summer fruits in the midst of winter, not so much as a green fig; and very much of possessions is so hid, so fugacious, and of so uncertain purchase, that it is like the riches of the sea to the lord of the shore; all the fish and wealth within all its hollowness are his, but he is never the better for what he cannot get; all the shell-fishes that produce pearl, produce them not for him; and the bowels of the earth shall hide her treasures in undiscovered retirements; so that it will signify as much to this great purchaser to be entitled to an inheritance in the upper region of the air; he is so far from possessing all its riches, that he does not so much as know of them, nor understand the philosophy of her minerals. *Bp. Taylor.*

WORLD—God's Use of this.

This world, small as it is, is made use of by the Creator to illustrate principles in His Government, "to the intent that now unto principalities and powers in heavenly places may be known by the Church the manifold wisdom of God."

That this world is the smallest but two in the planetary system, is no more a valid objection to its being used for infinite purposes of wisdom, than it would be to object to the size of the slate on which La Place wrought out his logarithms for his 'Mecanique Celeste.' God is solving problems in this world with sin; the results may enter into the practical knowledge of unnumbered worlds, as the answers to problems are transferred to books of navigation, and are the confidence of them that are afar off upon the sea. Our own Lexington and Bunker Hill were not too small for transactions which brought this nation into being; nor did one field in Waterloo prove too small to have the destiny of half of Europe decided there. The cross of a Redeemer has stood here; things are associated with it which we are told "angels desire to look into." *N. Adams.*

WORLD—Good in this.

There is more sunshine than rain—more joy than gloom—more love than hate—more smiles than tears in the world. Those who say to the contrary we should not choose for our friends or companions. The good heart, the tender feelings, and the pleasant disposition, make smiles, love, and sunshine everywhere. A word spoken pleasantly is a large spot of sunshine on the heart—who has not seen its effects? A smile is like the bursting out of the sun behind a cloud to him who thought he had no friend in the wide world. The tear of affection, how brightly it shines along the dark path of life! A thousand gems make a milky-way on earth, more glorious than the glorious cluster over our heads. *Anon.*

WORLD—Holding to the.

As you will sometimes see a sere and sallow leaf hang upon the tree all through

winter, tenacious of its hold, dancing and whirling in the playful wind, out of beauty, out of grace, out of season; so you sometimes may see some worn-out, godless sinners, clinging to this world, when they have lost all their use, beauty, and goodness. *Dr. Guthrie.*

WORLD—the Light of the.

As God, in the beginning, placed the sun, moon, and stars in the firmament for the beauty and glory of the same, and for the illumination of earth; so He has placed Jesus, the Spirit, the Bible, the saints in His church for its beauty and glory, and for the enlightenment of the moral world. "I am," said Jesus, "the light of the world." The Spirit giveth light in His influences upon the mind. The Bible gives light by its teachings of holy truth; and to the saints Christ has said, "Ye are the light of the world." *John Bate.*

WORLD—Love of the.

Crates threw his gold into the sea, saying, "I will destroy thee, lest thou destroy me." If men do not put the love of the world to death, the love of the world will put them to death. *Venning.*

WORLD—No Perfection in the.

Naaman was a mighty man, but he was a leper. Every man has some *but* or other in his character, something that blemishes and diminishes him, some alloy in his grandeur, some damp to his joy; he may be very happy, very good; yet, in something or other, not so good as he should be. Naaman was as great as the world could make him; and yet, as Bishop Hall remarks, "the basest slave in Syria would not have exchanged skins with him."
M. Henry.

WORLD—Pleasures of the.

The pleasures of the world are not like the waters of the Nile, which leave, when they are gone, the germs of beauty and fertility, to bud and blossom and cheer the heart of man; on the contrary, they are like those streams polluted by the washings of poisonous minerals, depositing the seeds of death and disease to all who drink them. *Anon.*

WORLD—Prince of this.

Who is the Prince of this world? "*The Lord is king,*" cries the psalmist; "*let the earth rejoice; and let the multitude of the isles be glad thereof.*" Is the Lord, then, the Prince of this world—the Prince of those who give up their hearts to this world? Is he your Prince, your King? By right He is so, by a twofold title, as your Creator, and as your Redeemer. But so long as you continue the children of this world, He is not, in point of fact, your King He is not the king whom the children of this world honour and obey and serve. Their true king, the king whom they really honour and obey and serve, is . . . whom did Eve obey and serve, when she was beguiled by the pleasures of the senses to pluck the forbidden fruit? Whom did Cain obey and serve, when he lifted his hand against Abel? Whom did the generation before the flood obey and serve, when it repented the Lord that He had made man? Whom did the children of the plain obey and serve, when they attempted to build a tower, the top of which should reach to heaven? Whom did Esau obey and serve, when he sold his birthright? Whom did the sons of Jacob obey and serve, when they cast Joseph into the pit? Whom did Samson obey and serve, when he laid his head in the lap of Delilah? Whom did David obey and serve, when he commanded that Uriah should be set in the front of the battle, and left to die? Whom did Solomon obey and serve, when his wives turned away his heart to worship Ashtoreth and Milcom? Whom did Herod obey and serve, when he slew the children at Bethlehem? Whom did Judas obey and serve, when he betrayed his Master? Whom did Pilate obey and serve, when he gave up Him in whom he could find no fault, to be crucified? They all obeyed and served the prince of this world, the prince who, under one shape or other, reigns in the hearts of all the children of this world, swaying some by the lusts of the flesh, and others by the lusts of the eye, and others again by the pride of life. *Archdeacon Hare.*

WORLD—a Reflection of Ourselves.

This disordered universe is the picture of your own mind. We make a wilderness by encouraging artificial wants, by creating sensitive and selfish feelings; then we project everything stamped with the impress of our own feelings, and we gather the whole of creation into our pained being—"The whole creation groaneth and travaileth in pain together until now." The world you complain of as impure and wrong is not God's world, but your world; the blight, the dulness, the blank, are all your own. The light which is in you has become darkness, and therefore the light itself is dark. *F. W. Robertson.*

WORLD—Spirit of the.

The spirit of the world is for ever altering—impalpable; for ever eluding, in fresh forms, your attempts to seize it. In the days of Noah, the spirit of the world was *violence*. In Elijah's day it was *idolatry*. In the day of Christ it was *power* concentrated and condensed in the government of

Rome. In ours, perhaps, it is *the love of money*. It enters in different proportions into different bosoms; it is found in a different form in contiguous towns; in the fashionable watering-place, and in the commercial city; it is this thing at Athens, and another in Corinth. This is the spirit of the world—a thing in my heart and yours; to be struggled against, not so much in the case of others, as in the silent battle done within our own souls.

F. W. Robertson.

WORLD—a Stage.

The world is a great show which presents us various scenes and fantastic characters; princes, politicians, warriors, and philosophers; the rich, the honorable, the learned and the wise; and with these, the servant and the beggar, the poor, the weak, and the despised. Some seldom come from behind the scenes; others adorned with honour and power, are followed by a shouting multitude, and fill the world with the noises of their actions. But in a little time the scene turns and all these phantoms disappear. The king of terrors clears the stage of these busy actors, and strips them of their fictitious ornaments, bringing them all to a level, and sending them down to the grave; all the actors in a drama return to their private character when the action is over.

W. Jones.

WORLD—as a Stage.

All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first, the infant,
Mewling and puking in the nurse's arms;
And then, the whining school-boy, with his satchel,
And shining morning face, and creeping like a snail
Unwillingly to school; and, then, the lover,
Sighing like furnace, with a woful ballad
Made to his mistress' eye-brow: then a soldier,
Full of strange oaths, and bearded like the pard,
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth: and then, the justice,
In fair round belly with good capon lined,
With eyes severe, and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part: the sixth age shifts
Into the lean and slipp'red pantaloon,
With spectacles on nose and pouch on side;
His youthful hose, well saved, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound; last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion:
Sans teeth, sans eyes, sans taste, sans everything.

Shakespeare.

WORLD—Things of the.

The things of this world, like Absalom's mule, run away and leave us when we have most need of them.

Venning.

WORLD—Vanity of the.

What can all the world minister to a sick person, if it represents all the spoils of nature, and the choicest delicacies of land and sea? Alas, his appetite is lost, and to see a pebble stone is more pleasing to him; for he can look upon that without loathing, but not so upon the most delicious fare that ever made famous the Roman luxury. Perfumes make his head ache; if you load him with jewels, you press him with a burden as troublesome as his grave-stone; and what pleasure is in all those possessions that cannot make his pillow easy, nor tame the rebellion of a tumultuous humour, nor restore the use of a withered hand, or staighten a crooked finger? Vain is the hope of that man, whose soul rests upon vanity and such unprofitable possessions.

Bp. Taylor.

The greatest vanity of this world is remarkable in this, that all its joys summed up together are not big enough to counterpoise the evil of one sharp disease, or to allay a sorrow. For imagine a man great in his dominion as Cyrus, rich as Solomon, victorious as David, beloved like Titus, learned as Trismegist, powerful as all the Roman greatness; all this, and the results of all this, give him no more pleasure, in the midst of a fever or the tortures of the stone, than if he were only lord of a little dish, and a dishful of fountain water.

Bp. Taylor.

WORLD—as a Wilderness.

1. A wilderness is commonly a waste, wild, and barren place, some of which are of a vast bigness; this world is of a vast bigness, and very barren of grace and holiness.

2. A wilderness abounds with briars and thorns; so doth this world with wicked and ungodly men, who are compared to thorns and briers.

3. In a wilderness are many wild and

devouring beasts; so this world abounds with cruel and unmerciful men.

4. In a wilderness a traveller may very soon lose his way; so the Christian will if he is not watchful wander from the ways of righteousness.

5. In a wilderness commonly grow trees of divers sorts, some good and some evil; so in this world there are sinners and saints.

6. In a howling wilderness a wall of fire is necessary to preserve from wild and ravenous beasts; God on this account is said to be a wall of fire to His people in this world.

7. In a wilderness there is no tilling or sowing or reaping; so in this world there grows little or nothing, but what the carnal and natural hearts of sinners bring forth.

8. A wilderness is a solitary and desolate place; so is this world to a godly man.

Keach.

WORLD AND THE CHURCH.

Balak, the king of the Moabites, hated the camp of Israel, and bribed Balaam, a prophet, to curse them. Just thus doth the world hate the Church, and is never happier than when it can hire the ministers of the Church to turn against it and betray its interests. But it can no more succeed by its curses than the wicked Balak could; it must seduce Christians to *sin*, and then it prevails; not by its own power, but by tempting the Church to provoke the anger of God. When Balaam found that he could prevail nothing by his sacrifices and enchantments, then he gave counsel to Balak to corrupt the people of the camp with fornication; and that soon answered the purpose. *W. Jones.*

WORLDLINESS—Definition of.

Now to define what worldliness is. Remark that it is determined by the *spirit* of a life, not the objects with which the life is conversant. It is not the "flesh," nor the "eye," nor "life," which are forbidden but it is the *lust* of the flesh, and the *lust* of the eye, and the *pride* of life. It is not this earth nor the men who inhabit it, nor the sphere of our legitimate activity, that we may not love; but the way in which the love is given which constitutes worldliness. *F. W. Robertson.*

WORLDLINESS—Description of.

Worldliness is the attractive power of something present in opposition to something to come. It is this rule and tyranny of the present, that constitutes Demas a worldly man.

In this respect worldliness is the spirit of childhood carried on into manhood. The child lives in the present hour—to-day to him is everything. The holiday promised at a distant interval is no holiday at all—it must be either now or never. Natural in the child, and therefore pardonable, this spirit when carried on into manhood, of course—is worldliness. The most distinct illustration given us of this is the case of Esau. Esau came from the hunting-field worn and hungry; the only means of procuring the tempting mess of his brother's pottage was the sacrifice of his father's blessing, which in those ages carried with it a substantial advantage; but that birthright could be enjoyed only after *years*—the *pottage* was *present*, near and certain; therefore he sacrificed a future and higher blessing, for a present and lower pleasure. For this reason Esau is the Bible type of worldliness; he is called in Scripture a profane, that is, not distinctly a vicious, but a secular or worldly person—an overgrown child; impetuous, inconsistent; not without gleams of generosity and kindliness, but over-accustomed to immediate gratification.

F. W. Robertson.

WORLDLINESS—Stream of.

As a river leads a man through sweet meadows, green woods, fertile pastures, fruit-laden fields, by glorious buildings, strong forts, famous cities, yet at least brings him to the salt sea; so the stream of this world carries along through rich commodities, voluptuous delights, stately dignities, all possible content to flesh and blood, but after all this brings a man to death, after death to judgment, after judgment to hell. *T. Adams.*

WORLDLING—Belief of the.

He believes that the fleeting pleasures of the flesh are more substantial and precious than the enduring joys of the Spirit—that the fitful admiration and favour of feeble man are more to be desired than the grace and love of Almighty God; that earth is truer and more real than heaven; that a life of a few years is longer and of more importance than a life through eternity; that the scarred and bloated carcase of sin, with its death's head, and its stinging snakes coiling restlessly around it, is lovelier and more to be desired than the pure and radiant beauty of Holiness.

Archdeacon Hare.

WORLDLING—Choice of the.

Man would sit down at this world; God bids him sell it and purchase a better. Just as a father, who hath in his hand an apple, and a piece of gold under it: the child comes, and with pulling gets the apple out of his father's hand; his father bids him throw it away and he will give him the gold for it; which the child utterly re-

fusing, eats it and is troubled with worms. So is the carnal and wilful man with the worm of the grave in this world, and the worm of conscience in the next.

George Herbert.

WORLDLING—Covetous.

It is said that among the recent discoveries at Pompeii was a woman in the act of gathering in her apron, rings, bracelets, and other valuable articles of jewellery. It would seem that some wealthy persons, aware of the coming destruction, had made their escape, and left these things behind as worthless in comparison with life; but she, hoping to save both, delayed the time of her flight, and, alas! was overwhelmed in the terrific judgment, and so lost her life and her jewels. How forcibly may this remind us of covetous worldlings, who, while God's people in the last day shall make haste, like Lot, to escape to the mountain of the Lord, they shall be seeking and toiling to accumulate the perishable things of earth, when the conflagration of the world shall break upon them, and they and their possessions shall be consumed together. *John Bate.*

WORLDLING—Envying the Rich.

How apt many are at the sight of a rich worldling, to envy him for what he hath; but for my part, I rather pity him for what he wants; he hath a talent, but it wants improvement; he hath a lamp, but it wants oil; he hath a soul, but it wants grace; he hath a star, but it wants the sun; he hath the creature, but wants the Creator. In his life he doth float upon a torrent of vanity, which empties itself into an ocean of vexation; and after death then take this unprofitable servant, bind him hand and foot, and cast him into outer darkness; go set his soul adrift for ever in an impetuous lake of fire and brimstone. Where now is the object of your envy? It is not his silver that will now anchor him, nor his gold that shall land him, nor his friends that can comfort him; therefore if he be worth the envying, who is worth the pitying? If this be felicity, then give me misery. Lord! rather make me poor with a good heart, than rich with a bad conscience. *Anon.*

WORLDLINGS—Misery of Rich.

We see the most rich wordlings live the most miserably, slaved to that wealth whereof they keep the key under their girdles. *Esuriunt in popina*, as we say, —they starve in a cook's shop. A man would think, that if wealth could do any good, it could surely do this good, keep the owner from want, hunger, sorrow, care. No, even these evils riches do not avoid, but rather force on him. Whereof is a man covetous but of riches? When these riches come, you think he is cured of his covetousness; no, he is more covetous; though the desires of his mind be granted, yet this precludes not the access of new desires to the mind. So a man might strive to extinguish the lamp by putting oil into it, but this makes it burn more. And as it is with some, that thirstily drink harsh and ill-brewed drinks, have not their heat allayed, but inflamed; so this worldling's hot eagerness of riches is not cooled, but fired by his abundance. *T. Adams.*

WORLDLINGS—Two.

Lo! here spread out the plains of heavenly light,
And narrow way, that ends where all is bright.
Behold, with globes upon the lightsome green,
To different work address'd, two men are seen.
With careless ease one rolls his globe along,
And follows after full of mirth and song;
The other strives to move his world's vast weight,
Up-hill, toward the brightly shining gate;
He strives in vain; the globe, though in the track,
Still downward tending, drives him farther back,
And though they seem contrary roads to go,
They meet together in the vale below.
Thus some pursue an open course of sin;
Some Christ profess, yet hold the world within.
Though these appear to play a different game,
Their fate is equal, and their end the same.

W. Holmes.

WORLDLY CARES—Immersed in.

We keep ourselves in such a continual hurry and crowd of cares, thoughts, and employments about the things of the body, that we can find little time to be alone, communing with our own hearts about our great concernments in eternity. It is with many of us as it was with Archimedes, who was so intent upon drawing his mathematical schemes, that though all the city was in alarm, the enemy had taken it by storm, the streets filled with dead bodies, the soldiers come into his particular house, nay, entered his very study, and plucked him by the sleeve, before he took any notice of it. Even so, many men's hearts are so profoundly immersed and drowned in earthly cares, thoughts, projects, or pleasures, that death must come to their very houses, yea, and pull them by the sleeve, and tell them its errand, before they will begin to awake, and come to a serious consideration of things more important. *Flavel.*

WORLDLY COMPANY—Christian in.

It is not for him to lend the sanction of his presence to a meeting with which he could not sit till its final termination. It is not for him to stand associated, for a single hour, with an assembly of men who begin with hypocrisy, and end with downright blackguardism. It is not for him to watch the progress of coming ribaldry, and to hit the well-selected moment, when talk and turbulence and boisterous merriment are on the eve of bursting forth upon the company, and carrying them forward to the full acme and uproar of enjoyment. It is in vain to say he has sanctioned only a part of such an entertainment; he has as good as given his connivance to the whole of it; and left behind him a discharge in full of all its abominations, and, therefore, be they who they may, it is his part to keep as purely and indignantly aloof from such society as this, as he would from the vilest and most debasing associations of profligacy. *Dr. Chalmers.*

WORLDLY GLORY—Shadowy.

Worldly glory is but a breath, a vapour, a froth, a phantasm, a shadow, a reflection, an apparition, a very nothing. Like the incubus or nightmare in a dream, you imagine it a substance, a weight; you grasp at it, and awake, and 'tis nothing! Pleasure and wealth will abide a sense or two—the one a touch or taste, the other a sight of the eyes; but this of glory can neither be felt, seen, nor understood.

T. Brooks.

WORLDLY GREATNESS—Disappointment of.

Look at the tender climbing plant of summer; it takes hold of some object, and creeps along upward till its tendrils shoot high and beautifully into the air: but the prop is taken away, and there it stands, reaching out its fingers for something to fasten upon—full of life and vigour still, but sinking because its support is taken away, and falling like a worthless weed to the ground. Such, even at the very moment of its greatest vigour, is often the state of those who seek worldly greatness. Look at all history: when were its great men so wretched, as when they had attained the highest point of exaltation! "He has gained everything," said a companion of Napoleon, when he was in the zenith of prosperity, "and yet he is unhappy." *Lewis.*

WORLDLY HAPPINESS—Unsatisfying.

The prodigal son tried to satiate his appetite with husks. A husk is an empty thing; it is a thing which looks extremely like food, and promises as much as food; but it is not food. It is a thing which when chewed will stay the appetite, but leaves the emaciated body without nourishment. Earthly happiness is a husk. We say not that there is no satisfaction in the pleasures of a worldly life. That would be an overstatement of the truth. Something there is, or why should men persist in living for them? The cravings of man's appetite may be stayed by things which cannot satisfy him. Every new pursuit contains in it a new hope; and it is long before hope is bankrupt. But, my brethren, it is strange if a man has not found out long before he has reached the age of thirty, that everything here is empty and disappointing. The nobler his heart, and the more unquenchable his hunger for the high and the good, the sooner will he find that out. Bubble after bubble bursts, each bubble tinted with the celestial colours of the rainbow, and each leaving in the hand which crushes it a cold, damp drop of disappointment. All that is described in Scripture by the emphatic metaphor of "sowing the wind and reaping the whirlwind," the whirlwind of blighted hopes and unreturned feelings, and crushed expectations—that is the harvest which the world gives you to reap.

F. W. Robertson.

WORLDLY NAME.

A great name of worldly glory is but like a peal rung on the bells; the common people are the clappers; the rope that moves them is popularity; if you once let go your hold and leave pulling, the clappers lie still, and farewell honour. *T. Adams.*

WORLDLY PLEASURES—Unsatisfying.

We might ask the *statesman*, and as we wished him a happy new year, Lord Dundas would answer, "It had need to be happier than the last, for I never knew one happy day in it." We might ask the successful *lawyer*, and the wariest, luckiest, most self-complacent of them all, would answer, as Lord Eldon was privately recording when the whole bar envied the Chancellor; "A few weeks will send me to dear Encomb, as a short resting-place between vexation and the grave." We might say to the *golden millionaire*, "You must be a happy man, Mr. Rothschild." "Happy! me happy? What! happy, when just as you are going to dine, you have a letter put into your hand, saying, 'If you do not send me £500, I will blow your brains out.' Happy! when you have to sleep with pistols at your pillows!" We might ask the *clever artist* (David Scott), and our gifted countryman would answer, of whose latter days a brother writes, "In the studio all the pictures seemed to stand up like enemies to receive me." This joy

in labour, this desire for fame, what have they done for him? The walls of this gaunt sounding place, the frames, even some of the canvasses are furred with damp. In the little library where he painted last, was the "Nepenthe" written interrogatively, with white chalk on the wall. We might ask the world-famed *warrior*, and get for our answer the "Miserere" of the emperor monk, or the sigh of a broken heart from St. Helena. We might ask the *brilliant courtier*, and Lord Chesterfield would tell us, "I have enjoyed all the pleasures of the world, and I do not regret their loss. I have been behind the scenes; I have seen all the coarse pulleys and dirty ropes which move the gaudy machines; and I have seen and smelt the tallow candles which illuminate the whole decorations, to the astonishment of an ignorant audience." We might ask the dazzling wit, and faint with a glut of glory, yet disgusted with the creatures that adored him, Voltaire would condense the essence of his existence into one word, "Ennui." And we might ask the *world's poet*, and we should be answered with an imprecation by that splendid genius, who "Drank every cup of joy, heard every trump of fame; drank early, deeply drank, drank draughts that might have quenched common millions; then died of thirst, because there was no more to drink."

Dr. J. Hamilton.

WORLDLY RICHES.

Worldly riches are like nuts; many clothes are torn in getting them, many a tooth broke in cracking them, but never a belly filled with eating them. *Venning.*

WORLDLY AND SPIRITUAL THINGS.

The man who seeks first the things of this world in preference to those which are spiritual, is like the man who should build a pyramid with its apex on the ground, and its base in the air, which, before he had proceeded far, would tumble over and crush him under its ruins.

John Bate.

WORLDLY THINGS—Abuse and use of.

If you would use the world as not abusing it, consider, that in abusing the things of the world, you do pervert the end of God in giving you the things of the world; for the end that God aims at is, that every creature should lead you to the Creator, that thereby you may the more admire His goodness, and advance His praise and glory. He looks that every blessing He bestows upon you, should be as a perspective glass, through which you may have a clearer sight and view of Himself, though you are at a great distance from Him. In 1 Tim. iv, 4, "Every creature of God is good, and to be received with thanksgiving." As doves, every grain they pick look upward, so should Christians; and therefore if thou dost abuse any of His creatures, thou dost pervert the end of the Most High. God did ordain food for thy use, to satisfy thy hunger, and not to feed thy gluttony. He gave thee drink to extinguish thy thirst, and not to provoke thee to drunkenness. God gave thee apparel to cover thy nakedness, and to keep thee warm, and not to be an instrument of pride in thee, and so of any other comfort. *Christopher Love.*

WORLDLY THINGS—Beauty of.

The beauty of all worldly things is but as a fair picture drawn upon the ice, that melts away with it. The fashion of this world passeth away. *Jeremiah Burroughs.*

WORLDLY THINGS—Deception of.

It is said there is a fiery light which appears in marshy places, floating just above the surface of the earth, so volatile in its nature that the least breath moves it, and consequently those who rush towards it most eagerly, create a current of air which drives it from them, and it thus leads them on to miry places for their destruction; while if they would quietly sit down it might float near them, or rest upon them when there was no agitation in the atmosphere to repel it. So is it with the great things of this world, they often fly from the face of those who pant most anxiously in the chase of them; they frequently rest upon those who reach after them with calm and persevering industry.

Lewis.

WORLDLY THINGS—in a Dying Hour.

When Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, &c., at Hampton Court, what ideas did they awaken in the mind of that great man? Instead of a flattering compliment that was expected, "Ah! David, David!" said the Doctor, "these are the things which make a death-bed terrible!"

J. Whitecross.

WORLDLY THINGS—Fading.

As withereth the primrose by the river,
 As fadeth summer's sun from gliding fountains,
As vanisheth the light blown bubble ever,
 As melteth snow upon the mossy mountains;
So melts, so vanishes, so fades, so withers
The rose, the shine, the bubble, and the snow,
Of praise, pomp, glory, joy (which short life gathers),
Fair praise, vain pomp, sweet glory, brittle joy!

The withered primrose by the mourning river,
The faded summer's sun, from weeping fountains,
The light blown bubble, vanished for ever,
The molten snow upon the naked mountains,
Are emblems that the treasures we uplay,
Soon wither, vanish, fade, and melt away.
H. King.

WORLDLY THINGS—Grasping after.

The avaricious often overreach themselves, and obtain bankruptcy rather than wealth; and the politician often grasps at office too eagerly, and like a man stretching out his hand too fast and too far, oversets himself in the mire of infamy and disappointment. The best way for us to gain and enjoy the gifts of earthly good is to let them come to us while in the way of duty, without much anxiety on our part for them. These painted butterflies of the world are beautiful indeed, and to be admired in their place, but grasped eagerly they are crushed in the hand, while wooed quietly they may settle by our side and be made our own. *Lewis.*

WORLDLY THINGS—Lawful Use of.

There is a lawful use God allows of these outward things, but the sin is in the excess. The bee may suck a little honey from the leaf, but, put it in a barrel of honey, and it is drowned. The wicked are thus characterised:—"They mind earthly things." They are like Saul, hid among the stuff. We should be as eagles, flying aloft towards heaven; and not as serpents creeping upon the earth, and licking the dust. *T. Watson.*

WORLDLY THINGS—Perishing of.

When Alexander saw himself wounded and in danger of death, he then saw the vanity of those flatterers that would have persuaded him he was a god. So when we see those things upon which we set our hearts, as if our chief good, as if a deity were in them, to be wounded and ready to perish, let us learn to alter our thoughts of them, to take off our hearts from them. *Jeremiah Burroughs.*

WORLDLY THINGS—Stooping to.

Plutarch saith of Themistocles that he accounted it below his state to stoop to take up the spoils (though chains of gold) which the enemy had scattered in the way, but said to one of his followers, "Thou mayest, for thou art not *Themistocles.*" It is for worldly spirits; it is below the state of heaven-born spirits to stoop to worldly things. Worldlings may, they are not *Themistocles*, they are not saints. *Venning.*

WORLDLY THINGS—Uncertainty of.

"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they flee away as an eagle towards heaven" (Prov. xxiii, 5). You would think him an absurd man who, when he sees an eagle in his field, would take great care how to fence it in there, whereas no fence can secure it, make it as high as he can. The eagle, when she list, will make use of her wings, and fly away; she will do it certainly. Such winged things are the enjoyments of this life. There is nothing so certain as our utter uncertainty of having them or keeping them. *D. Clarkson.*

WORSHIP OF GOD—with the Body.

God is to be worshipped with the body as with the mind; for He made both, redeemed both, and will glorify both. But there are amongst us those who have banished the worship of the body out of our churches; to bow their knees, or to stand upright in some of the more solemn acts of worship, is thought superstitious; and they measure the purity of religion by its rusticities and indecencies, and think that they are never got far enough from Rome, unless they oppose all decent customs of the civilised world. As if the eternal majesty of heaven was to be approached contrary to the custom of all nations, the devotion of churches, and the common sense of all mankind. The devotion of such resembles the superstition of those Pagans that Strabo mentions, that offered none of the flesh of their sacrifice unto their gods, but affirmed that the gods were content with the blood only, as if they had no regard to the externals of their worship. The behaviour of some of us in the time of God's worship, would not become us in the presence of our governors. But customary and universal faults are not so easily reformed, and some of them, the more they are reproved, the more incurable they become. *Monro.*

WORSHIP OF GOD—False.

As if a stranger coming into a country mistakes a subject for the prince, and pays that reverence to the subject which is due to the prince, though he mistakes the object, yet he owns an authority; or if he pays any respect to the true prince of that country after the mode of his own, though appearing ridiculous in the place where he is, he owns the authority of the prince; whereas the omission of all respect would be a contempt of majesty. And therefore, the judgments of God have been more signal upon the sacrilegious contemners of worship among the heathens, than upon those that were diligent and devout in

their false worship; and they generally owned the blessings received, to the preservation of a sense and worship of a deity among them. Though such a worship be not acceptable to God, and every man is bound to offer to God a devotion agreeable to his own mind, yet it is commendable, not as worship, but as it speaks an acknowledgment of such a being as God, in His power in creation, and His beneficence in His providence. *Charnock.*

WORSHIP OF GOD—Nature of the.

1. Is He a *Saviour?* Then we should come to Him as sinners; for sinners only need a *Saviour*. All others will be rejected. If you do not need a Saviour, you do not need the true God, and can neither know nor worship Him. All have sinned and come short of His glory; all are guilty and not a son of Adam can approach a holy God, except as a sinner condemned, guilty, cursed, seeking salvation, and mercy, and pardon, and grace, from a Saviour. There can be no acceptable worship until we are convinced of sin, and humbled on account of it.

2. Is God a *Father?* Then we should worship Him as children. Reconciled to Him as a Saviour, pardoned, accepted, justified, there is no more condemnation, for us who believe, and so we can look up to the great God, and call Him Father (Rom. viii, 14—17; Gal. iv, 6, 7).

3. Is He a *Spirit?* Then "we must worship Him in spirit and in truth." Whether as a Saviour, a Father, or the Great God, He will accept only the worship of the mind, the heart, the understanding. An idol god might be satisfied with the bended knee and uplifted hand, but our God looks on the heart. "My son, give me thy heart." A legal master would be content with outward obedience, but our God requires His law to be written on our hearts because He is a Spirit.

Dean Close.

WORSHIP OF GOD—Place of the.

It was formerly, and for hundreds of years, only in one place where God would be worshipped (Deut. xii, 5; v. 13, 14; Exod. xxv, 21, 22). Salvation was then confined to the Jews, and where the ark of the covenant, and the high priest, and the altar, and all the symbols of salvation were—there, and there only, would God be worshipped. Thither "the tribes of the Lord went up," and when banished from that place, they worshipped "*towards it.*" So Solomon prayed at the dedication of the temple (1 Kings viii, 35—38, 42). So Daniel in captivity in Babylon, threw open his window, "and prayed towards Jerusalem" (Dan. vi, 10). "I will worship toward Thy holy temple." There the great God actually dwelt in the Holy of Holies, and only there would He be worshipped.

But our Lord teaches the woman of Samaria that this whole system of local worship was passing away. "The hour was coming"—nay, "was come"—when the mountain of Samaria would be as holy as Mount Zion; the Steppes of Russia and the Prairies of America as sacred as the land of Canaan; when neither in one place more than in another would God be worshipped, but anywhere and everywhere, "Where two or three are gathered together in my name, there am I in the midst" (Matt. xviii, 20). That is my Church, my temple, my holy mountain, in the midst of the hearts of my praying people. "To all that in every place call upon the name of Jesus Christ our Lord" (1 Cor. i, 2). *Dean Close.*

WORSHIP OF GOD—Pleasures of the.

I know of no pleasure so rich, none so pure, none so hallowing in their influences, and constant in their supply, as those which result from the true and spiritual worship of God. Pleasant as the cool water brooks are to a thirsty hart, so pleasant will it be to us to approach unto the living God. *R. Watson.*

WORSHIP OF GOD—Spiritual.

As the strength of sin lies in the inward frame of the heart, so the strength of worship in the inward complexion and temper of the soul. Shadows are not to be offered instead of substance. God asks for the heart in worship, and commands outward ceremonies, as subservient to inward worship, and goads and spears unto it. What value had the offering of the human nature of Christ been, if He had not had a Divine nature to qualify Him to be the Priest? And what is the oblation of our bodies, without a priestly act of the spirit in the presentation of it? To offer a body with a sapless spirit, is a sacrilege of the same nature with that of the Israelites when they offered dead beasts. One sound sacrifice is better than a thousand rotten ones.

Charnock.

WORTH—Neglected.

Full many a gem, of purest ray serene,
The dark unfathom'd caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air.

Gray.

Ah me! full sorely is my heart forlorn,
To think how modest worth neglected lies;
While partial fame doth with her hosts [adorn

Such deeds alone as pride and pomp disguise—
Deeds of ill sort, and mischievous emprise. *Shenstone.*

WRATH OF GOD.

A timerous man can fancy vast and terrible fears, fire, sword, tempests, racks, furnaces, scalding lead, boiling pitch, running bell-metal, and being kept alive in all these to feel their torment; but these come far short of the wrath of God; for, first, there are bounds set to the hurting power of a creature; the fire can burn, but it cannot drown; the serpent can sting, but he cannot tear in pieces. Secondly, the fears of the heart are bounded within those narrow apprehensions, which itself can frame of the hurts which may be done. But the wrath of God proceeds from an infinite justice, and is executed by an omnipotent and unbounded power, comprising all the terror of all other creatures (as the sun doth all other light) eminently and excessively in it; it burns, and drowns, and tears, and stings, and bruises, and consumes, and nature can feel much more than reason is able to comprehend.
Bp. Reynolds.

WRATH OF GOD.—Restrained.

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the higher the stream is stopped, the more rapid and mighty is its course, when once it is let loose. If God should only withdraw His hand from the flood-gate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it. *Jonathan Edwards.*

WRATH OF GOD—why Restrained.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood. *Ibid.*

WRONG—Imagining.

We make ourselves more injuries than are offered to us; they many times pass for wrongs in our own thoughts, that were never meant so by the heart of him that speaketh. The apprehension of wrong hurts more than the sharpest part of the wrong done. *Feltham.*

WRONG—Resistance of.

As it is said that ferocious animals are disarmed by the eye of man, and will dare no violence, if he but steadily look at them, so it is when right looks upon wrong. Resist the devil, and he will flee from you; offer him a bold front, and he runs away. He goes, it may be, uttering threats of rage, but yet he goes. *Bushnell.*

WRONG—Revenging a.

To revenge a wrong is easy, usual and natural, and as the world thinks, savours of nobleness of mind; but religion teaches the contrary, and tells us it is better to neglect than to requite it. *J. Beaumont.*

WRONG THINGS.

'Tis wrong to sleep in church; 'tis wrong to borrow
What you can never pay; 'tis wrong to touch
With unkind word the heart that pines in sorrow;
'Tis wrong to scold too loud; to eat too much;
'Tis wrong to put off acting till *to-morrow*.
J. T. Watson.

Y.

YEAR—the Dying.

If we might for a moment personify the dying year in his last days, we should picture him a little shrivelled old man—shrivelled as one of his grandsire's winter pippins—piping in the shrill treble of extreme age, and uttering an experience strongly resembling that of human life. "Listen to me, mortals!" he might say, with the same emphasis with which the old, wise by experience, say the like to the young, who will never be wise without it: "Listen to me, ye mortals! for I also am of the race of the ephemerals. I had my sturdy youth, when it seemed that my life would never end; and I dug, and ploughed, and planted, and enjoyed my jocund prime and my golden summer; and I decked myself in the garlands of May, and reaped the yellow harvest, and gathered the purple vintage of autumn; but scarcely had I attained the object of my desires, and secured the plenty for which I laboured, than I found the shadows lengthening, and the days shortening, and my breath growing short with them, and decrepitude coming upon me, and the days at hand of which I said, 'I have no pleasure in them.' I have laid up riches and know not who shall gather them; have planted trees which must shade far distant

years, and stored the vintage of which other years must drink." *H. Rogers.*

YOUNG—Care of the.

A gentleman was once walking over the farm of his friend, and observing the very superior sheep which he had, he asked him how it was he came to have them so fine? His reply was, "I take care of my lambs, sir?" What an important lesson this teaches fathers, mothers, teachers, and ministers! If we want the future generation to be sober, wise, religious, let us take care of them while they are children. The florist and gardener take care of the buds and blossoms, in order that the fruit may be good. So let all they who have in any way the charge of the young pay particular attention to their physical, moral, social, mental, and religious training, so that their subsequent years may bear good fruit to the world and to God.

John Bate.

YOUTH—Allurements of.

How richly glows the water's breast
Before us, tinged with evening's hues,
While, facing thus the crimson west,
The boat her silver course pursues!
And see how dark the backward stream,
A little moment past so smiling,
And still, perhaps, with faithless gleam,
Some other loiterers beguiling!

Such views the youthful soul allure;
But, heedless of the following gloom,
He deems their colours shall endure
Till peace go with him to the tomb.
And let him nurse his fond deceit;
And what if he must die in sorrow?
Who would not cherish dreams so sweet,
Though grief and pain may come to-morrow? *Wordsworth.*

YOUTH—Conversion of.

Of 507 students, at six theological institutions in the States, 313 were instructed in the Sabbath-schools, and the average age of their conversion was sixteen years. In a single town 500 persons were received into a church in forty years; more than 400 of these were children of pious parents, and most of them embraced the Gospel in early life. In a revival which took place in Lewisburg, Virginia, there were converted and joined the church 79, or 47 per cent., from the age of ten to twenty years; from twenty to thirty years there were 48, or 28 per cent. During eleven years, there were converted in the Sabbath-schools of the M. E. Church, United States, 143,867. *John Bate.*

YOUTH—Duration of.

Youth is a flower that soon withereth; a blossom that quickly falls off; it is a space of time in which we are rash, foolish, and inconsiderate, pleasing ourselves with a variety of vanities, and swimming, as it were, through a flood of them. But ere we are aware, it is past, and we are in middle age, encompassed with a thick cloud of cares, through which we must grope.

Boston.

YOUTH—Excesses of.

The excesses of youth are drafts upon our old age, payable with interest about thirty years after date. *Colton.*

YOUTH—Flight of.

Oh! what a world of beauty fades away
With the wing'd hours of youth! *Dawes.*

YOUTH—Gladness of.

There's a gladness in the voice of youth,
and its song 'mid summer bowers,
When the sun is on its golden car, and
the dew upon the flowers;
It comes like our own voices back from a
past and happy scene,
So fair that nothing after is so fair as what
has been.

There's a gladness in the look of youth,
and its smile of friendly glee,
When it meets with gladness like its own,
as simple and as free;
It warms our bosoms like the thought of
those that with us dwelt,
Ere friendship to another shrine than
friendly hearts had knelt.

There's a gladness in the step of youth,
and its bearing frank and high,
That the proudest despot of the earth
would tremble to defy;
We follow it as if it led to the very moun-
tain's side,
Where we chased the bold stag in its speed,
and the eagle in its pride.

There's a gladness in the sleep of youth,
and its calm unbroken rest,
With the dew of blessing on its head from
the fountain in its breast;
There's nothing in our after years of weari-
ness like this,
Till when the heart is young again in its
sabbath year of bliss. *H. Stebbing.*

YOUTH—Learning in.

Daniel Webster once told a good anecdote in a speech. When asked where he got it, he said, "I have had it laid up in my head for fourteen years, and never had a chance to use it till to-day."

My little friend wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible or the Catechism. The answer is this: Sometime you will need that very thing. Perhaps it may be twenty years before

you can make it fit in just the right place. But it will be just in place sometime, and then if you don't have it, you will be like the hunter who had no ball in his rifle when a bear met him.

"Twenty-five years ago, my teacher made me study surveying," said a man who had lately lost his property, "and now I am glad of it. It is just in place. I can get a good situation and high salary." The Bible and Catechism are better than that. They will be in place as long as we live. *Anon.*

YOUTH—in Old Age.

John Wesley preached on an average, *fifteen sermons a week.* Instead of breaking down under it, when seventy-three years old he writes that he is far abler to preach than when three-and-twenty. His brow was then smooth, his complexion ruddy, and his voice strong and clear, so that an audience of thirty thousand could hear him without difficulty. This vigour he ascribes to continual travel, early rising, good sleep, and an even temper. "I *feel* and *grieve*, but by the grace of God I *fret* at nothng." *Dr. Stevens.*

YOUTH—Pleasures of.

It is a striking proof of the wisdom and goodness of Providence that the world commonly puts on its most smiling aspect to welcome our entrance. The charm of novelty makes every object which we then behold an object of delight. All around is wonder, enchantment, and ecstasy. Everything we see, and everything we hear, is capable of attracting the attention, and soothing the heart. In short, the first scenes of our existence may be considered as the empire of pleasure, and her favorite residence. And for what end was this ordained, but that, at the period when we are least capable of conducting affairs of importance, and most free from the avocations of business and the cares of life, impressions of cheerfulness and joy might be stamped upon the mind—that the social principles, nourished by giving and receiving pleasure, might be strengthened and improved; and that stores of gratitude and love to our Great parent might be laid up within the soul from so long a train of recollected blessings? These are virtues for which the rigid and austere are not always the most remarkable; yet, what is there left which deserves the name of virtue, when the cheerful services of our fellow-creatures and of our Maker is wanting? Nature, therefore, clearly points out (as the God of nature ordained) that cheerfulness, gaiety, and pleasure, accompanied with innocence and virtue, should preside over the early stages of life.

Observe, then, and admire the benignity of your Creator! Let every new-born hope and heartfelt joy that childhood or youth inspires, open in your breasts the springs of pious gratitude, and increase the generous spirit of universal benevolence. *Houghton.*

YOUTH—Pre-occupation of.

You remember the coachman who said to the gentleman on the box, "Do you see that off leader there, sir?" "Yes; what of him?" "He always shies, sir, when he comes that 'ere gate. I must give him something to *think on.*" No sooner said than up went the whirling thong, and came down full of its sting on the skittish leader's haunches. He had "something else to think on," no time for panic or effected panic, and flew past the gate like lightning. If we can but give youth, in time, "something else to think on," we may keep out of their minds, by pre-occupation, more evil than we can ever directly expell. *H. Rogers.*

YOUTH—Protection of.

Proprietors rear strong fences round young trees, while they leave aged forests to take their chance. Permit not the immortal to be twisted at the very starting of its growth, for the want of such protection as it is in your power to afford. *Arnot.*

YOUTH—Retrospect on.

The retrospect on youth is too often like looking back on what was a fair and promising country; but is now desolated by an overwhelming torrent, from which we have just escaped.

Or it is like visiting the grave of a friend whom we had injured, and are precluded by his death from the possibility of making him an atonement. *J. Foster.*

YOUTH—Transitory.

Youth is not like a new garment, which we can keep fresh and fair by wearing sparingly. Youth, while have it, we *must* wear daily, and it *will* fast wear away. *Ibid.*

YOUTHFUL ENERGY.

How precious a thing is youthful *energy* if only it could be preserved entirely *englobed*, as it were, within the bosom of the young adventurer, till he can come and offer it forth a sacred emanation in yonder temple of truth and virtue. But alas! all along as he goes towards it, he advances through an avenue, formed by a long line of tempters and demons on each side, all prompt to touch him with their conductors, and draw this Divine electric element, with which he is charged, away. *Ibid.*

YOUTHFUL PIETY.

Zenzindorf, when a boy, used to write little notes to the Saviour, and throw them out of the window, hoping that He would find them; such were his thoughts of Jesus and his love to Him. *Phelps.*

The first breath of morn is sweeter than the last breath of evening. The earliest snowdrop is lovelier than the latest rose. As the first-fruits of the ground, and the firstlings of the flock, were offered up to the Lord in the olden time, so offer up to Him your youthful affections and your youthful service.

"The first, the first!—oh, nought like it
Our after years can bring,
For summer hath no flowers so sweet
As those of early spring.

The early storm that strips the tree
Still wildest seems and worst;
Whate'er hath been again may be,
But never as at first." *G. Mogridge.*

YOUTHFUL PIETY—Importance of.

If the tree is permitted to grow up and to grow old, with the intention of making it new then, there is danger lest through storms, or fire, or war, it may be suddenly destroyed. And even though it were protected from all these risks, it is strange that any one should deliberately desire that the soil and sun and air should be enjoyed by that tree, and wasted in bearing bitter fruit all the days of its strength, and only made a good tree in its old age, when it scarcely has sap sufficient in its veins to bear any fruit at all. See, reader, in this plain parable, how foolish, how false, how blasphemous, is the desire that throbs cowardly and covertly in many young hearts, to waste the broad sunny surface of life in sin, and throw a narrow stripe of its withered, rugged edge at last as an offering to God. If you have no desire to be good and do good throughout the life on earth that lies before you, how can you desire to be good and do good in the eternity that lies beyond? Be not deceived. He who is weary of sin, wants to be quit of it now, and instantly to enjoy a new life. He who says he wants to be holy, but would rather put off the date of the change, lies to himself and to the world and to God. *Arnot.*

YOUTHFUL RECOLLECTIONS.

Be it a weakness, it deserves some praise,
We love the playplace of our early days;
The scene is touching, and the heart is stone,
That feels not at that sight, and feels at none.
The wall on which we tried our graving skill;
The very name we carv'd subsisting still;
The bench on which we sat while deep employed,
Though mangled, hack'd, and hew'd, not yet destroy'd;
The little one's unbuttoned, glowing hot,
Playing our games, and on the very spot;
As happy as we once, to kneel and draw
The chalky ring, and knuckle down at taw;
To pitch the ball into the grounded hat,
Or drive it devious with a dextrous pat;
The pleasing spectacle at once excites
Such recollections of our own delights,
That, viewing it, we seem almost to obtain
Our innocent sweet simple years again.
Cowper.

YOUTHFUL RELIGION.

It is an old saying, Repentance is never too late; but it is a true saying, Repentance is never too soon. Therefore we are commanded to run, that we may obtain; which is the swiftest pass of man. The cherubims were portrayed with wings before the place where the Israelites prayed, to show how quickly they went about the Lord's business. The hound which runs but for the hart, girds forth so soon as he sees the hart start; the hawk which flieth but for the partridge, taketh flight so soon as she spieth the partridge spring; we should follow the Word so soon as it speaketh, and come to our Master so soon as He calleth. For God requiring the first-born for His offering, and the first-fruits for His service, requireth the first labours of His servants, and (as I may say) the maidenhead of every man. Therefore so soon as man was created, a law was given him to show that he should live under obedience from the day that he was born. So soon as he is born he is baptized in the name of God, to show that when we cannot run to Christ, we should creep unto Him and serve Him as we can in youth and age. So soon as he beginneth to pray he saith, Thy name be hallowed, Thy kingdom come, Thy will be done, before he asks his daily bread, to show that we should seek the will of God, before the food which we live by, much more before the sins and pleasures which we perish by. So soon as the Lord distributed the talents he enjoined His servants to use them. Who is so young which hath not received some talent or other? therefore youth cannot excuse him, because the talent requires to be asked of everyone which hath it. *H. Smith.*

YOUTHFUL VANITY.

The youth, who, like a woman, loves to adorn his person, has renounced all claim

to wisdom and to glory; glory is due to those only who dare to associate with pain, and have trampled pleasure under their feet. *Fenelon.*

Z.

ZEAL—Constancy of.

We do not value an intermitting spring so much as the clear brooklet which our childhood knew, and which has laughed on its course unheeding, and which could never be persuaded to dry up, though it has had to battle against the scorchings of a jubilee of summers' suns. We do not guide ourselves by the glow-worm's bead of light, or with the marsh-lamp's fitful flame. No, we look to the ancient sun, which in our infancy struggled through the window and danced upon the wall of the nursery, as if he knew how much we delighted to see him light up the flower-cup and peep through the shivering leaf. And, for ourselves, we do not value the affection of a stranger awakened by some casual congeniality, and displayed in kindly greeting or in occasional courtesy. Our wealth is in the patient bearing, and the unnoticed deed, and the anticipated wish, and the ready sympathies, which make a summer and a paradise wherever there is a home. And not only in the natural and the social relations, but in the enterprise of the world, in the busy activities of men, the necessity for uniformity in earnestness is readily acknowledged. Society very soon brands a man if he has not got a perseverance as well as an earnestness about him. Society very soon puts its mark upon the man who lodges in a succession of Utopias, the unwearied but the objectless builder who never roofs his house, either because he was unable to finish, or because some more brilliant speculation dazzled the builder's brain. The world has got so matter-of-fact now that it jostles the genius off the footpath, while the plodder, whose eye sparkles less brilliantly but more evenly and longer, steadily proceeds on his way to success. *W. M. Punshon.*

ZEAL—Definition of.

Zeal may be defined as the heat or fervor of the mind, prompting its vehemence of indignation against anything which it conceives to be evil—prompting its vehemence of desire towards anything which it imagines to be good. In itself it has no moral character at all. It is the simple instinct of energetic nature, never wholly divested of a sort of rude nobility, and never destitute of influence upon the lives and upon the characters of others. The word "zeal" is used indiscriminately in scripture in order to denote a strong feeling of the mind, whether bent upon evil design or on cultivating the things which are of good report and lovely. Hence in the 17th verse of the 5th chapter of the Acts of the Apostles, we read that "The high priest and they that were with him were filled with envy,"—with zeal, as it is in the original; while in the Book of Numbers, Phinehas is commended for the zeal with which he rose up against those who had violated the law of the Lord; and when once, just once, in the Redeemer's incarnate life His disciples saw His holy indignation burn as the merchandise was scattered and the baffled money changers driven from the temple they had profaned, they remembered, the place where it is written—"The zeal of thy house hath eaten me up." *W. M. Punshon.*

ZEAL—False.

A false zeal in religion is always, in some respect or other, a misdirected zeal, or a zeal not according to knowledge—a zeal seeking some false end, or, while proposing to itself a good end, seeking its promotion in some unauthorised way. Jehu had a good zeal, which he called zeal for the Lord of Hosts. His fault was, not that he was too zealous, but that his zeal was really directed to his own advancement. The Jews, in the days of Christ, had a zeal for God, but it was so misdirected as to fire them with a frenzy to destroy the Son of God and extinguish the Light of the world. There are countless forms of false zeal now at work; but in all cases they sin not by excess, but by misdirection. Some are flaming with a zeal to spread some of the corruptions of Christianity, and to carry men away from its great and cardinal truths. Some are equally zealous to build up a sect or a party on other foundations than those which God has laid in Zion; and that which taints their zeal is the purpose to which they employ it, and not any excessive fervour of their zeal itself. *Bonar.*

ZEAL—Impatient.

There are some Christians very earnest to do good, but very anxious to *see* the good—anxious even to impatience. They ask for results, they search for results, they make themselves unhappy and sometimes obtrusive in the matter. This reminds me very much of a boy who was anxious to have a little wheat field in one corner of his father's garden. He prepared the land and sowed the grain. The first morning came but there was no appearance of growth, the second and it was the same. His patience was put to the test, and he went with his knife or the rake to scratch

up the earth to see if the seed was growing. If he had waited, he would have seen the result of his labours in due time. The effects of his anxiety retarded, rather than helped the growth of the seed. In patient waiting after doing his duty he would have seen the blade in the proper time. So with Christians, let them be zealously affected to do good, and patiently wait for results. Their impatience will have a greater tendency to check success than to forward it. *John Bate.*

ZEAL—Justifiable.

On such a theme 't were impious to be calm;
Passion is reason, transport temper here.
Young.

ZEAL—of Paul.

Paul was emphatically an earnest man. David and Isaiah were perhaps more sublimely eloquent men. Elijah was clothed with a more awfully miraculous power. Solomon possessed more of earthly wisdom. The beloved disciple who rested on the bosom of our Lord had a more heavenly sweetness of temper. But in the zeal that confers not with flesh and blood—the zeal that *rejoices* in abundant labours, in stripes above measure, in weariness and watchfulness and tears—the zeal that counts not even life dear, but cries out exultingly, "*I am ready to be offered!*"—in this the great apostle outshone them all.

This zeal no waters could quench. No Euroclydon tempests could fright it. No prison dungeons or royal judgment-halls could shake it. No labours or painful watchings could weary it. On through every dungeon and over every difficulty, and in spite of every obstacle he went in his holy mission, and became even "all things to all men," if by any means he might allure them up to those heights of serene joy on which his own soul was ever basking.

The examples of his zeal that are given in the holy record are not isolated instances in a life of sluggishness. They were the fruits of a spiritual fervour so great, that, if seen but on *one* occasion, they might have appeared to be the overflow of a momentary enthusiasm; but the regularity and constancy of their occurrence, showed them to be but the customary and natural actings of a soul always impelled by the same living and lofty principle,—so that his every-day efforts more than equalled the extraordinary, and, as it were, *spasmodic*, efforts of mere enthusiasts.

"When I reach heaven," said an aged saint, just then descending the Delectable Mountains, "I shall love to talk with the apostle Paul." This was natural and beautiful. It was not strange that the old pilgrim whose life struggle was nearly over, and who was just about exchanging the cross for the crown, should long for communion with that glorified saint who had withstood so many trials and borne so many stripes, and, if it be one occupation of heaven to talk of things below, to hear him tell how in his Master's strength he had confronted Grecian eloquence on the hill of Mars—how he had stood before Cæsar unappalled—how he had risen from his bed in the midnight dungeon to sing praises to God—and how he had cast off the weeping brethren from his neck, and cried aloud, "Behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there."

Oh, for such a voice again on earth, to arouse the slumbering Church, and to lead her forth to a second, and, we trust, the *final* contest for the dominion of the world! With a higher meaning may we apply to him the noble lines in which Wordsworth invokes the return of the patriot Milton, and say to the great apostle,—

"Thou shouldst be living at this hour!
The WORLD hath need of thee. We are selfish men;
Oh, raise us up; return to us again.
And teach us duty, virtue, freedom, power.
Thy soul was like a star and dwelt apart;
Thou hadst a voice whose sound was like the sea.
Pure as the naked heavens, majestic, free,
So didst thou travel on life's common way
In cheerful godliness; and yet thy heart
The lowliest duties on herself did lay."
Cuyler.

ZEAL—Too Much.

An Indian having heard from a white man some strictures on zeal, replied, "I don't know about having too much zeal, but I think it is better the pot should boil over, than not boil at all." *Anon.*

ZEAL—True.

Let us take heed we do not sometimes call that zeal for God and His Gospel which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning (which philosophers speak of) that melts the sword within, but singeth not the scabbard; it strives to save the soul, but hurteth not the body. *Cudworth.*

True zeal is an *ignis lambeus*, a soft and gentle flame, that will not scorch one's hand. *Ibid.*

True zeal is like the vital heat in us that we live upon, which we never feel to be angry or troublesome. *Cudworth.*

Our zeal, if it be heavenly, if it be true vestal fire kindled from above, will not delight to tarry here below, burning up straw and stubble and such combustible things, and sending up nothing but gross earthly flames to heaven; but it will rise up and return back pure as it came down, and will be ever striving to carry up men's hearts to God along with it. *Ibid.*

ZEAL—Youthful.

With all the zeal
Which young and fiery converts feel,
Within whose heated bosoms throngs
The memory of a thousand wrongs.
Lord Byron.

ZEAL—of the World and the Church.

If it is necessary for the world to be so zealous in the use of means, ordinary and extraordinary, for securing the attendance of men to its scenes of amusements, companies, places of pleasure, and marts of merchandise, for which they possess an inuate inclination and bias, how much more necessary is it for the Church to be zealous in the use of *all* possible means to gain men to the higher things of religion, towards which they have an innate antipathy and aversion? *John Bate.*

ZEAL (Christian)—Definition of.

Christian zeal is an earnest and ardent disposition of heart for the promotion of all the interests of vital Christianity. *Ibid.*

ZEAL (Christian)—Motives of.

1. The command of Christ, "Be zealous."
2. The example of Christ.
3. The love of Christ in the heart.
4. The examples of holy apostles and Christians.
5. The personal advantages derived from it.
6. The good which it may accomplish.
7. The commendation which is given of it, and its examples in the Scriptures. *Ibid.*

ZEAL (Christian)—Objects of.

1. The salvation of the soul of him who is the subject of it.
2. The house of the Lord in its worship, its word, its attendance.
3. Promotion of family religion.
4. The conversion of sinners.
5. The general welfare of all the means, ordinances, and institutions of the Church.
6. Whatever concerns the real welfare of mankind. *Ibid.*

ZEAL (Christian)—Obligation to.

1. The value of personal salvation.
2. The difficulties in the way of its exercise.
3. The duties and privileges of religion.
4. The claims of the Church.
5. The condition of the world.
6. The glory of Christ. *John Bate.*

ZEAL (Christian)—Regulation of.

1. It should be guided by charity.
2. By the wisdom which cometh from above.
3. By a due regard to times, circumstances, places, and persons.
4. By the relative claims of each object.
5. By an aim to the glory of God. *Ibid.*

ZEAL AND DISCRETION.

Zeal and discretion united together are like the two lions which supported the throne of Solomon, and he which hath them both, is like Moses for mildness, and like Phineas for his service; therefore, as wine is tempered with water, so let discretion temper zeal. *Henry Smith.*

ZEAL WITHOUT KNOWLEDGE.

Zeal without knowledge is like fire without a grate to contain it; like a sword without a hilt to wield it by; like a high bred horse without a bridle to guide him. Zeal without knowledge speaks without thinking, acts without planning, seeks to accomplish a good end without the adoption of becoming means. It often does one thing when it should have done another. It is boasting, vain, self-righteous, stubborn; it goes about seeking to establish its own righteousness, not having submitted to the righteousness of God. *John Bate.*

ZEAL FOR SOULS.

Some winters ago two friends were travelling in Lapland. To protect themselves against the extreme rigor of the season, they had enveloped themselves in thick foldings of garments, and were well wrapped in fur. Notwithstanding all these precautions the cold was almost insufferable. In the course of their journey through one of the glens of that country, they perceived the body of a man nearly covered with snow. When they reached him he appeared frost-bitten and dead. What was to be done? They were both enfeebled by the frost, breathing an atmosphere of snow, and shivering with the cold. One of the travellers proposed, that, as they could do the frost-bitten man no good, they should leave him, and make the best of their way to the distant inn. The other felt the spark of compassionate benevolence kindling in his breast, and

began the work of restoring animation, while his companion shivered and shuddered on to the distant village. His efforts were at first very feeble, but as he persevered he became warm. His benevolent labour was crowned with success—animation was restored, and a "soul was saved from death." How pure and solid was his joy! He had saved a man from dying, and in the glorious effort he had benefited himself. By his benevolent activity he had restored a healthy glow in his own system, and then continued his journey, not trembling and shivering, but brisk with the impulse of generous spirits, and with the dignified port, and the cheerful step of a man that had done good. At the inn, which of these travellers would my readers wish to have been? Go, and do likewise! There is a world before you ready to perish. The Holy Spirit says you can save it from Death. You feel weak only from your own coldness and apathy. Make the attempt, continue the effort, and your own life-blood will glow with a more healthy vigour, and your own frame will be cheered with a more generous vitality, and ransomed souls will live and bloom in the crown of your rejoicing. *Dr. T. W. Jenkyn.*

ZEALOTS—Graceless.

For modes of faith let graceless zealots fight;
He can't be wrong whose life is in the right.
In faith and hope the world will disagree,
But all mankind's concern is charity.
Pope.

ZEST—Description of.

But what is zest? To describe it by its opposites: it is the contrary of phlegmatic apathy; it is the contrary of littleness and of indifference, and of dulness of apprehension, and of sluggishness and slowness of the faculties. Zest is a plant which flourishes in the country: it does not grow well in a garden-pot in cities. The town substitute for zest is *excitement:* but you are not likely to mistake the one for the other, and you may know them by this mark; zest is awake toward all things, even the dullest. Excitement wakes up only at the shrill call of things new and strange. Zest imparts a relish to things that are not the most sapid. Excitement asks for larger and larger doses of cayenne, whatever it may be that is on table.
I. Taylor.

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